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AN EXPOSITION WITH Practicall Obſervations

CONTINUED UPON

The Eighteenth, Nineteenth, Twentieth, and twenty-one Chapters of the Book of

JOB:

BEING

The Summe of forty-two Lectures, delivered at *Magnus* neare LONDON Bridge.

By JOSEPH CARYL, *Preacher of the Word, and Paſtour of the Congregation there.*

ROM. 15. 4.

Whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.

LONDON;

Printed by *M. Simmons*, and are to be ſould by *Joſeph Cranford* at the Sign of the *Kings Head* in *Pauls Church-yard*,

1658.

TO THE CHRISTIAN READER.

TO Thoſe eſpecially of this CITIE. who continue the promoters of this WORK.

GOD onely wiſe, who cauſed his holy Word to be written aforetime for our learning and inſtruction, hath in all times appointed the Miniſtery of Expounding and Preaching his Word, that it might be the better fitted for inſtruction. The buſines of the Expoſiter (or of the preacher expounding is to collect and give out the ſence and meaning of the Word aright; The buſines of the Preacher (or of the Expoſiter preaching) is to divide the ſence and meaning of the Word aright, giving

ving to every one, that portion which is proper to him, his proper doctrine, *(of truth) his proper* reproofe *(of error) his proper* correction *(of evill manners) his proper* instruction *(about holineſſe of converſation) and all* in righteouſnes. *While* Jeſus Chriſt himſelfe *was fulfilling his Miniſterie here on earth, he performed not onely the office of a* Preacher *(Luk. 4. 18, 19, 20, &c.) but of an* Expoſiter *alſo (Luk. 24. 27.)* Beginning at Moſes, and all the Prophets he expounded unto them in all the Scriptures the things concerning himſelfe. *The Scripture is indeed it's own Expoſiter; dark Texts receive light from clearer, and thoſe which are ſo plaine that they need no comment, are a Comment to thoſe that need. But though the Word of God (as to truth and light) be (as God himſelfe is)* ſelf-ſufficient, *and carrieth in ſome one or other part of it the interpretation of other parts; yet as to man, there is much need of an Interpreter for the due accommodation of any one part to the interpretation of another.* For *the Scripture is ſuch an Expoſiter of it's own hard Places, as it is a Judge of all hard Queſtions and Controverſies, ariſing from, or grounded upon it;* That *is to ſay,* A normal not a perſonal Expoſiter.

poſiter. *And therefore as* the Father of lights, from whom cometh every good gift, and every perfect gift, *hath beſtowed This very good and perfect gift, His holy Word upon us, ſo he hath furniſhed ſome with gifts, and ſent them forth as Interpreters of it; yea, he hath ſent forth his* holy Spirit, *who is not only (as* Elihu *ſpeaks (in this book of ſome choice ſpirited man)* An Interpreter one among a thouſand, *but the only unerring Interpreter, For as the Word of God is the onely unerring* normal Expoſiter *of it ſelfe, ſo the* Holy Spirit of God, *whom Jeſus Chriſt hath promiſed to ſend, and of whom Chriſt hath ſaid,* He ſhall take of mine and ſhew it unto you, *is the only unerring* perſonall Expoſiter *of the Word: yet the* Holy Spirit *(as I may ſay) in perſon ſeldome doth it, but uſually conveyeth the light of the Word unto man, by ſuch men as himſelfe hath firſt enlightned.*

There want not ſome who would have the Word ſet nakedly before all, that ſo every man, waiting for the light of the Holy Spirit, may make his own apprehenſion the interpretation of it; and 'tis true, that nothing is an interpretation to any man beyond or beſides what himſelfe

selfe apprehends: yet the apprehensions of this or that man may be very serviceable unto many others; and are often the meanes which God useth and blesseth for the leading of their understandings into the way both of truth and holines, Nor can they who are thus led, be therefore justly charged to see, spiritually, with other mens eyes, because others have been instrumentall for the opening of their eyes, or that they see by other mens light, because others have been helpfull in bringing them from darknesse unto light; no more then they can be charged to see, corporally, with other mens eyes, whose eye-sight hath been cured (as a second cause) by the skill of man, or, that they see by other mens light, who saw nothing till a window was opened to them. For the light which any man brings and holds forth, becomes every mans proper light, who is enabled to receive it and see by it. The Gospel is held forth to Thousands to whom yet it is hid; The God of this World having blinded the eyes of their minde, lest the light of the Glorious Gospel of Christ, who is the Image of God, should shine unto (or irradiate) them, *that is, shine into them: So that every soul must have an internall eye or light*

light given him before he can savingly receive that light which is externally offered him; And whosoever thus receives the light offered, makes that as much his owne (in his own capacity) as it was the offerers. And forasmuch as there are many unstable and unlearned *ones (so the Apostle* Peter *expresseth them,* 2 Epistle 3. 16.) who (*at least presuming to see without, if not scoring to see by the light which others offer*) wrest not only the Epistles of Paul, in which (*as the Apostle* Peter *there affirmeth*) are many things hard to be understood, but all other Scriptures to their own destruction, *it cannot be reasonably judged a disservice either to God or to his people, to endeavour (in the utmost improvement of gifts and light received) a right interpretation of them. And though we dare not offer our interpretations under the Title of* Infallible *and so challenge a* dominion over the faith *of others, yet we may be helpers both of their joy and knowledge. We are commanded to* try the spirits whether they be of God (1 *Joh.* 4. 1.) *We must not reject all Spirits, because possibly many are not of God. The Spirit of God is above all tryall; but there are Spirits (even the Spirits or spirituall gifts of all men) which*

must be submitted to tryall and stand Probationers. *And because they are to be tryed, therefore it followeth that they are to be used, for to what purpose should that be tryed which is not to be used? To try a thing or person doth indeed suppose that there may be a fayling in either, but it doth not at all inferre, that there is no use of either, but rather that both are usefull. And if upon tryall much be found which is unsound and so to be refused, yet that which is found must be retained. Thus the Apostle directs* (1 Thess. 5. 21.) Prove all things, hold fast that which is good.

What is presented in the following Expositions is not the imposing of a sence either upon the Word of God, or upon the understandings of men, but an humble tender of what the Expositer understands as the sence of it, to the tryall of all.

Some, I know, begin to say, that there is, or at least that shortly there will be little or no need at all of such poor helpes as these. Surely it will be the rejoycing of all who honour Jesus Christ, and love his appearing *to see that day, not so much because they may then take their ease and rest from these labours* (*for though the servants*

vants of Christ *through the infirmities of their flesh are often wearied at their work, yet through the strength of his Grace, they shall not be weary of it*) *but because when that which is imperfect, or* (*as the Apostle speakes,* 1 Cor. 13. 10.) in part shall be done away, then that will be come which is perfect. *Onely my feare is that some are so busie in decrying these things* (*which we readily acknowledge to have many imperfections in them*) *that for hast they would doe them away* (*in their own and others wrong*) *before that which is perfect be come unto us.* Prophecy shall cease and knowledge (*of this size and as now attained*) shall be done away; *But when these cease, in order to Gods appoyntment, those weaknesses and wants in the sonnes of men shall cease also, to cure and supply which they were appoynted by God. How happy and glorious a thing were it, if we could see this age approve it selfe such as had no need to be taught? or that the symptomes of the same sicknesses and impotents both of judgement and practice did not now discover themselves as formerly? How many are there who speake much of* the holy and blessed Spirit (*concerning whom we can neither speake nor boast too much*) *who yet* walke after

ter the flesh? *How many discourse high (concerning which all our discourses fall too low) of those* new Heavens and of that new Earth, wherein dwelleth righteousnesse, *who yet defile and pollute the old with their unrighteousnesse? Where almost can we behold the Image of that Glory, which we should continually waite for, stampt upon the wayes of men? And while the actings of men are, every where, thus low and earthly, doth the age look like that which is either actually above or hath neer out-grown teaching? As for my selfe, I desire (should I live to that day) when my Lord and Master cometh to be found* Thus doing, *It is dangerous to lay down or depart from the practice of known duties, upon the expectation of further priviledges, Or to say, we need not now doe that which shortly (possibly very shortly) we shall need to doe no more Each state hath its proper rules and helps, and to them we must submit, till we are removed out of such a state, 'Tis no wisdome for a dim-sighted man presently, to throw away his Spectacles, though he be assured that within a while his eye-sight shall be cleared.*

Christian Reader, *let you and I be, not onely contented but, thankefull that we may* behold the Glory

Glory of the Lord in these Glasses, *till himself lead us into his Glory, and give us, the top-stone of all perfections,* to see Face to Face, *The Furtherance of soules in the way to this Glory is the Design of this work, which now by the assistance of God is advanced half way; as for the other halfe (seeing no man can boast of to morrow, or knoweth what a day may bring forth) I can only say, that it is in my heart, if the Lord continue life and strength with the call hitherto affoarded, to advance with what speed I can (though I confesse the best of my speed is but slowness) towards the finishing of that also. The travell of this sixth Stage I leave with you, and both you and it to the blessing and under the shadow of the Almighty, in whom I am*

The 3d of the 11th Moneth commonly called *January*. 1652.

Yours affectionately in the worke of the Lord,

JOSEPH CARYL.

AN EXPOSITION

UPON

The Eighteenth, Nineteenth, Twentieth, and Twenty-first Chapters of the Book

OF

JOB.

JOB. Chap. 18. Vers. 1, 2, 3, 4.

Then answered Bildad the Shuhite, and said:
How long will it be, ere you make an end of words? Mark, and afterwards we will speak.
Wherefore are we counted as Beasts; and reputed vile in your sight?
He teareth himself in his anger: shall the earth be forsaken for thee? and shall the rock be removed out of his place?

ELIPHAZ having finished, *Bildad* begins a second Dispute with *Job*: *Then answered Bildad the Shuhite, and said.* Yet he rather reproves then answers, and returns invectives more then reasons. *Bildad* strikes here again upon the same stone, at which himself and his friends had stumbled before. His whole discourse falls into three parts.

First, We have his Preface.
Secondly, The body of his speech.

Thirdly, He winds up, and drawes all together into a brief Conclusion.

His Preface is laid downe in the foure former Verses of this Chapter.

The body of his discourse extends it selfe from the 5th Verse inclusively to the end of the 20th, in which his generall scope is to describe the miserable condition of a wicked man; And he doth it under a three-fold Consideration, as a three-fold gradation of his misery.

First, In his life.

Secondly, In his death.

Thirdly, After death.

So that living, dying, and dead, he is miserable, and therefore altogether miserable.

The Conclusion of his discourse is contained in the last Verse, in which he gives us the strength of what he had said, and reaffirmes it; *Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

His generall designe and scope is to convince *Job* that he was a wicked man, because he suffered those things which none but a wicked man (according to his opinion) ever did, or should suffer. For the proofe of this he proceeds in his former method, bringing nothing new for the matter, no new Argument, no new *medium*, either to confirme his owne Position, or to infirme the opinion of *Job*; but cloathing his former Reasons in a new dresse, he gives us a very lively and patheticall description of the estate of a wicked man; upon which subject he had treated in the eighth Chapter. Onely two differences appeare between this and his first discourse.

Nova hic nulla: est tamen oratio Allegoriis & Metaphoris illustribus imprecationum clades oculis subjiciens. Merl.

First, At the 8th Chapter he sets out the happinesse of a godly man in opposition to the miserable estate of the wicked; here, he leaves out that part.

Secondly, At the 8th Chapter he useth many Arguments to move *Job* to repent, and turne to God. He leaves out that worke also, here, not so much as once mentioning repentance, or exhorting him to returne to God; as if he either thought it too late, or that *Job*'s obstinacy was remediless, and the wound both of his outward and inward state incurable.

The first part or Preface is spent in reproofe, and we may observe

serve five things for which *Bildad* reproveth *Job*.

First, He reproveth him for *wording it*, or for talkativenesse, at the beginning of the second Verse; *How long will it be ere you make an end of words?*

Secondly, He reproveth him of inadvertency, and carelesnes, in the middle of the second verse; *Marke*, &c. As if he had said, *You have been heedlesse all this while, you have not well attended what we have been about*; *Mark, and afterwards we will speak.*

Thirdly, He chargeth him with contemptuous thoughts, and an irreverent estimation of his friends (Vers. 3.) *Wherefore are we counted as Beasts, and reputed vile in your sight?* Thou hast not onely numbred us with, but below the lowest of the people. Thou either lookest upon us as if we had forfeited our reason, and were not men, or had lost our integrity, and so were the worst of men.

Fourthly, He chargeth him with fury and impatience, in the beginning of the of 4th Verse; *He teareth himselfe in his anger*; As if he had said; *As thou hast torne our reputation, so thy owne peace; thou art uncivill to us, and a torture to thy selfe.*

Fifthly, He chargeth him with insolency and boldnesse towards God himselfe, in the latter part of the 4th Verse; *Shall the earth be forsaken for thee, and shall the rock be removed out of his place?* What! must God work wonders, and turne the world upside downe for your sake? Doest thou think thy selfe a man so extraordinary, that the ordinary providences and dispensations of God will not serve thy turne? *Shall the earth be forsaken for thee?* &c. These are the steps of *Bildads* angry addresse to *Job*; *Then answered Bildad the Shuhite, and said.*

Vers. 2. *How long will it be ere you make an end of words?* &c.

There is some variety of conjecture who is here intended, or to whom *Bildad* directs his speech.

For the Originall is plurall, as if he were not speaking to a single person, but to a multitude; *How long will it be ere ye make an end of words?* And it is questioned upon that ground, whether *Bildad* spake to *Job* alone, or no.

First, Some conceive, that *Bildads* discourse aimes at *Job*, in consort with *Eliphaz*, who spake before, as if *Bildad* had been angry with them both; because *Eliphaz* and he holding out so

long a dispute, had hindred him from unburdening his minde, and offering his opinion: *How long will it be ere yee make an end of words?* As if he had said, *Will you two have all the talke, shall not I and my Brother be suffered to speak our judgements? How long will it be?* Thus he is supposed to grow angry, not onely with *Job*, but with his friend.

Secondly, Others think that *Bildad* spake onely to his friends and companions in that dispute, and not to *Job* at all; as if he had altogether disliked the course which they had taken for *Job's* conviction; *How long will it be ere ye make an end of words?* As if he had said, *Yee have not hit the point, nor stated the question right, yee doe but speake words all this while, yee are not yet upon the matter.* Others make it out thus, *Why doe you wrong your selves so much, and disparage your wisedome to talke with such a man as this Job is? A man of so little reason, and of so much passion; a man so obdurate in, and addicted to his own way; a man so high in and stiffe to his owne conceit: Doe yee not perceive that ye labour in vaine, that your words perish into ayre, and leave no impressions upon this hardned man? Doth he not cast your counsels behind his back, and refuse all your advices? therefore be ye advised, give over, make an end of words.* Which way soever we take it, whether *Bildad* speak to *Job* in consort with *Eliphaz*, or onely to his friends, the heat of his spirit breaks out at his lips. And his owne words proclaime, if not his pride, yet his impatience, while he saith, *How long will it be ere yee make an end of words?*

Miror de vestra imprudentia, quod cum perspicuum sit, vos inventum verba proferre & laterem lavare, huic homini dure cervicis satisfacere conamini. Bold.

Hence Note

Long disputes kindle passions.

In those acts wherein reason should doe all, passion would doe most, and commonly doth too much; hence, instead of arguing we fall to inveighing, and for reall convictions give personall provocations. Most are so immoderate in disputation, that they need a moderatour, as much to quiet their spirits, as to state their questions and opinions. *Solomon* tells us (*Prov.* 27. 17.) that, *As Iron sharpeneth Iron, so a man sharpeneth the countenance of his friend.* When we whet one Iron upon another, the edge growes keen; thus a man sharpeneth the countenance of his friend. The word that we translate *countenance*, signifies also *anger*, or passion, because anger quickly appears in

in the face or countenance. Hence some render the Proverb, *As Iron sharpeneth Iron, so a man sharpeneth the anger of his friend.* He stirres up his passion, till he growes as keen as a knife, yea, as a razor: Opposition sharpeneth the spirit, and some have been so sharpened by it, that they have come to sharps indeed, and when they have long contented by words, have fallen to blowes.

This carries a faire sence, yet I conceive that cleareſt, which restraines these words to the person of *Job* alone. But then the Quære will be why he speaks in the Plurall number, *How long will it be ere yee make an end of words?*

Honoris gratia. Cajet.

Some answer, *Bildad* speaks to *Job* in the Plurall number, for honours sake, and in reverence to his person. I find very little reason for that, considering he speaks of him at so low a rate all the Chapter over.

Pravo spiritu correptus. Bed.

Secondly, One of the Ancients tells us, *Bildad* spake in the Plurall number, because he thought *Job* was possest with an evill spirit; That evill spirit in the Gospel, being asked his name, answered, *It is Legion, for we are many.* Had *Job* been possessed with an evill spirit, he might well have been spoken to as *many*: I am sure, as more then *a Good many*. But I passe that.

Thirdly, It is conceived that *Bildad* speaks Plurally, because *Job* had his assistants, seconds, and abettors in that dispute, who did sometimes put in a word, and helpe him at a dead lift.

Quod cum solo Jobo disputans illum appellet numero multitudinis ponus ad familiarem linguæ Hebræa conjecturdinem, quam ad illius honoris grave aliquod momentum referendum est. Pined.

Fourthly, I conclude, that he speakes to *Job* alone, in a word of the Plurall number, according to the common and familiar usage or idiom of the Jewish Language, rather then from any speciall respect intended to his person, or the plurality of his Assistants; *How long will it be ere you make an end of words?*

The matter of this first clause, hath been opened upon those words of *Zophar* (Chap. 11. 2, 3.) *Should not the multitude of words be answered? and should a man full of talke be justified?* Where 'twas shewed, that words without matter, avery, empty discourses are very burdensome to an understanding eare: *How long will it be ere you make an end of words?* There is the first charge, talkativeneſse or unprofitableneſse in his speech.

His second charge is careleſneſse, and neglect of what his friends

friends were about to speak, or had formerly spoken.

Mark, and afterwards we will speake.

Instruite ut postea loquamur, quodam tu nobis loquendi formulas præscribis? nec quicquam recte dictum censebitur nisi tuid probaveris.

Some interpret it ironically, as calling for his direction, not as desiring his attention; *Instruct us, and then we will speak.* As if he should say, *Yes, doe, prescribe to us what we shall say, put matter into our heads, and words into our mouths; you were best take upon you to be our Teacher, and Master, as if nothing could be right, but that which you direct.* But the word which we translate to *mark*, doth not intend direction to others, but attention in our selves; and not so much the attention of the eare, as of the minde, and heart, when the soule as it were sits upon a businesse, with it's whole strength, and puts out all its powers, to what it is about: *Understand*, or *mark, and afterwards we will speake.* Now as the former clause was interpreted, either in reference to the friends of *Job*, or to *Job* himselfe, so is this also.

בין significat propriè intrinsecus mente considerare, & animum ce ta dispositione intendere. Merc.

They who expound *Bildad* in the former part reproving his friends, give the sense thus: *Mark, and afterwards we will speak.* As if he had said, *O my friends, cease to utter your thoughts inconsiderately, speak no longer what comes next, but mark, sit down, and consider what you have to say, let us mark, and afterwards we will speake.* Thus he reproves their rashnesse, *as not having attended their owne designe, nor the intendment of Job in his foregoing answers. Elihu's* zeale breaks out into such language both against *Job* and his three friends (*Ch.* 32. 3.) *Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himselfe rather then God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.* Job's friends found many answers, yet *Elihu* saith, they had found no answer; their answers were not judicious, or convincing (as he conceived) they did not hit the hing of the controversie: Such answers are no answers, unlesse we answer to purpose, we answer not at all.

Quis sit disputationis cardo non satis attendinis. Bold.

In which sense *Caiphas* reproves the Assembly of the Pharisees (*John* 11. 49.) when they sate in Counsell against Christ, and took into consideration what was best to doe with him, who had done so many miracles; *You know nothing at all, nor consider that it is expedient that one man should dye*, &c.

From

From this Expositon (taking the Text as referring to all his friends,) Observe,

Deliberate consideration must goe before speaking.

We should first mark, and afterward speak. Every word should stay a while in the heart, before it come at the tongue. So, nature seemes to dictate; who (as we see in the fabrick of the body,) hath seated the tongue, and the heart at a great distance, that so we might take time to mould our words in our thoughts, and meditate our selves before we advise others. And least the tongue (as Naturalists also observe) should be too nimble at its work, it hath a double hedge, or wall, one of teeth, another of lips to keep it in. The Apostle *James* (Ch. 1. 19.) gives this counsell; *Be swift to heare, and slow to speake.* Some slownesse of speaking is no impediment, but the ornament of speech. There is an uncomely slownesse of speech, such as *Moses* complained of (*Exod.* 4. 10.) Some have hearts and heads full of rich and rare commodities, who yet want utterance. But it is not onely a duty, but our commendation to have a copy of our words, fairly written in our hearts, before we utter them at our tongues.

Non intelligis O Job; hinc tuis responsionibus fatuas extra chorum, aliud namq; nos agimus, aliud tu respondes. Pined.

Againe, As these words are applied to *Job*, *Mark, and then we will speak*; As if he had said; *O Job, we are not at all understood, no nor well attended by thee; now doe thy part, and we will doe ours.*

Observe;

It is in vaine to speake till men heare and compose themselves to understand.

Surdo fabulam narrare.

Who would speak to him that hath no eares, or to him that hath not an attentive eare? While we speak to such, we doe but tell Stories to a deafe man. He that hath an eare, must have a heart in his eare, else he heareth not. Some sleep at the Word with their eyes open, they sleepe with a kinde of attention; though they heare all, yet they mark little, and doe nothing of that which they have heard: Such, when the Sermon is ended, may tell you somewhat of their owne waking dreame, but they cannot tell you a word, to purpose, of the most working doctrine. The Apostle exhorts to attend after we have heard (*Heb.* 2. 1.) which shewes a double attention; first, an attention while we heare; secondly, an attention to what we have heard.

heard. It is in vaine to speak, if there be not both these attentions *Therefore we ought to give the more earnest heed, or to mark the things that we have heard.* Now, if we must mark the things that we have heard, surely we must mark things as we heare them: If we misse the first, we can never reach the latter; if we doe not mark as we heare, we cannot mark the things that we have heard, that is, consider, and enter into a due meditation of them. Marking is properly a work within; hearing is a work without. The Psalmist (*Psal.* 48. 13.) calls us to mark the Bulwarks of *Zion*: *Tell the Towers thereof, mark ye well her Bulwarks.* The phrase is very significant, *Put your hearts upon her Bulwarks*, so the Hebrew. Now as you are to mark the Towers and Bulwarks of *Zion*, by putting your hearts upon her Bulwarks, that is, by considering how many defences God hath for *Zion* and *Jerusalem*, how many ways of protection he hath for his people; this is the putting of our hearts upon *Zions* Bulwarks. Thus we ought to put our hearts upon the word of God, the voyce that sounds in *Zion*. This is our marking it. Every Minister may say to his hearers, as *Bildad* to *Job*: *Marke, and then we will speake.* Words exciting attention, are as profitable, as words giving instruction and exhortation. This is the second fault he chargeth *Job* with, *An inattentive spirit to what was spoken.* The third

Vers. 3. *Wherefore are we accounted as Beasts, and reputed vile in your sight?*

Wherefore are we accounted as Beasts?

Vulgari differio bestiam vocamus hominem stupidum. Drus.

Here *Bildad* chargeth him with evill speaking, and with pride, as if he had looked upon them as Beasts, and that he onely was the man. We proverbially call a man that is either very dull, or very wicked, a Beast. (*Psal.* 49. 20.) *Man that is in honour, and understandeth not, is like the Beasts that perish.* He that wants understanding, is (as a Beast) ruled by affections, and passions. *Wherefore are we accounted as Beasts?* The Hebrew is singular, *Wherefore are we accounted a Beast before thee?* The word *Behemah* is here used, *Why are we accounted a Behemah*, or Beast before thee? As if all we did make but one Beast; or had neither reason in us to judge, nor ability to speak, which two distinguish man from a Beast.

But

But why doth *Bildad* tax *Job* with such uncomely language as this? Did he ever call them Beasts? *Job* never spake thus directly, but he did obliquely and equivalently, while he bids them (*Chap.* 12. 7.) *Aske now the Beasts, and they shall teach thee, and the fowles of the aire, and they shall tell thee*; The Master is above the Scholler, and he that teacheth, above him that is taught. Hence, while *Job* sends his friends to Schoole to the beasts, he secretly taxeth them as more ignorant then Beasts. He seemes to speak this out (*Chap.* 17. 4.) *Thou hast hid their heart from understanding.* And againe (*vers.* 10.) *But as for you all, doe yea returne, and come, for I have not found one wise man among you.* A Company which hath not a wise man among them, may goe for beasts, and will hardly be kept from doing like beasts. From these or the like speeches, *Bildad* raiseth this charge; *Wherefore are we accounted Beasts before thee?*

But though *Job* spake thus, yet he did it not with a reproaching spirit, but onely (in heate of dispute) to shew how they were mistaken: And as for *Bildad*, who makes this harsh construction, he should have considered what words he had given, as well as what he had received; he should have been patient in taking just reprehensions, who had given those which were unjust.

Now in that *Bildad* is netled at this, and takes it so hainously, *Wherefore are we accounted as Beasts?*

Observe:

There is nothing that men can hardlier part with then their esteeme; and that which sticks most with them is to be undervalued in the esteeme of their parts and gifts.

Some account it a kinde of happinesse, and are well contented to be undervalued in their outward estates, they make some advantage of that undervaluing; They had rather be, then be accounted rich; but few love to be undervalued in their inward state, and some had rather be accounted wise and learned, then take paines to be so. He especially that beares himselfe up upon the reputation of his parts, cannot beare it, to be reckoned for lesse then he casts up himselfe; he cannot endure to be low in the eyes of others, who is high in his owne. And indeed to be undervalued is a very great tryall. Hence we see the infinite self-denyall of our Lord Jesus Christ, who *made himselfe*

of no reputation, who did not regard for how little he was reckoned; *Though he was in the forme of God, and thought it no robbery to be equall with God, yet he emptied himselfe*, and appeared in the *forme of a servant*.

Againe, Had *Job* spoken with an intent to vilifie his friends, this charge had come fully against him.

Hence Observe;

To undervalue others, and to put upon them termes of contempt, is not onely uncomely, but sinfull.

Christ takes notice of this (*Mat.* 5. 22.) as a great breach of the law of love. Whosoever shall say to his brother *Racha*, (that is, witlesse, brainesse, empty head; such a one *Racha* signifieth) he that thus vilifies his brother, shall *be in danger of a Councill*; *but he that saith thou foole, shall be in danger of hell fire.*

It is a great folly to affect the name of wise, and understanding; as Christ chargeth the Pharisees (*Mat.* 23. 8.) *Be not called Rabbi, for one is your Master, even Christ, and yee are brethren.* The Pharisees were ambitious of rules, and loved to be applauded, and poynted at, as the onely wise men, as the Oracles of the times. Now as it is a vanity to affect such an opinion of our selves so it is sinfull to asperse any man, or to blot him (undeservedly) out of the good opinion of others. And because we are apt to run into extremes, sometimes to account men as Beasts, and sometimes to accoume them more then men, therefore Christ corrects that humour also (*vers.* 9.) *Call no man father on earth, for one is your father in heaven*: But must we esteem all men alike? Is it not under a Command; *Honour thy father, and thy mother*? And is not this true, as of naturall parents, so of Civill? How then doth Christ say, *Call no man father*; seeing to call any man father, is but to give him honour, and we are obliged by the Letter of the Law, to honour every man who is our father? The meaning then of this prohibition, *Call no man father*, is, give no man power over your judgements or consciences, such as the father hath over the person of his Child. The Apostle dehorts Saints (*Ephes.* 4.) *Be not as Children carried about with every wind of doctrine.* A Child is apt to receive every impression, or to thinke this or that so, because his father saith it: The reason and Authority of a father, will carry and sway a Child which way he pleaseth, In that sence, *Call no man father*,

ther, honour no man so much, be not slaves to the opinions of others. As among the Papists, Fryers are to their superiours, or fathers; to question whose commands is a high presumption, to aske a reason, curiosity, to disobey, breach of vow: Their words must stand for a Law, their opinions for Oracles; thus *Call no man father*. Now as we must take heed of that extream, not to call men fathers, as if we were to live upon their authority: So take heed (on the other side) of slighting men, of accounting men Beasts, of undervaluing them, and trampling them under feet, both are equally to be avoyded; give every man his due; neither have the persons of men (as *Jude* speaks, vers. 16.) *in admiration*, by reason of advantage; neither have the person of any man in contempt, that may be, both to your owne, and to his disadvantage. *Wherefore are we accounted as Beasts before thee?*

And reputed vile in your sight.

The word which we Translate *vile*, hath a double signification, according to a two-fold roog whence it may be derived. Some derive it from a root which signifieth to *shut up*, to close, to hide, to obscure a thing. And hence some of the ancient Rabbins, as also late Hebricians, render this part of the verse, not *why are we reputed vile in your sight?* but, *why are we shut up in your sight?* The meaning is, why are we reputed as men whose understandings are locked up, and whose minds are closed; as if a cover were put upon them; or as if we were hood-winckt? So it suites well with the former clause; *Why are we accounted as Beasts?* and, *Why are we reputed as men whose understandings are shut up?* They whose understandings are either shut up, or departed from them, may without any great disparagement be numbred among Beasts. This also answers what *Job* spake of his friends (*Chap.* 17. 4.) *Thou hast hid their hearts from understanding, therefore shalt thou not exalt them.*

There is a state, or sort of men, whose hearts are locked up, and hid. The Apostle affirmes it of the *Jewes* in generall, *While Moses is read, to this day there is a vaile before their eyes.* That is, upon their hearts, their hearts are shut up. And so Christ (*Mat.* 13. 15.) describes them from the Prophet *Isaiah*; *The people's heart is waxen grosse, and their eares dull of hearing, and their eyes*

A radice מטמה *obturatus, conclusus, abscondidus fuit. R. Moses, & R. David. Quare clausi sumus in oculis vestris: dicitur autem corde clausum qui mentem habet clausam ne possit clare res intueri.*

the eyes of their underſtanding) *have they cloſed.* The character of a naturall man is thus given by the Apoſtle (*Epheſ.* 4. 18.) *Having their underſtanding darkned*, or blinded. This is a good ſenſe here; *Wherefore are we reputed as men, whoſe underſtandings are darkned, and whoſe minds are blocked up?*

But rather ſecondly, the word *Tama*, ſignifies *defiled*, unclean, or impure; Gramarians tell us, that from this Hebrew word *Tama*, the Latines have the word *Tamino*, which is uſed onely in compoſition, *Contamino, to defile, or pollute.* And the word ſignifies, not any kinde of defilement, or filthineſſe, but that which is moſt ſordid, and excrementitious, moſt vile, and foule, as appears from the Ceremoniall Law, *Levit.* 15. 2.

Nō Accoutaminatus pollutius hinc latini acceperunt tamino quod tantum in compoſitione utuntur contamino. Avenar. Excremẽtoſam ſpuritiem præ ſe ferri a cujus tactu tanquam re abominabili abſtinere lex præcipit. Levit. 15. 2.

Some conceive that *Job* carries on the ſenſe of this with the former clauſe; *We are accounted as Beaſts, and reputed uncleane before thee*: That is, as unclean Beaſts, and that under a two-fold notion. Either firſt as Beaſts that lye in their dung, and filth, as Swine, and ſtalled Oxen, &c. Or ſecondly, as Beaſts legally unclean: In the Ceremoniall Law, Beaſts are divided into clean and unclean: Some were clean, and they were for Sacrifice; others were unclean, and they might not be offered in Sacrifice. Taking the Text under this Interpretation, it carries the greateſt diminution of the credite, and goodneſſe of his friends, as if he had reckoned them, not onely among, but below many Beaſts. But I ſuppoſe we need not tye up the ſenſe to the exactneſſe of that alluſion, *Bildads* ſcope being onely to complaine of *Job's* unfriendly cenſure of him, and his friends, as if they had been not onely ignorant in matters of doctrine, as Beaſts, but alſo ſinfull and unholy in matters of practice, as the worſt of men; *wherefore are we reputed vile in your ſight?*

Now ſeeing the ſame word ſignifies *polluted* and *vile* too.

Obſerve;

Every thing and perſon, which is defiled and polluted with ſin, is alſo vile.

Baſeneſſe hath pollution in it, either morall or naturall: He is not vile, who is low in birth, or low in eſtate, but in Scripture-ſtile, the vile perſon is the wicked perſon, the perſon polluted with ſin. (*Pſal.* 15. 4.) *In whoſe eyes a vile perſon is contemned.* This vile perſon is not the poore man, but the wicked man. In which ſenſe the Prophet *Daniel* foretells (*Dan.* 11. 21.) *That*

That there ſhall ſtand up in his eſtate a vile perſon. This vile perſon was a man in honour, a great King, who is there called vile, becauſe he was a wicked King, a Perſecutor of the people of God: Wickedneſſe obſcures all our greatneſſe; nothing makes us truly honourable but grace; and nothing makes us truly vile but ſin: What ſin doth, that it is; if ſin make a perſon vile, then ſin in it ſelfe is moſt vile. We are uſually more troubled at the effects, then at the nature of ſin: But we ſhould chiefly look to the nature of things. Sin it ſelfe is ſo vile, that whatſoever is vile, is but enough to be the ſhadow of it, it doth not reallize the vileneſſe of it.

As grace is ſo excellent that all the excellencies in the Creature are gathered together to ſhadow out what that is, (*Ezek.* 16.) *I cloathed thee with broydered worke, and ſhod thee with badgers ſkins, and decked thee with fine linnen, and I covered thee with ſilk. I decked thee alſo with Ornaments, and I put bracelets upon thine hands, and a chaine on thy neck. And I put a Jewell on thy forehead, and ear-rings in thine eares, and a beautifull Crowne upon thine head.* Here's a collection of the moſt excellent and precious things in the world. And what are theſe? the ſhadowes onely of that grace which the Lord puts upon his people when he hath taken them into Covenant with himſelfe: (*verſ.* 8.) *Then was the time of love, and I ſware to thee, and entred into Covenant with thee, ſaith the Lord, and thou becameſt mine.* Gold, and precious ſtones, ſhadow the ſtate of the Church of Chriſt in the pureſt times, when abundance of grace and ſpirit ſhall be powred out, *Rev.* 21. On the other ſide, when the holy Ghoſt would ſhew what ſin is, all the filthineſſe in the world is ſcraped and throwne together to doe it: While the Prophet deſcribes the ſtate of a man in nature, he is compared to an Infant in blood, and pollution, unwaſhed, unbound up. (*Ezek.* 16. 4.) The Apoſtle gives us a like Character of a naturall man, (*Rom.* 3. 13.) *His throat is an open ſepulchre*: That which ſtreams out of his heart by his tongue, and voyce, is nothing but rottenneſſe, and an unſavoury ſtench, even as out of a ſepulchre. The Prophet *Ezekiel*, (Chap. 22. 18.) compares that people in their wickedneſſe to droſſe; *Son of man, the houſe of Iſrael is become to me droſſe; all they are Braſſe, and Tynne, and Iron, and Lead in the middeſt of the furnace; they are even the droſſe of ſilver*, or *reprobate ſilver*, Jer. 6. 28.

28. And which is worse then this, the same Prophet (*Ezek.* 24. 10, 11.) compares their corruptions to the scum of a pot; *Heap up wood, and set it empty upon the coales thereof, that the brasse of it may be hot, and may burne, and the filthinesse of it may be molten in it, and the scum of it may be consumed.* Scum is the filthinesse of the pot; sin is the filthinesse of the heart and life.

O rapiens animam tuam. Heb.
O tu, heus tu qui teipsum præ ira dilanias fœrore. Mer.
Jobum accusat non tantum insanire, sed etiam rabid. furoris.
Tenetur a proximis & regitur ut ipse sibi placetur, nam sua labra mordet, caput quassat, vestimenta scindit & se in columnas impingit. Sen.

Vers. 4. *He teareth himselfe in his anger*, &c.

The Hebrew may be rendred by an exclamation, *O thou who teareſt thy ſelfe*, or, *O thou tearer of thy ſelfe in anger, ſhall the earth be forſaken for thee?* So *Pſal.* 113. 7. *He rayſeth up the poore out of the duſt*, or, *O thou that rayſeſt up the poore out of the duſt.* Read a like conſtruction in the Prophecy of *Obad*, v. 3. We render, *He teareth himſelfe.* The word ſignifieth to teare after the manner of wilde beaſts, to teare as a Lyon teares. Thus *Bildad* conceived *Job* enraged againſt himſelfe, as a Beaſt; anger having maſtered his underſtanding, and paſſion overſet his reaſon. *He teareth himſelfe.* The Moraliſt deſcribes an angry man forcibly held by his friends, and they begging of him to be kinde to himſelfe; he bites his own lips, he rends his cloaths, and daſheth himſelfe againſt the Pillars; yet all anger is not thus angry: There are diverſe ſorts of anger.

First, There is an anger with our ſelves, which is good and commendable; here *Bildad* rebukes *Job* for ſelf-anger; and therefore he ſuppoſed *Job's* ſelf-anger was not good. We are often-times out, while we are angry with others, but we may ſoone be out while we are angry with our ſelves. Self-anger is good, when we are angry with our ſelves, either becauſe we have done that which is ill, or have not done ſo much good, or good not ſo well as we might. The Apoſtle numbers this among the effects of that *Godly ſorrow* which works *repentance unto ſalvation, not to be repented of*: Indignation and revenge are both the births of anger; both theſe are numbred among the effects of Godly ſorrow, 2 *Cor.* 7. 11. Indignation againſt others is ſeldome without ſin; and revenge, in our own cauſe upon others, is ever ſinfull; Theſe are to be repented of, and therefore they cannot be the effects of true repentance. 'Twas then indignation and revenge upon themſelves, becauſe they had done evill, which the Apoſtle obſerved and commended as good in thoſe *Corinthians.*

Second-

Secondly, There is an anger with others, which is alſo good. It is a duty to be angry, when we ſee others act againſt or depart from their duty; He hath no zeale for God, who, on this ground, cannot be angry with man. And while the anger of man waxes hot, purely, upon this account, the Spirit of God is the fire which boyles it up. We are angry for Gods ſake, when we are angry becauſe God is diſhonoured! This is a grave, ſerious, a vertuous, and a holy anger; while the Apoſtle gives a reſtriction to ſome anger (*Epheſ.* 4. 26.) he gives not onely a permiſſion, but a command for this.

Thirdly, There is a pettiſh, or fooliſh anger; when we are angry with we know not what, and angry we know not why, angry with thoſe things which cannot intend us hurt; ſome are angry with the ſtone they ſtumble at, with the raine that wets them, with the winde that blowes upon them; if they be not humor'd, they are angred. *Jonas* was angry when he ſaw a Gourd withered, and a great City not deſtroyed.

Fourthly, There is a ridiculous cowardly anger, like that of a whelp, or curre, who barks, but runs away. As ſome are more afraid then hurt, ſo others are ſo much afraid, that you need not fear they will doe you any hurt. Their anger is but a bluſter, and evaporates into words.

Fifthly, There is a ſlow, wrathfull, revengefull anger; an anger which is ſteeped in malice; a ſevere tough anger; an anger, the coales whereof are raked up in the aſhes of a ſeeming forgetfullneſſe, but with an intendment to breake out into a conſuming flame. Such was that of *Eſau* againſt his brother *Jacob*, when he ſaid; *The dayes of mourning for my father will come ſhortly, and then will I ſlay my brother.* Father and brother ſhould have had but one Funerall, if the reſolves of his revengefull ſpirit had not layne croſſe to the counſell of God.

Sixthly, There is a vehement paſſionate furious anger, a raging anger, both towards others and our ſelves; with which *Bildad* here chargeth *Job*. *He teareth himſelfe in his anger.*

This anger, though in a reaſonable Creature, yet is unreaſonable; it knowes no bounds, nor doth it keepe any. Grammarians ſay, that *ira* the Latine word for anger, comes from *ire*, which ſignifies *to goe*; and they give the reaſon, becauſe a man in anger goes out of himſelfe, out of his wits, off from his reaſon; Zanch. in Eph. 4.

son; and when a man is pacified, and the storme downe, he doth *redire ad se*, returne againe to himselfe. Such anger is a shorte madnesse, and madnesse is but a long anger. They who are fullest of reason, are furthest from this anger, and most displeased with themselves for it, if at any time it appeare upon them. Yet anger may be improved to excellent services, not onely as it warmes the spirit to resist that which is evill, but as it carries us on to good against resistance; In which sense one of the Ancients tells us, that as reason ought to be the Chariot-driver in man, and hold the reines: So the two Horses, that should draw on the Chariot of man in all his actions, are the *Concupiscible, and the irascible appetites*; These two as they are qualified, modified, and kept under the reines of reason, are of continuall use, otherwise they breake all, and our selves too; as here it is said of *Job*, *He teareth himselfe in his anger*. Of this anger note;

Ira furor brevis.

Plutarchus.

Furious anger may hurt others, but it hurts our selves most.

None are more their owne enemies then angry persons are; *Doest thou well to be angry*, said God *to Jonah*, *yea*, saith he, *I doe well to be angry, even unto death*, Jon. 4. 9. He means it not onely of being angry till he dyed, but of dying for anger. That must needs be hurtfull, yea mortall to man, which carries in it a resistance against the immortall God. Some anger is not onely a griefe for what is upon us, but a kinde of stomacking at him who layes it upon us; if we doe not confesse it to be so, the Spirit of God knowes it to be so, and tells us plainly it is so, and therefore such anger cannot but hurt and teare our selves.

For the avoyding of this tearing, vexing anger, take these brief Counsels.

First, In Provocations, *have an eye upward*; This will ballast the spirit, and make it steady; Heaven is above all stormes and tempests, and the more we converse there, the lesse stormy are our hearts. *David* had provocation enough to make him angry, and boyle up his passion to the height (*2 Sam.* 16. 5.) *Shimei* cursed him, but he looked up, *God hath said to him curse David*, and then how calm and meek was his spirit? As that is a good anger which is for Gods sake, so, looking up to God will keep us form evill anger.

Se-

Secondly, *Turne anger upon your selves*; not to teare your selves (as *Job* is supposed here) but to consider and reprove your selves: The more any man is acquainted with himselfe, the lesse angry will he be with others. A true sight of our selves, shewes us so much cause to be displeased with our selves, that we shall have little leisure and lesse cause to be angry with our brethren. He that looks much into himselfe, will see so much to doe, and so to blame at home, that he will not find much to blame abroad, especially he will not doe it with passionate anger. Anger alwayes riseth from some over-valuing of our selves; we thinke our selves ill dealt with, or dealt with below our worth when we are angry. Now he that knowes himselfe fully, can scarsly thinke himselfe undervalued by any; he hath lower thoughts of himselfe, then others can have of him: There are not many receits for the cure of anger, better or more approved then this.

Thirdly, *Correct your anger before you imploy your anger*; doe with this Passion as Physitians doe with their drugs; some drugs which are healthfull for the body, excellent to purge, and dispel noxious humours; must yet before they are used be corrected and receive some allay; you may poyson the body with them else, and destroy it rather then repaire its decayes: So in this case, your anger will teare, and undoe you, unlesse you correct it, and take off the sharpnesse and virulency of it. And as you doe with your Horses, especially with stomackfull Horses; we first bridle and saddle them, and then ride them, else we cannot have them under command: Thus we must deale with anger; it is necessary to be angry sometimes; and he is a foole that cannot be angry at all; onely get this wisedome, to bridle and saddle anger before you use it; lest it carry you away, and hurry you without any command.

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Fourthly, *Let not your anger hang upon your spirits, or continue with you*: That's the Apostles advice, *Ephes.* 4. 27. *Let not the Sun goe downe upon your wrath.* It is ill being in the dark with so bad a Companion; Anger may passe through the heart of a wise man, but, *Solomon* saith, *It rests in the bosome of fooles.* It is lawfull to doe some things, which to continue doing is unlawfull; we cannot continue the actings of faith and love too long: But that Spirit which saith, *Be stedfast in faith, let brotherly love*

 conti-

continue; never ſaid, be ſtedfaſt in anger, or let contendings among brethren continue. Anger againſt ſin, and enmity againſt the ſeed of the Serpent muſt continue, but the continuance of anger againſt any other, whether things or perſons, is ſinfull.

Fifthly, If you will avoyd this anger, avoyd the occaſions of it. They that are ſubject to paſſion, ſhould keepe out of the way of paſſion. That King did wiſely, who when curious glaſſes were preſented to him, brake them himſelfe; and gave this reaſon, leſt another breaking them it ſhould provoke him to anger. 'Tis alſo very memorable, That when *Cæſar* had gotten the Cabinet of *Pompey* his implacable enemy into his poſſeſſion, he would not look over his Papers, becauſe he would not diſcover that which might ſtirre his paſſion, chuſing rather to burne them, then to be burnt by them. 'Tis wiſedome not to ſearch into that which being found may over-ballance our wiſedome.

Sixthly, Give a candide Interpretation, both of words and actions; The glaſſe through which we looke, gives its colour to the object. Anger is uſually blowne up by miſ-conſtructions. What we judge ill meant, is alwayes ill taken; Love thinks no ill, and therefore believes and hopes that all is well. Give that which troubles thee another name; if there be a miſtake in it, yet ſay, it is thy friends infirmity, or that he did it out of ignorance; if what he ſpake pincheth, ſay it proceeded from familiarity, or freeneſſe of ſpirit.

Seventhly, Give not an eaſie eare to reports; doe not alwayes heare what others ſay of thee, or what 'tis ſaid they doe. Many teare themſelves with anger, when they heare themſelves torne with ſlander; and while they have a curioſity to hear what others ſay of them, they want patience to bear what they heare. 'Tis better we ſhould be in the dark concerning our own wrongs, then that we ſhould wrong our ſelves by that paſſion which the light we get about them ſtirres up in us.

He teareth himſelfe in his anger.

But was this juſtly charged on *Job*?

I conceive that his friend, (as in other paſſages, ſo here) ſinned againſt the Law of Love, while he charged *Job* with ſo much anger. It is hard to diſtinguiſh trouble of ſpirit, from paſſion and diſtemper of ſpirit. Yet the teſtimony of God himſelfe

ſelfe concerning *Job*, aſſures us that he was a meek man, a very mirrour of patience; which will not conſiſt with this accuſation in the height and heat of it. And though it cannot be denied, that *Job* diſcovered ſome paſſion and impatience, in theſe conflicts, yet all put together, did not amount to this totall ſum; *He teareth himſelfe in his anger*; much leſſe to that unquietneſſe and diſſatisfaction, with which *Bildad* preſſeth him further in the latter part of the Verſe;

Shall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

Here *Bildad* taxeth *Job* with pride, as before with anger, or rather with an angry pride; *Shall the earth be forſaken for thee?*

The words are Proverbiall, and in their generall ſence are appliable to any thing which is very hard, or to man impoſſible to be done. Such expreſſions are uſuall in all Languages. As when 'tis ſaid, you may as well look for fiſh in the ayre, or for ſtarres in the Sea, as to ſee this thing done. So here, this which thou deſireſt, is as likely to come to paſſe, as that all men will ſhortly remove from off the face of the earth, and that the Rocks will move.

Hic loquendi modus hyperbolicus pro re impoſſibili uſitatus eſt in omni lingua: qui talia expectat, in cœlo quærit piſces, in mari ſtellas; in Italia Tanaim, in Sythia Tyberim Sanct.

More particularly, ſome underſtand it thus; *Doeſt thou thinke thy ſelfe ſuch, or ſo great a man, that if thou dye, and be taken out of the world, mankinde ſhall dye with thee, or that the earth ſhall be forſaken when thou leaveſt it?* The Septuagint renders; *What, if thou dye, ſhall all under heaven want Inhabitants? Art thou the* Atlas *of the world? Doeſt thou bear up the fabrick of it? Muſt all things run to deſolation, unleſſe thou doeſt order and uphold them? Why makeſt thou ſuch a ſtirre about thy afflictions, and thy death? Is there no man fit to dwell in this houſe, when once thou art turned out of doores?* *Job* gave his friend ſuch a ſarcaſticall check (*Chap.* 12. 2.) *No doubt but yee are the people, and wiſedome ſhall dye with you.* Here *Bildad* payes him in his owne coyne. *Shall the earth be forſaken for thee?* &c. Thus he rebukes his pride, as if (according to this Interpretation) *Job* had thought that the ſafety of the whole world were wrapped up in his. Or as if ſome prodigious changes muſt needs follow his change. *Bildad* was growne ſomewhat warme, and checks *Job*'s ſuppoſed height of ſpirit, with too much of his owne. *Shall the earth be forſaken*

Quid enim ſita mortuus fueris inhabitabilis erit quæ ſub cœlo. Sept. Ita de tua morte & vita loqueris ac ſi mortalium omnium ſalus & interitus ex te penderet. Pined. Non ſine faſtu videtur Eildad Jobi faſtum velle proculcare, at excandueſcit. Paraph.

And shall the rock be removed?

No such matter; how high so ever thy thoughts of thy selfe are, or how necessary so ever thou conceivest thy selfe to be, to the standing and continuance of the world. Yet know, the world shall continue when thou fallest, yea there shall not be the least stop observeable in the whole course of nature, when thou hast paid thy debt to nature. Not onely shall not the rocks be removed, but not a hillock, not a peble-stone shall be taken out of its place, though thou be took and hurled out of thine. Indeed the world is indebted to Jesus Christ for its consistence, the earth had been forsaken, had it not been for him, and the rock had been removed out of his place. But the best and wisest of men may be spared, and no great hurt done.

Exponitur per Lyptoten, ubi minus dicitur quam intelligitur. Millies moriaris, num propter hoc mundi cursus turbabitur? Ime nec aut monticulus vel calculus a loco suo dimovebitur. Bold.

Secondly, For the clearing of this obscure passage, we are to recall to mind, that the state of the controversie between *Job* and his friends, was about the providence of God, and the dispensations of Justice: His friends said that good men receive good at the hand of God, and evill men evill. Hence they had all along charged *Job* for a wicked man, for an Hypocrite; because he suffered such things. Now for as much as they asserted, that God laid evill upon evill men, and withall observed that *Job* was so impatient under his sufferings, tearing himselfe in anger, as if he had suffered unjustly; therefore *Bildad* speaks thus; as if he had suffered unjustly; therefore *Bildad* speaks thus; *Shall the earth be forsaken for thee?* or *shall the rock be removed out of his place?* That is, doest thou expect that God for thy sake should change that course which he hath setled as firmely as the rocks, or as the earth? Doest thou think to make God alter the method, either of his Justice, or of his providence? Thou mayest as well hope to turne the motion of the Sun, that the earth shall be forsaken, and the rocks removed out of their place, as to expect this. Friend! doe not you think either to justle or dispute God out of his way. Hence

Hæc sententia, quòd adversitates accidunt propter peccatis firma est, sicut terra et rupes, numquid ergo poterit removari propter tuas disputationes. Aquin.

Per hæc Deus est intelligendus quem immutabilem dicit instar immoti saxi neq; commovendum a loco judicii. Rab. Dav. Varabl.

Thirdly, Some Interpret the last clause of God himselfe, who had determined to chastise the sinfullnesse of *Job*; *Shall the rock be removed out of his place?* i.e. *Shall God?* God is often called a rock in Scripture, a rock is the Embleme of stedfastnesse. Doest thou think to remove God who is stedfast as a rock? or to put him besides his purpose by thy crying out of oppression, or crying up thine owne innocency. For shame give over.

Num deus propter tuum clamorem mutabit consilium?

Fourthly,

Fourthly, Others by the rock interpret *Job's* friends, or the opinion which his friends held. As if he had said; *The opinion which we hold concerning the punishment of wicked men, is as strong upon our spirits, and as much setled there, as the rock is in his place,* and therefore thou shalt move us from our opinion, when thou hast removed a rock, which is numbred among things impossible, or extreamly difficult. All these Interpretations center in one common sence: implying that the Lord having appointed wicked men to punishment, will no more change this appointment, then he will remove the rocks, or alter the whole state of things here upon earth. And *Bildad* seems to intimate that it is more unreasonable to divert the course of justice, or to let the wicked goe unpunished, then it is miraculous to overthrow the whole course of nature. *Shall the earth be forsaken for thee?* or *shall the rock be removed out of his place?* Hence we may learne this generall Truth, that

remigrand te nocentem dicus & aeer medũ æqui gi dsinat sua solitam exercere justitiam. Merc. *Biliad se suosq; amicos rupes nominat, firmitur perstantes in sua opinione.*

God will not alter his counsells, nor the course of his providence for any mans sake whatsoever.

You may as soone say, he will alter the whole frame of heaven and earth, or that he will remove the Rocks out of their place, as he will doe it: The course of Justice is as firmly setled as the course of nature is. It was indeed a mistake in *Job's* friends, to thinke because God hath setled a course of justice, that therefore he would never change the forme of justice; for though all the wayes of God are just, and he will doe justice unto all; though we may (as the Prophet is charged peremptorily) *say to the righteous it shall be well with him, and woe to the wicked*; yet he varies the manner, the means, the times, and seasons of executing justice, as seemeth best unto himselfe. The justice of God shall stand though the Rocks remove, and the earth be totally forsaken; yet take heed of saying that justice hath forsaken the earth, or is removed, because we see it not acting in its wonted state and outward equipage. That which the Lord speaks to shew the unmoveable setledness of his mercy, is as true in reference to the setledness of his Justice, (*Jer.* 31. 35, 36.) *Thus saith the Lord, which giveth the Sun for a light by day, and the Ordinances of the Moon, and of the Stars for a light by night; which divideth the Sea when the waves thereof roare; the*

Lord

Lord of hosts is his name. What followes? *If those Ordinances depart from before me, then the seed of Israel also shall cease from being a Nation before me for ever.* As if he had said, when I change the Ordinances of heaven, of the Sun, Moon, and Starres, then will I take my mercy from *Israel*; I will never doe the one, therefore I will not doe the other. The Lord promised at the renewing of the Covenant with man, *Gen.* 8. *ult. That day and night, summer and winter, should not cease while the earth remained.* Now saith the Lord, if you can make me to alter the course of the heavens, of the Sun, Moon, and Starres, then I may doe this against my people. We have the like assurance given, *Jer.* 33. 25. Where the Lord from that consideration of the setlednesse of the frame of nature, argueth the setlednesse of his owne Covenant of grace, and Promise of mercy to his people. Thus also we may argue, in reference to his Justice, that you shall as soon get the stars blotted out of heaven, the Rocks removed, the earth forsaken, as God will forsake the right distributions of Justice towards man. It was said of a man, and he but a Heathen, *That the Sun might as easily be stayed, or turned aside, as he from doing right.* How much more is this true of the righteous God, with whom there is no shadow of turning? And though we cannot say to any man, as *Job's* friends to him; If God punish you not sooner or later here in this world, he must alter the whole course of his judiciary administrations; yet we may say to many, if God save you eternally, he must alter the whole course of his mercifull administrations; he must make a new Gospel, yea a new Christ, if you attaine eternall Salvation. For by the rules of the present Gospel, and by the way which Christ hath already manifested to save sinners, you cannot be saved, how much soever you presume of salvation: Shall the Gospel be forsaken for you, or shall the Promise be removed out of its place, which as it is more immoveable then a Rock in helping those that turne to God and believe, (*Isa.* 54. 10.) so it will move no more then a rock towards the help of those who still turne from God, and continue in unbelief. *Shall the rock be removed out of his place?* Thus much of the Preface. *Bildad* hath spoken to the person, and reproved him; he now speaks to his cause.

Job.

Job. Chap. 18. Vers. 5, 6, 7, 8, 9, 10.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.
The light shall be dark in his Tabernacle, and his candle shall be put out with him.
The steps of his strength shall be straitned, and his owne counsell shall cast him downe.
For he is cast into a net by his owne feet, and he walketh upon a snare.
The grin shall take him by the heele, and the robber shall prevaile against him.
The snare is laid for him in the ground, and a trap for him in the way.

Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine.

THe miserable condition of a wicked man is laid forth in this Chapter.
First, Allegorically.
Secondly, Plainly.

By way of Allegory to the 17th Verse; and in plaine expressions to the end of the Chapter. Here are foure Allegories.
The first from light, *vers.* 5, 6.
The second from hunting and fowling, *vers.* 7, 8, 9, 10.
The third from Law-proceedings, or the manner of Processe in Courts of Justice, *vers.* 11, 12, 13, 14, 15.
The last Allegory is taken from husbandry, *vers.* 16.

Nonne lux impii auferetur? Vulg.

The 5th and 6th Verses containe the first Allegory; *Yea, the light of the wicked shall be put out.* The Vulgar reads it interrogatively, *Shall not the light of the wicked be put out?* But the Originall is absolute; *The light of the wicked shall be put out.*

Gam, particula firmiùs corroborat prius dicta.

The first word hath an emphasis in it; *Yea, the light of the wicked shall be put out. Yea,* imports a vehement affirmation, carrying

ing what is affirmed againſt all oppoſition (*Gam*) *yea*, it ſhall be thus (ſaith he) which ſpecially reacheth two things.

Firſt, How much ſoever thou art angry with us for ſaying it, yet it ſhall be thus. Be thou as angry as thou wilt, thou ſhalt not help thy ſelfe: Thou mayeſt entangle thy ſelfe more, but thou ſhalt not at all looſen thy ſelfe. A man that hath a burthen upon his back, cannot eaſe himſelfe by ſtriving and ſtrugling with it, but the more he ſtruggles, the more he is troubled.

Secondly, This, *yea*, may beare reſpect to the exaltation of wicked men, to the height of their proſperity, *yea*, let them have gotten as high as they will, downe they ſhall, as the Prophet *Iſaiah* ſpeaks of *Lucifer*, (Chap. 14. 13.) *Thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my Throne above the Stars of God, yet thou ſhalt be brought downe to hell, to the ſides of the pit.* The higher we build in our owne thoughts, without God, the lower is our fall, and the more unavoydable. *Thou ſhalt be brought downe.* Or take the Allegory in the Text, how much light ſoever the wicked man hath, though he ſeem to have as much as the Sun; though he ſeem a fountaine of light, yet out he ſhall, he ſhall be put out like a candle. *Yea, the light of the wicked ſhall be put out.*

Here are foure expreſſions about one thing; Firſt, *The light of the wicked ſhall be put out*; Secondly, *The ſparke of his fire ſhall not ſhine*; Thirdly, *The light ſhall be darke in his Tabernacle*; Fourthly, *His candle ſhall be put out with him.* We are not curiouſly to inſiſt upon diſtinctions, to find out the difference between light and a ſpark, between light and a candle, *&c.* Though a difference there be; yet I conceive the ſpeaker did not ſo much intend that, but heaps up a great many words of near alliance, or of one ſignification, the more to ratifie his aſſertion, that the thing ſhould certainly be done. A wicked man ſhall be extinct, put him under what notion you will; let him have light, or ſpark, or candle, he ſhall goe out in darkneſſe.

But what is this light?

There are three ſorts of light; firſt, morall; ſecondly, ſpirituall; thirdly civil light.

Morall light, is the light of wiſdome, prudence, and underſtanding. And thus ſome of the elder learned Rabbins, and later Hebricians too interpret this Text. As if he had ſaid, the wicked

wicked man ſhall be made a very foole, deſtitute of wit, reaſon, underſtanding, and ability to judge, or know what evill is upon him, or what is good for him. The ſpirit of counſell ſhall be taken from him. That's a ſore judgement.

Secondly, There is ſpirituall light; and that is double. The light of the knowledge of God; and the light of comfort from God. The knowledge we receive from God is light. And the joy we receive from God is light. Some Interpret the place of this ſpirituall light; Though a wicked man, an hypocrite hath a great meaſure of this light; yet his light ſhall be put out; as Chriſt threatens, *Mat.* 13. 12. & 25 29. *To him that hath ſhall be given, and he ſhall have abundance, but from him that hath not, ſhall be taken away, even that which he ſeemed to have.* That light of knowledge, with which hypocrites ſeemed to ſhine, ſhall be taken away from them. Many hypocrites are iradiated vvith much light, and have great flaſhes or fluſhes of joy and comfort; theſe ſhall be taken avvay, their light ſhall be put out; yea, their ſparks ſhall dye, they ſhall be left in utter darkneſſe: though they compaſſe themſelves about vvith ſparks of their ovvn kindling, as the Prophet ſpeakes, *Iſa.* 50. 10, 11. Though this be a truth, yet (I conceive) it is not the thing that *Bildad* intended. But vve are rather to take it for civill light, that is, the light of outvvard proſperity. And ſo theſe vvords are a gradation, teaching us, that not onely vvhatſoever a carnall man reckons his greateſt ſplendour, but what he calls his ſmalleſt ray of temporal bleſſednеſſe, ſhall be vvrapt up in darkneſſe and obſcurity. Outvvard proſperity, may be called *light* upon a three-fold conſideration

Lucis nominibus ſignificatur quicquid lucet in oculis quicquid ſplendet in fortuna, &c. Mert.

Firſt, Becauſe as light refreſheth and cheareth the ſpirits, (there is a terrour in darkneſſe, and vvhen light comes, vve are freed from that terrour:) ſo doth outvvard proſperity, and the preſence of vvordly accommodations.

Secondly, Light helps us on in our vvork; no man can vvork, till he have either the naturall light of the Sunne, and fire, or ſome artificiall light. Proſperity and peace carry us on in our vvorldly affaires. A man vvho hath much light of knovvledge about him hovv to vvork, may yet have ſo much darkneſſe of affliction about him, that he cannot vvork, or move in the moſt proper ſpheare of his Activity.

Thirdly, Light makes us conspicuous; we are seene what we are in the light. Thus outward prosperity makes men appeare. Poverty is joyned with obscurity, *What parts, or gifts, or abilities, or worth soever is in man, he is scarce ever seene above-board, if he be under the straights of poverty and affliction. The light of the wicked shall be put out.* I have heretofore spoken of the prosperity, and also of the decay of wicked men; therefore I shall not insist upon it here. Note, onely first, that

The glory of wicked men, their excellency, their light shall certainly come to nothing.

Cum יִדְעַךְ *sit activum & quodamodo intransitivum, recte dicere possis, lux impij extinguet se.*

They shall be quenched as a fire of thornes (*Psal.* 118. 12.) which any man may suddenly quench, and if no man will, it will suddenly quench it selfe. Yet further, the word which we translate *to put out*, is active, or intransitive; so some render it here; *The light of the wicked shall put it selfe out.*

Hence note:

A wicked man is usually the cause of his owne ruine.

He puts himselfe out: Sometimes he makes his owne tongue to fall upon himselfe (*Psal.* 64. 8.) his tongue undoes him, and he is buried under a heap, or pressed to death under the weight of his owne words. Sometimes his owne strength undoes him; sometimes his wit and parts undoe him; his great learning, and abilities, prove his ruine; he dyes as a foole dyes, because he thought himselfe wiser then any living. The prosperity of the wicked is not like the light of the Sun, but like that of a Candle, which consumes it selfe; and that, not onely naturally, as all worldly things doe, which will perish with the using, how warily soever we use them, but violently by their vaine and unwary using of it. In this the Justice of God is eminent upon wicked men: There was scarce a wicked man in the world ever extinguished, but he hath contributed, not onely meritoriously (for so all wicked men are wholly the cause of it) but instrumentally to his owne extinction. The wicked man is (*felo de se*) a murtherer, a destroyer, an extinguisher of himselfe: If all men should forbeare him, or resolve to let him stand, yet he would worke out his own downfall here, as well as he doth his own damnation for ever.

Againe,

Againe, *The spark of his fire shall not shine.*

'Tis the same thing; yet here is a progresse in the sence: Besides Sun-light, there is fire-light, and candle-light. But if a man hath neither Sun-light, nor fire-light, nor candle-light, then he is in darknesse indeed. If he have no fire burning, yet possibly he may have a few Coales, or sparkes of fire: Wherefore to note the utter extinction of a wicked man, he shall not have so much as a sparke of fire; *The sparke of his fire shall not shine.*

שביב *vel flammam vel scintillam significat.*

It is a great abatement to be brought from Sun-light, to fire-light; For as the Apostle speaks in another case, (1 *Cor.* 15.) *There is one Glory of the Sun, another of the Moon, and another of the Starres; and one Starre differeth from another in glory.* So we may say, there is one light of the Sun, another of the fire, another of the Candle, and one Candle differs from another in glory. Here is the Sun-light put out, and the fire-light, and the very sparke of fire. So that the threatned destruction, or extinction of a wicked man shall be totall, every sparke of it shall expire. The rich man (*Luke* 16.) was destitute of all good, when he had not so much as a drop of water to coole his tongue. He that begged a drop, had not a drop: Now, as he that hath not a drop of water, is under the greatest drought: so he that hath not a sparke of fire, is under the greatest cold or darknesse: And as the Prophet speaks (*Isa.* 30. 14.) to shew an utter destruction, under another notion about breaking a vessel; *Because you have trusted in oppression and perverseness, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall break it like the breaking of the Potters vessell that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sheard to take fire from the hearth, or to take water withall out of the pit.* I note it for that, He shall break the vessel; & so break it, that there shall not be so much as a sheard to take fire from the hearth, or a little water from the pit. When a vessel is so broken, that there remaines not a sheard for any use, it is totally broken. What the sheard is to the vessel, that is a spark to the fire; the vessell is totally broken, when there is not a sheard left; and the fire is totally extinct, when there is not a sparke left.

Ex illo igne felicitatis non relinquetur scintilla, nec mica splendoris; exlinguetur omnino.

So this carries not onely ſome extinction of the wicked mans light, but the utter extinction of the leaſt light of a wicked man.

Againe, Conſider the difference between theſe two, Light and fire. Fire is proper to the houſe and family: Light ſhines abroad every where; which imports, that as the renowne, fame, and glory, with which the wicked man ſhines to the world, ſhall be extinguiſhed: So his fire, and his ſpark, that is, his family-glory and luſtre ſhall be taken away; he ſhall be deſtroyed in his publick capacity, and in his private capacity; his glory abroad, and his glory at home; the Sunne, with which he ſhines in the ſpheare of this publick employment, and the fire, with which he is warmed in the hearth of his private relations and enjoyments, ſhall be utterly extinguiſhed.

He hath not yet done.

The light ſhall be dark in his Tabernacle.

Tum ipſe tum ipſius domus ex illo ſplendore in denſiſſimas miſeriarum tenebras incidet. Bez.

He had ſaid before, *His light ſhall be put out*; why doth he ſay here, *His light ſhall be darke?* This ſeemes leſſe then he ſpake before.

I anſwer, no; here is ſtill an increaſe of the ſence. To ſay, *His light ſhall be darke*, is more then to ſay, *His light ſhall be put out*; As was ſhewed *Chap.* 10. 22. upon thoſe words; where *Job* deſcribes the darkneſſe of the grave in pureſt ſtraines of Eloquence, and having ſaid, *verſ.* 21. *It is the land of darkneſſe, and the ſhadow of death, a Land of darkneſſe, as darkneſſe it ſelfe, and of the ſhadow of death, without any order:* He concludes, *and where the light is as darkneſſe.* But ſome may ſay, If it be a place of darkneſſe, as darkneſſe it ſelf, how can there be any light there? Why doth he ſay, the light there is as darkneſſe, when he had ſayd there is nothing but darkneſſe? It is to ſhew, (as that place to which I refer was opened) that the grave is ſo darke, that even that which hath an appearance of light is darkneſſe. Not onely is the darkneſſe dark, but the very light is darkneſſe. Thus here, not onely is the light of a wicked man put out, but the light of his Tabernacle (if there be any thing left there, that bears any imaginable likeneſſe to it) ſhall be dark, or more like to darkneſſe. Hence we may note; That,

God will make the very proſperity of a wicked man an affliction to him.

His

His light ſhall goe out, even to a ſpark; and if a ſpark of light remaine, that ſhall be but darkneſſe. He ſhall never enjoy good, if any good remaine for him to enjoy. Though after great ſufferings he may have ſome eaſe, yet that ſhall be a paine to him. As it is the priviledge of the Saints, that their darkneſſe is light, their ſorrowes joyfull, their wants a fulneſſe; ſo it is the curſe of the wicked, that their light is darkneſſe, their joyes ſorrowfull, and their fulneſſe a want. Wee may here remember that argument of our Saviour, which I have formerly made uſe of, (*Mat.* 6. 23.) If that which is appointed to comfort a man, turne to his ſorrow, how great is his ſorrow? So that here is a peremptory excluſion of all that is, or can be refreſhing to a wicked man; his light is darkneſſe to him; and his very bleſſings a curſe to him

Laſtly, *His candle ſhall be put out with him.*

The candle gives an inferiour light; the candle is a family a houſhold light; When the Sun goes downe, candles goe up, but when this mans Sun goes downe, he ſhall not have the helpe of a candle, as not the helpe of fire. Now he that hath neither the Sunne to ſhine on him, nor the fire to warme him, nor a candle to ſtand by him, what a condition is he in? which ſtill aggravates the affliction of a wicked man. Some refer it to that cuſtome of the Ancients, who ſet up many candles, or lights, when they made Banquets in the night. So, *his Candle ſhall goe out*, is, he ſhall never make Feaſt more, nor have merry meeting with friends more. But I rather take it in generall, for all the uſes of Candles, not for that ſpeciall uſe of Candles, Torches, or Lamps in great night feaſts, when their multitude of blazes ſeemed to turne night into day, and to make darknes light. Taking candle in the loweſt ſence, *His candle ſhall be put out with him*, is, he ſhall not have ſo much as a ſingle candle, not the ſmalleſt candle, not ſo much as a ruſh-light left him. And this we finde once and againe in Scripture to expreſſe the ſaddeſt calamity of a people (*Jer.* 25. 10.) when the Prophet deſcribes the deſtruction that ſhould come upon *Jeruſalem*; *Moreover* (ſaith he) *I will take from them the voyce of mirth, and gladneſſe.* And what more? *The voyce of the bridegroom, and of the bride; the ſound of a milſtone, and the light of a candle.* That is, I will remove all their comforts;

Illuſtrem cum tota meis convivia flammis Torqi, geram mixos una lucerna vocor. Mart. l. 14. Ep. 41.

comforts; when the loweſt meanes of comfort (bread and candle-light) are removed, then all comfort is removed. So (*Revel.* 18. 23.) the deſtruction of *Babylon* is deſcribed; *The voyce of harpers, and muſitians, and pipers, and trumpeters, ſhall be heard no more at all in thee, and no craftſman, of whatſoever craft he be, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee, and the light of a candle ſhall ſhine no more at all in thee.* That is, thou ſhalt be utterly overthrowne, and ruined; where there is not ſo much as the light of candle found, what of mercy can be found? (*Rev.* 22. 5.) When the Holy-Ghoſt would expreſs a ſtate which ſhould need no creature-comfort, he ſaith, *There ſhall be no night there, and they need no candle, neither the light of the Sun:* The Sun is the light of the day, and the candle is the light of the night. Now as the full proſperity of a people is ſet out, when they ſhall have ſo much light, ſo much ſpirituall or glorious light, that they ſhall not need the Sun, nor the candle: So the totall ruine of Nations, or perſons, is ſet forth when they have neither Sun-light, nor candle-light. *Prov.* 30. 13. *The light of the righteous rejoyceth; but the lamp of the wicked ſhall be put out.*

Antiquitus ante novas nuptias, lampades & tada accenſe preferri ſolebant.

Some interpret Candle and light by Children or poſterity; ſo they ſignifie (1 *Kings* 11. 36.) where God being about at once to puniſh, and to ſpare, ſaith to *Jeroboam*, *I will take the Kingdome out of his Sons hand, and I will give it unto thee, even ten Tribes. And unto his Son will I give one Tribe, that David my ſervant may have a light alway before me in Jeruſalem.* We put in the margine according to the letter of the Hebrew, *That David my ſervant may have a lamp, or a candle*; that is, ſome of his poſterity remaining and ruling in *Jeruſalem*; his line ſhall not be extinct. The woman of *Tekoa* calls her Son, her *coale*, (2 *Sam.* 14. 7.) *So they ſhould quench my coale which is left, and ſhall not leave to my husband neither name nor remainder upon the earth.*

If we take in this Scripturall ſence of the light and candle in the Text, it informes us yet more fully, that when a wicked man is extinguiſhed, all that is his ſhall be extinguiſhed, he, and his wealth, he, and his honour, he, and his children, he ſhall periſh, and his candle with him; his name ſhall be blotted out, and there ſhall be no memoriall of him.

Laſtly, A Candle goes out two wayes, either when the matter is ſpent, and the fuell which it works upon conſumed. Thus every mans candle goes out, his Candle waſts; waſts it ſelfe while it ſhines to him. Secondly, A Candle goes out by violence, when it is blowne out: So we muſt underſtand the Text; The wicked mans Candle ſhall not be left to conſume, and weare it ſelfe out; He, and his; he, and his publick light; he, and his family-light; he, and his poſterity-light ſhall be put out before they are waſted out. This *Bildad* reckoned as the portion of *Job*, and it is the portion of every wicked man; 'tis that which is due to him, that which he deſerves, though he doth not alwayes receive preſent pay according to his deſerts.

So much of the firſt Allegory, by which *Bildad* illuſtrates the dark condition of a wicked man, his light, the ſpark of his fire, and his candle are put out.

The Context of the foure Verſes following, ſhew the miſery of wicked men, under a ſecond Allegory, of hunting and fowling: where we have to doe with nets and ſnares, with a grin, and with a trap; all which are implements and engines belonging to fowlers and hunters, with which beaſts and birds are enſnared and taken.

The miſery of the wicked man is here ſet downe two wayes. Firſt, In generall; *The ſteps of his ſtrength ſhall be ſtraitned.* Secondly, We have the ſpeciall wayes how this ſhall be brought to paſſe.

Firſt, He ſhall bring himſelfe into a ſnare, as is ſhewed in the latter end of the 7 h verſe, and in the 8th; *His owne counſell ſhall caſt him downe; he ſhall be caſt into a net by his owne feet, and he walketh upon a ſnare.* The man runs into it alone; if there be none to drive him into the net, he will haſten into it; if no man ſet ſnares for him, he will ſet a ſnare for himſelfe; he muſt be catcht. That's the firſt way, how his ſteps come to be ſtraitned, he himſelfe ſtraitens them by his owne counſels.

Secondly, If this wicked man ſhould not goe into the ſnare, yet he ſhall ſoone be brought into it. (*verſ.* 9, 10.) *The grin ſhall take him by the heele, and the robbers ſhall prevaile againſt him.* The ſnare is laid for him by others, many are contriving the methods of his deſtruction; there are traps ſet in his way, and he cannot eſcape. So that either he ſhall doe it himſelfe, or if he doe

doe not, others shall. That's the summe of this context.

Vers. 7. *The steps of his strength shall be straitned*, &c.

This shewes the judgement in generall; all beasts and birds taken in nets, or snares, are brought into a strait; *The steps of his strength*. By [*steps*] we are to understand his motions, his actions, his undertakings; whatsoever helps him towards his desired end.

Impli gressus sunt actiones operа desideria & omnia quibus ad optatum finem contendimus.

And these are not ordinary steps, but the *steps of his strength*; that is, his strongest steps. Mr. *Broughton* reads, *His violent passages shall be straitned*: steps of strength, for strong steps, is an Hebraisme very frequent. And these steps of strength may be:

First, The strength of his minde; and wit, there lyes much strength within; man orders and layes his designes by the strength of his understanding.

Secondly, The strength of his authority; for therein a mans strength lyes too; let such a man have never so much civill power, he shall yet be straitned.

Thirdly, The strength of his body, or of his hand; the steps of his outward strength as well as of his inward, and authoritative strength, shall be straitned.

Fourthly, A man sets steps of strength, or addes strength to his steps, by his friends, and relations, by his alliance and confederates, by the helps, and aids, by the seconds and assistants which he hath abroad in the world. Every step which some men set, is upheld from without, they goe not alone. We may understand the Text in any of, or in all these wayes. The steps of strength, or the strongest steps which he sets by the strength of his understanding, or by the strength of his authority, or by the strength of his body, or by the strength of his friends, and relations, the steps of all these strengths shall be straitned.

¶N *Significat potentiam illam quæ conjuncta esse solet cum dolore, quem quis peccando sibi vel aliis infert.* Bold.

Further; The originall word signifies not ordinary strength, or strength in generall; but that strength which is usually accompanied with trouble, and with that trouble which flowes from, or is the issue of sin; a painfull strength. For as many have painfull weaknesses upon them; so some have painfull strength. And hence also the Hebrew word signifies riches, or power, which are unjustly gotten, and as unjustly kept. This kinde

kinde of strength, is strength with a paine; when a man gets and maintaines what he hath gotten by sin. And there are none who have had so much paine with weaknesses, as some in all ages have had with strength. *The steps of his strength shall be straitned.*

Straitned] To be straitned in common Scripture-phrase, signifies onely to be afflicted; Mr. *Broughton* renders it by the word *distressed*; *His violent passages are distressed*. And hence Christ (*Luk.* 12. 50.) speaks of his sufferings, or of the preapprehensions of his sufferings, what effects they had upon him; *I have a Baptisme to be baptized with, and how am I straitned, till it be accomplished.* Did not *John* baptize Christ in *Jordan* some yeares before? What was this baptisme?

There is a threefold baptisme: First, The baptisme of water; Secondly, The baptisme of the Spirit: Both these baptismes Christ hath been baptized with: he was plentifully baptized with the Spirit, and he had been baptized with water in *Jordan*. But there is a third baptisme, that is, the baptisme of bloud, or the baptisme of suffering, and that is it, which Christ spake of there; he had not yet been so baptized, drenched, or washed in blood, in his own blood, as he was soone after in the Garden, and upon the Crosse. This was the baptisme that he was to be baptised with; And, saith he, *how am I straitned?* That is, how is my soule afflicted at the approaches and appearances of it? *How am I besieged with it:* for to that the metaphor may allude. The same word is used (*Luke* 19. 43.) where Christ foretells the destruction of *Jerusalem*; *Thine enemies shall cast a trench about thee, and compasse thee round, and keepe thee* (they who are thus kept in are straitned) *in on every side.* It may referre also to the shutting up of a beast in a pound, or to a woman in travell, who when her paines take hold upon her, how sore are her straits? All shews how great a streisse, and distresse was upon the soule of Jesus Christ; because he had then such a baptisme to be baptized with.

So then, to be straitned is to be afflicted. Outward afflictions are straits, either upon the body, or state; and the very foresight of these put many to inward straits.

And hence (on the other side) to be enlarged, signifies prosperitie, or a good estate. We have *David* so expressing himselfe

(*Pſal.* 31. 8.) *Thou haſt ſet my feet in a large roome.* Againe, (*Pſal.* 66. 12.) *We have gone thorow fire and water: but thou haſt brought us forth into a wealthy place*; which ſome tranſlate, into a *roomthy place*; That is, into much proſperitie. *Solomon* (Prov. 4. 11, 12.) gives us a negative to this in *Job*; *When thou goeſt thy ſteps ſhall not be ſtraitned*: That is, Thou ſhalt not be afflicted, or thou ſhalt not come into any trouble. When *Iſaacs* ſervants had digged a firſt and a ſecond Well, the heardſmen of *Gerar* contended about it, ſaying, the *water is ours*. Then his ſervants digged a third Well, and for that they ſtrove not; therefore he called the name of it *Rehoboth*, that is, *roome*; *for now*, ſaid he, *the Lord hath made roome for us* (Gen. 26. 22.) We may ſay of all our comforts, and mercies, *Rehoboth*, here is roome: but of all our afflictions they are ſtraits. So that, *the ſteps of his ſtrength ſhall be ſtraitned*, is neither more nor leſſe then this; he ſhall be brought into trouble Hence obſerve;

Firſt, who is it that is threatned with theſe ſtraits? It is the ſinner, the wicked man here ſpoken of, he is the ſubject of the whole Chapter: then learne:

Sin brings into ſtraits.

There are none brought into ſuch ſtraits, as they who walke in the broad way If you would be at liberty, keep in the narrow way, and walk, as they who are bound. None are freer from bondage then the ſervants of God (indeed none are at all free but they) yet none are more bound then they. As for thoſe who would have more roome for their ſteps, then the commandements of God afford, they ſhall have but little roome for themſelves. They will be found ſooner or later in the ſtocks, or in the net, in the ſnare, or in the grin, who walke looſely. Sin brings us into a twofold ſtrait

Firſt, Into ſtraits of minde, a man ſhall not know what to doe, who doth he cares not what. Thouſands have run themſelves into theſe ſtraits, who had roome enough in the world; they walked which way they would, they waſhed their footſteps in butter, and the rocke powred them out rivers of oyle; yet how have their poore ſoules been ſtaitned by turning aſide after vanitie

Secondly, Sin ſtraitens the outward man, the body is brought into priſon, into deaths, and dangers. For one who is brought into

into ſtraits for his Conſcience, there are hundreds who are brought into ſtraits by acting againſt Conſcience Some are brought into ſtraits for doing their dutie; but moſt for doing againſt dutie; with whom are priſons peopled, are they not with thoſe who breake their bounds? who are generally in the ſtraits of poverty, while they walke abroad, are they not ſuch as walke diſorderly? 'Tis ſin which uſually cloatheth a man with raggs, and (though ſome are fed by it) which ſnatcheth the bread out of his mouth; Who are they that are brought into the ſtraits of a ſhamefull death, and fall under the ſtroakes of Juſtice? are they not ſuch as tranſgreſſe the rules of Juſtice, and practically oppoſe Government?

I grant there is a ſtrait into which ſome are brought by the cloſenes of their walking with God, yea, by the enlargednеſſe of their hearts towards God. *Paul* was in ſuch a ſtrait, (*Phil.* 1. 23.) Then a man is in a ſtrait when he knowes not what to chooſe; *I am in a ſtrait between two*; why? *I know not which to chooſe, whether to live or dye*; it was the height of his grace which put him into this ſtrait: but O the ſtraits that men are brought into by the lownes and baſenes of their ſpirits, their wickednеſſe entangles them in ſuch ſtraits, that they know not how to live, and yet are altogether unfit to dye.

Further, The providence of God hath caſt many into ſtraits too. *Jehoſhaphat* (2 *Chron.* 20. 12.) was brought into a great ſtrait when he ſaid; *Lord, we know not what to doe, but our eyes are towards thee.* When wicked men bring themſelves into ſtraits, they either deſpaire of helpe, or their eyes are towards the creature for it. But when God brings his own people into ſtraits, their eyes are towards him for helpe. The providence of God brought *Jehoſhaphat* into thoſe ſtraits; and the providence of God brought him out of them, and gave him not onely enlargement, but renowne and glory; God can quickly recompence us for all the evills which he layes upon us, but ſin cannot. Sin can wound, but it cannot heale, it caſts into ſtraits, but it cannot enlarge.

And ſin brings not onely wicked men, but even good men to ſtraits, even to great ſtraits. What was it that brought *David* into that condition (2 *Sam.* 24. 14.) when he ſaid; *I am in a great ſtrait*; Was it not his ſin? when he would needs be num-

bring the people, and pride himſelfe in the multitude of that Nation which he governed, and commanded; this humbled him into a grievous ſtrait. And what was his ſtrait? It was a hard election that God put him upon, whether he would chuſe peſtilence, or famine, or ſword; one of thoſe three he muſt; ſuch a libertie of chuſing is a ſad reſtraint. Our wills are then bound, when they have a freedome to make ſuch a choice. Thus *David* was hampered, when he went beyond his line. Sin will bring Saints to ſtraits, much more will it bring wicked men to ſtraits.

God ſometimes brings his own people to ſtraits when they ſin, that he may keep them from further ſins: (*Hoſ.* 2. 6.) *I will hedge up thy way with thornes, and make a wall*, (that is, I will bring thee to ſtraits,) *that thou ſhalt not finde a path.* God brought them into the ſtraits of affliction, that they might not wander into ſtraits by tranſgreſſion. It is better to be ſtraitned with a hedge of Gods making, then with a hedge of our own making. The care of God makes a hedge to keep us from ſin. Our ſin makes a hedge (not as the efficient, but as the procuring cauſe) to curbe our careleſneſſe. The word of God is one hedge, his rods are another. It is beſt to be kept within bounds by the former; but 'tis well if the latter keepe us in.

Againe; *The ſteps of his ſtrength ſhall be ſtraitned.*

Note,

Wicked men ſhall be ſtraitned when they are in their ſtrength, and judge themſelves furtheſt off from ſtraits.

To have ſaid he ſhall be ſtraitned when he is weake, when he is low, and poore, had not been much: but here he ſpeaks of God, acting like God, againſt wicked men: when they are in their ſtrength, and flouriſh, and verdure, and greenneſſe, then they ſhall wither, when they thinke they have moſt roome, and are at greateſt libertie, both in their eſtates and ſpirits, then they ſhall finde themſelves ſhut up (as it were) in priſon. There is a Text (*Job* 20. 22.) which is very cleare to this ſence, I will but name it here, becauſe it will come ſhortly to a fuller handling, where *Zophar* ſpeaking of the hypocrite, ſaith; *In the fulneſſe of his ſufficiencie, he ſhall be in ſtraits*, that's an amazing expreſſion. Here he ſaith, the *ſteps of his ſtrength ſhall be ſtraitned*; that's very much:

much: but there *in the fulneſſe of his ſufficiency he ſhall be in ſtraits.* See the difference between the Saints, and wicked men; between up-right-hearted godly men, and wicked falſe-hearted hypocrites. *Paul* ſaith (in a higher ſence) (2 *Cor.* 12) *When I am weake, then am I ſtrong.* But when a wicked man is ſtrong, then he is weake; and when he walkes at large, then he is in ſtraits; that is, weaknes ſurprifes him in his ſtrength, and ſtraits attend his greateſt enlargements. *The ſteps of his ſtrength ſhall be ſtraitned.*

Thirdly, Note briefly this;

There is no ſtrength of the creature that can protect it from the wrath, or from the judgement of God.

Let him ſtep as ſtrongly as he will, if he be againſt God, God can ſtraiten him quickly: As he ſaith of *Zenacherib*; *I will put my hooke in his noſe.* (2 *King.* 19. 28.) He thinks himſelfe a Leviathan, *Who* (as he is deſcribed, *Chap.* 41 27) *eſteemeth iron as ſtraw, and braſſe as rotten wood, darts are counted as ſtubble, he laugheth at the ſhaking of the Speare.* One would thinke then that there is no putting of a hook into the noſe of this mighty Monſter, no drawing him up with an angle: yet the Lord will put a hooke in the noſe of Leviathan, and pull him up with a ſingle hayre, as if he were but a ſprat; The Leviathans, the Elephants, the Lyons, are as nothing before *Jehovah. Can thine heart endure? or can thine hands be ſtrong in the dayes that I ſhall deale with thee?* ſaith the Lord to *Jeruſalem* (*Ezek.* 22. 14.) No; they cannot. For then *the Dukes of Edom ſhall be amazed, the mighty men of Moab trembling ſhall take hold upon them*, &c. Exod. 15. 15 *Hannah* concludes in her ſong (1 *Sam.* 2.) *By ſtrength no man ſhall prevaile*; man cannot prevaile over other men by ſtrength, much leſſe ſhall man deliver himſelfe by ſtrength from the hand of God. How great ſoever the ſingle or united ſtrength of the creature is, if it be ſtrength againſt God, a ſtrength of acting againſt the deſigne of God for his people; feare not, the ſteps of that ſtrength ſhall be ſtraitned. It is no matter what the ſtrength of any creature is, if the ſtrong God be with us, he can quickly ſtraiten it. *The ſteps of his ſtrength ſhall be ſtraitned.*

And his own counſels ſhall caſt him downe.

There are two things by which man ſupports himſelfe, two pillars,

pillars, like the two pillars ſpoken of in *Solomons* Temple, *Jachin* and *Boaz*, which ſignified, *He ſhall eſtabliſh and ſtrength*. There are two pillars, of Nations and perſons; firſt, Power; ſecondly, Policy or Counſell. Counſell is as much a mans ſtrength as his ſtrength is. Now that it might appeare, that a wicked man ſhall have all his props pulled away, and all his pillars throwne downe; As 'twas ſhewed in the former part of the verſe, that his ſtrength ſhall not helpe him, ſo here, 'tis ſhewed that his craft and counſell ſhall not. And this is ſpoken not barely, but with an aggravation; For, firſt, That his counſell ſhall not help him, is bad enough; but *his counſell ſhall caſt him downe*, and that is farre worſe; Secondly, It had been a ſore affliction to have ſaid of his counſell, as he ſaid of his ſtrength, it ſhall be ſtraitned, or overthrowne, but he ſaith that which is farre more afflictive, his counſell ſhall overthrow him, *his counſells ſhall caſt him downe*. Thirdly, It had been a great judgement to have ſaid, his counſell ſhall be caſt downe, but it is a farre greater to ſay, *his counſell ſhall caſt him downe*. There is no difficultie in theſe words; therefore I will but give you two or three notes upon them. Firſt learne;

The vanitie of all helps without God.

Strength cannot prevaile, and counſell ſhall not. Gods counſell cannot be throwne downe, and therefore it will hold us up from falling. But that counſel (and ſuch is the beſt of mens) which may be throwne downe it ſelfe, can never keep us from falling. *As Riches prevaile not in the day of wrath*, (Pro. 11. 4.) ſo wiſdome and wit, ſhall not prevaile in the day of wrath. Though you could give counſels as deep as hell, yet they cannot protect you from a hell of troubles here, or a hell of torment after. There is no truſting to any thing without God, if theſe two pillars be pulled away, ſtrength and counſel, upon what baſis ſhall a man eſtabliſh himſelfe.

Againe, Here is not onely ſhewed the inabilitie of counſels to ſupport a man; but here is ſhewed the activitie of counſels againſt a man, his counſels ſhall caſt him downe.

Hence obſerve;

God turnes the counſels and projects of wicked men upon their own heads, or againſt themſelves.

This

This ſhewes the extreame vanitie of humane policie, as ſeperated from holy policie, or from the wiſdome which is from above; ſeeing it is not onely unable to help us, but it doth us hurt. As that which ſhews the extreame wickednesſe of mans heart by nature, is this, that it is not onely unable to doe good; but it is vehemently active againſt good, and ſets it ſelfe againſt the whole Law of God, and would overthrow it, or caſt it downe. Nature doth not onely pull her hand from the worke of GOD, but puts out her hand to reſiſt it. So that which ſhewes the extreame vanitie of the counſels of men is this, that they are not onely weake to helpe them, but ſtrong to ruine them The Pſalmiſt tells us (*Pſal.* 64. 8.) *God ſhall ſhoot at them with his arrow ſuddenly, ſo they ſhall make their own tongues to fall upon themſelves, all they that ſee them ſhall flee away*; (A text formerly toucht at, yet conſider it againe) how doth a mans tongue fall upon himſelfe? or if it doth, what hurt is there in that? what weight is in a mans tongue? it is a little piece of fleſh, there is not a bone in it, and I am ſure it can breake no bones where it falls? The tongue is here taken tropically for words ſpoken, or counſels given by the tongue. So that when he ſaith, *their tongues ſhall fall*, his meaning is, their counſels ſhall fall upon themſelves, and be their fall. It is an old *Adage*; *Evill counſell is worſt to the counſeller*. It may doe hurt to thoſe againſt whom it is given, but it ſhall certainly doe them hurt by whom it is given. (*Pſal.* 7. 15.) *He made a pit, and digged it, and is fallen into the diſch which he made; his miſchiefe ſhall returne upon is own head.* The making of a pit, is onely the laying of plots, or the ſetting of deſignes to doe miſchiefe; theſe ſhall be moſt miſchievous to the deſigners. (*Pſal.* 9. 17.) *The Lord is knowne by the judgement which he executes*: That is, it appeares God hath done it, he doth it ſo exactly: why? he gives inſtance in the latter end of the verſe; *The wicked is ſnared in the worke of his own hands*, that is, his own counſels ſhall caſt him downe. (*Pro.* 26. 27.) *Who ſo diggeth a pit, ſhall fall therein, and he that rolleth a ſtone, it ſhall returne upon him.* Doth every man fall into the pit that he diggs? is every man bruiſed with the ſtone that he rolls? No; There may be juſt cauſe to dig pits. The meaning is, he that digs a pit to catch others. But ſhall every one that digs a pit to catch others, fall into it? I thinke not ſo neither.

Conſilium malum conſultori peſſimum.

We

We may as lawfully dig pits, that is, ſet counſels to take ſome men, as wee may dig pits to take wilde beaſts, Foxes and Wolves, or any hurtfull creature that would annoy mankinde. But the wicked man who digs a pit for the innocent, who prepares miſchiefe for thoſe that have done him no wrong, ſhall fall into the pit himſelfe. *And he that rols a ſtone* ; That is, he that would roule a ſtone upon a juſt man (for you may roule a ſtone upon a wicked man, and bring the wheele over him ; but he that rouls a ſtone, or that moves every ſtone to bring evill upon a righteous perſon, this man) ſhall feele the ſtone returning upon him, that is, his own counſell ſhall caſt him downe.

Some of the Ancients have obſerved from the phraſe of rouling a ſtone and digging a pit, that every wicked man digs a pit, and rouls a ſtone ; he digs a pit downe to hell, and he rouls a ſtone up againſt heaven. Every act of ſin is the digging of a pit downward, and the rouling of a ſtone upward. He at once makes his grave in hell, by ſinning, and throws a ſtone of defiance and rebellion againſt heaven. That's a profitable meditation, though I cannot give it for the proper meaning of the Text ; *Who ſo diggeth a pit ſhall fall therein*, &c.

And yet it is not the ſame hand that digs, which thruſts him into the pit ; nor the ſame hand that roules the ſtone that cauſeth it to returne. The hand of wickedneſſe digs the pit ; the hand of malice roules the ſtone, but it is the hand of Juſtice that puts him into the pit, and cauſeth the ſtone to returne upon him. And as (*Mat.* 10. 13.) Chriſt ſpeaks to his Diſciples whom he ſent forth to preach the Goſpel ; *When you come to any houſe ſalute it, and if the houſe be worthy, let your peace come upon it.* But they might ſay, what if the houſe be not worthy, ſhall we laviſh out our peace at adventure ? were it not beſt to try firſt whether the houſe be worthy or no, before we ſalute it, and offer them peace. No, ſaith Chriſt, venture a peace upon it, worthy, or unworthy, and if they be worthy, your peace ſhall come upon them, and if they be not, what then ? be not troubled, your peace ſhall not be loſt ; If they be not worthy, *your peace ſhall returne to you.* Thus it is with Saints, and thoſe that are upright ; we may ſay to ſuch, be not afraid to beſtow peace, or beſtow a prayer upon thoſe that are unworthy ; for if it miſcarry

carry in reference to them, if they get no good by it, you ſhall ; your peace ſhall returne into your own boſomes, your prayers, and good wiſhes ſhall not vaniſh into ayre, your peace ſhall returne, or let it returne, take it home againe. On the other ſide, when a wicked man intends miſchiefe, or wiſheth a curſe upon the godly, when he plots evill againſt them, and hath done his worſt, his curſe ſhall not come ; Though God may leave them under ſome outward evill, yet the curſe ſhall not come upon them, becauſe *the curſe cauſeleſſe ſhall not come.* As the wicked world, is not worthy of them, or of the bleſſing which God gives with them, ſo they are unworthy of the curſe which the wicked world (of which gifts they are very bountifull) gives out againſt them. What becomes of it then ? It ſhall returne upon the head of the wicked, and they ſhall be burdened with their owne devices See more of this ſubject, *Chap.* 5. *verſ.* 13.

Take one thing further from this verſe ; *His own counſel ſhall caſt him downe.* Counſel is a very precious thing, yet that ſhall undoe the wicked. Then note ;

The beſt thing which an ungodly man hath, ſhall turne to his hurt.

There is nothing in the world, of a worldly nature, but may doe us harme. Onely the grace of God, the favour of God, can never doe us hurt, theſe never caſt us downe : your wit may undoe you, your parts and your counſels may undoe you, but holines never undid any man ; humbleneſſe of minde, ſinceritie, faith cannot be accuſed as guilty of any mans fall. I never heard an inſtance of a man caſt downe by faith, caſt downe by love, undone by meekneſſe, or humilitie. But how many have been undone, by their proud wit, and high parts, by their cunning and their counſels. Surely, the beſt of naturall things may prove our ruine, if counſel may. Counſel is the ſpirit or quinteſſence of reaſon ; reaſon drops out and diſtills it ſelfe into counſel ; yet this may prove mortall and poyſonous. That extenſive promiſe is given to the Saints, (*Rom.* 8. 28.) *All things ſhall work together for their good.* Among thoſe all things, we may even take in their ſins ; among thoſe all things, we may take in their weakneſſes, their ignorances, their ſimplicitie ;

The vertues of a carnall man worke him ill, when as the very ſins of a gracious heart work him good. Though the godly have low parts, and are unable to adviſe themſelves, much leſſe others, yet this ſhall not caſt them downe. They ſhall thrive better by their ignorances and inabilities, then the other by their knowledge and ſubtlety.

From all we ſee againe, that a totall overthrow is the portion of the wicked man, his ſtrength ſhall be ſtraitned. And becauſe many a man, who hath loſt all his ſtrength, hath yet a cunning pate; therefore 'tis added, *His counſel ſhall caſt him downe*: if a man can neither proſper by counſel, nor ſtrength, in what a condition is he? It was ſaid of old, *Who would require in an adverſarie, cunning, or ſtrength?* It is a hard choice which to deſire, whether a mighty, or a ſubtle enemy: but when we deale with an enemy that hath neither ſtrength, nor ſubtiltie, or if he have, both his ſtrength ſhall be ſtraitned, and his counſel ſhall be deſtroyed, why ſhould we feare him? If you aske, how comes it to paſſe, that the counſels of a wicked man ſhall caſt him downe? I anſwer, Sometimes, notwithſtanding his great wit, he gives fooliſh counſel. Secondly, Though he give counſel like an Oracle; yet God turnes that into fooliſhneſſe. He can never thrive by counſel, whoſe great underſtanding is either ſo darkned that he gives fooliſh counſel, or when he hath given wiſe counſel, yet ſees it deſerted, as if he were a foole.

Dolus aut virtus, Quis in hoſte requiret?

Bildad is ſtill deſcribing the miſerable ſtate of a wicked man, (in application unto *Job*) under the Allegory of Hunters or Fowlers.

Firſt, The wicked man throwes himſelfe into a ſnare, as was ſeene at the cloſe of the former verſe, and is further proſecuted in this.

Verſ. 8. *For he is caſt into a net by his own feete, and he walketh upon a ſnare.*

Secondly, Others ſhall ſet a ſnare for him.

Verſ. 9, 10. *The grin ſhall take him by the heele, and the Robber ſhall prevaile againſt him,* &c.

So that, the ſtraits into which this man ſhall fall, are of two ſorts: Some of his own making, and others which are made by his enemies. In

In this 8th verſe, *Bildad* carries on that firſt branch of the manner how he is taken; *He is caſt downe by his own counſel*, in the former verſe; and here, *He is caſt into a net by his own feete*; Some reade it, *He is ſent into a net by his own feete*, ſo Mr. *Broughton*; or, *He hath ſent his feete into the net*, ſo the Latine tranſlation: which way ſoever wee reade it, the words are but an explication or amplification of the latter part of the 7th verſe; *His own counſel ſhall caſt him downe.*

Immiſit in rete pedes ſuos. Vulg.

He is caſt into a net by his own feete.

The word in the Hebrew which we tranſlate *net*, is not farre in ſound from the Latine, *Rete*, and is derived from a roote which ſignifies to poſſeſſe; and the reaſon is given, becauſe when once a net hath taken either birds or beaſts, it holds them faſt, as a man doth his land, or inheritance, as his poſſeſſion; whatſoever comes into the net, is (as it were) poſſeſt by it.

רשת *rete, quidam a* ירש *poſſidit deducunt, quod retinet ea quæ capiuntur.*

But what is this net?

There is a threefold interpretation of that.

Firſt, Some by the net underſtand ſin; *He is caſt into a net*, that is, he is overcome by ſome temptation, or corruption, and ſo is inſnared; ſin is a net, and the worſt of nets; ſin is a net to catch the ſinner (*Pro.* 5. 22.) *His own iniquities ſhall take the wicked himſelfe, and he ſhall be holden with the cords of his ſinnes.* (Prov. 29. 6.) *In the tranſgreſſion of an evill man there is a ſnare, but the righteous ſhall ſing and rejoyce.* The proverb may be taken two wayes, either that there is a ſnare in his tranſgreſſion, for others, a wicked man tranſgreſſing layes a ſnare for his neighbour, or elſe that in his tranſgreſſion there is a ſnare for himſelfe. I rather take the meaning of *Solomon* in this latter ſence; Sinnes are ſoule-ſnares, ſoule-ſhackles, and the offers which ſinne makes are as the baite of the ſnare; for that which drawes men into the ſnares of ſinne, is the pleaſure, or the profit of ſin, ſome advantage or ſatisfaction is held forth, to entice affection. *Moſes* was invited by ſuch a baite, but he ſaw they were but the *pleaſures of ſinne for a ſeaſon*, therefore he would not come into the net.

Peccata ſunt animarum retia, vincula, laquei, voluptates ſunt eſca.

Secondly, By this net, we may underſtand thoſe meanes or courſes which bring a wicked man into ſtraits and undoe him; and then his feete are his actions and puttings on to execution,

by which he hoped to bring his counſels about, of which we reade in the former verſe; But he is every way diſappointed, *His own counſel ſhall caſt him downe, and his feete caſt him into a net.* Now, when both a mans moſt ſerious counſels and aſſiduous endeavours turne againſt him, how is it poſſible that he ſhould proſper?

Thirdly, The net may be interpreted, as for the way to his ruine, ſo for the ruine it ſelfe into which he falls, his troubles, miſeries, and afflictions are his ſnares; for as the wicked mans ſinnes are a net and his own wayes are a net, ſo that is a net to which theſe nets leade him, puniſhment and miſery, theſe hamper and bewilder thoſe faſt enough, who fall into them. *He is caſt into a net by his own feete.*

Retia ſunt ſupplicia per quæ homo a conſectanda & obtinenda voluptate detinetur.

But here it may be queſtioned, doth any man caſt himſelfe knowingly or willingly into a net?

Surely no; he is ſaid to be caſt into a net by his own feete, not as if the man did actively contrive and promote his own undoing, or did weave a net purpoſely to entangle himſelfe; but God ſo diſpoſeth of his plots, God ſo orders, and over-rules his actions, that he makes his own feete carry him into the net, while he thinkes they are carrying him into a Paradiſe of freedome and content; at leaſt, that he is making an eſcape from danger, and that his feete at next ſtep will ſet him beyond the borders of feare or trouble; the over-ruling hand and providence of God that doth all this; as *Joſeph* ſpake to his Brethren, (*Gen* 45. 8.) when he diſcovered himſelfe to them in *Ægypt*, whether they had betrayed and ſold him; *Now it was not you that ſent me hither, but God*; they ſent him thither inſtrumentally and enviouſly, but it was God that ſent him thither providentially and graciouſly, it was his power and wiſdome which ordered that diſpenſation ſweetly, elſe his Brethren had made foule worke of it; or they ſent him thither to make him a ſlave, that was their deſigne, but God ſent him thither to make him a Prince and Ruler, to make him a preſerver of *Ægypt*, and of his own Familie too; as he concludes in that verſe; *He hath made me a father to Pharaoh, and Lord of all his houſe, and a Ruler throughout all the Land of Ægypt.*

Deo ſic diſponente & illum ſuo facto deturbante. Jun:

Now as God over-rules the evill actions of men for the good of his own people; ſo that they may ſay, it was not yee that did this but God, yee thought otherwiſe, but God hath brought good out of it; ſo God over-rules the actions of evill men to their own hurt, when a wicked man caſts himſelfe into a net by his own feete, it is not he that doth it, but God, he intended nothing but good, and advantage, not miſchiefe, or miſery, not a ſnare or a net to himſelfe, but God was too hard for him, and beate him both at and with his own weapon; he brought him into the net.

Hence obſerve;

Firſt, *That no man is Maſter of his own deſignes or actions.*

Man intends great things, his head is full of devices, but he cannot carry his worke through to the end which he intends; wicked men cannot perfect their own purpoſes and propoſals; neither can the good. This is a common truth; *The way of man is not in himſelfe, neither is it in him that goes to direct his own ſteps,* ſaith the Prophet, (*Jer.* 10. 23.) That is, he hath not ſuch a command of his way, or of his ſteps, as to be ſure to reach, or attaine unto his end; men would never come into ſnares, if the dominion of their wayes were in their own hand. *A mans heart deviſeth his way, but the Lord directeth his ſteps,* (Pro. 16. 1.) Not that the heart lyes more out of the command and government of God, then the feete doe; for he ſaith, (*verſ.* 1. *The preparations of the heart in man, and the anſwer of the tongue is from the Lord.* But when *Solomon* ſaith; *A mans heart deviſeth his way,* &c. I conceive his meaning to be this, that the Lord permits men a greater liberty of thinking, then he doth of acting, (not that it is lawfull for them to thinke any thing which it is not lawfull for them to act, but) he gives them ſcope to lay their plots and deviſe their deviſes to imagine ſtrange things, and ne never checkes or takes them off; but when once they come to acting and working, then he comes forth and ſtops them. God hath ſuffered many to take compleate counſels againſt his counſels, and to lay deviliſh plots againſt his divine plots; but he never ſuffered any to compleate their actions againſt his Counſels. When once wicked men come to practiſing, let them looke to themſelves God never troubled thoſe firſt men of the ſecond world, while they were drawing the Scheame, making the model or platforme of their *Babel*; but when they fell to building, he quickly came downe and confounded them.

Secondly,

Secondly, Obſerve;

That as a wicked man keepes not the way which God hath appointed, ſo he comes not to the end which himſelfe expected.

He is walking in the way of ſinne, and God brings him to puniſhment, and into ſnares, there is his end which he looked not for; hee goes he knowes not whither; as Chriſt ſpeakes, (*Joh.* 12. 35.) *He that walkes in darkneſſe* (that is, in ignorance, or in an evill way, what of him!) *he knowes not whither he goes.* But doth not a man that walkes in darkneſſe and ignorance propoſe ſome end to himſelfe? yes, he doth, eſpecially ſuch as are here ſpoken of; men full of parts, counſel, and wiſdome, theſe are full of deſignes; but though they are, yet they know not whither they goe, becauſe they ſhall not goe to that which themſelves have deſigned, but they ſhall goe to that whither the juſt judgement of God determines them. *He knowes not whither he goes;* An ignorant man walkes in darkneſſe, and becauſe he is ignorant of Gods way, he miſſeth his own end, he propoſeth happineſſe to himſelfe, and he falls into miſchiefe; thus he knowes not whither he goes; wicked men are great lovers of themſelves, and it is out of ſelfe-love that they goe in ſuch wayes as prove nets to themſelves. They goe meerely to ſave or exalt themſelves, but they caſt downe and deſtroy themſelves; thus they know not whither they goe.

Thirdly, Obſerve;

It is a ſevere judgement of God upon wicked men, that they ſhould be the meanes of their owne ruine.

That their own feete ſhould caſt them into a net; this ſpeaks wrath pour'd out upon them; as it is a great mercy when God directs his people to uſe the proper meanes of their own ſaving and deliverance, helping them to walke in ſuch wayes as have a tendency to their own good; ſo it is a judgement of God upon wicked men, when they through ignorance, or obſtinacy, betray their own peace, or run deſperately upon their own deſtruction.

And are caſt into a net by their own feete.

Solomon in the firſt of the *Proverbs*, verſ. 18. dehorts the young man from ill company, and intiſers to ſinne, by this argument; *Their feete* (ſaith he) *run to evill, and make haſte to ſhed blood, &c.*

And

And they lay waite for their own blood, and lurk privily for their own lives. Theſe men ſaid, (*verſ.* 11.) *Come with us, let us lay waite for blood, let us lurk privily for the innocent without cauſe*; we will take the ſpoyle, we will rob and oppreſſe; yet when the Holy-Ghoſt comes to make up the judgement concerning the actings of theſe men, he ſaith onely this, *They lay waite for their own blood, and lurk privily for their own lives*; As if the men had entred that unholy league, on purpoſe to ſpoyle themſelves, and cut their own throats. They thirſted for their neighbours bloud, but they drank their own, they coveted their neighbours goods, but their own became a prey and a ſpoyle. It will appear at laſt that all the waiting and privie lurking of wicked men for their brethrens either eſtates or lives, hath been againſt their own ſoules, and a cruelty to themſelves; this is a great aggravation of the miſery of a wicked man, that he hath ſo great a hand in it himſelfe. The Lord ſaith by the Prophet *Hoſea*; *O Iſrael, thou haſt deſtroyed thy ſelfe*, (Chap. 13. 9.) and by *Jeremy* (Chap. 4. 18.) *Thy way and thy doings have procured theſe things unto thee.* There is a great difference between theſe two, between that in the Prophet *Hoſea*, and this in the Prophet *Jeremy*; the one ſaith, *Thou haſt deſtroyed thy ſelfe*; the other ſaith, *Thy ſinnes and thy doings have procur'd theſe things to thee.* It is true, the deſtruction of all men, of all Kings and Cities is from themſelves meritoriouſly, whatſoever deſtruction comes upon them, their ſinnes and their doings deſerve it; and this is miſery enough. But when the Prophet would ſhew the greatneſſe of their miſery, he tells us, that their deſtruction was from themſelves *inſtrumentally*; not onely hath thy ſinne procur'd deſtruction from me, or cauſed me to ſend deſtruction and judgements, but thy ſinnes have been the very meanes, by which thou art deſtroyed. They have lifted up their hand to pull thee downe. In the 14th of the *Proverbs*, and the firſt, the fooliſh woman is deſcribed by her difference from the wiſe, in this; *Every wiſe woman buildeth her houſe, but the fooliſh woman plucketh it downe with her hands*; here is her folly and her miſery, it would have been miſery enough, if (when ſhee had built a houſe, or had a houſe built,) other hands had pluckt it downe over her head, but it is a farre greater miſery when a woman ſhall be ſo fooliſh as to plucke the houſe downe upon her own head; this is the judgement

that

that God leaves many worldly wise men and Politicians too, that when they have plotted a great while to pull the house upon the heads of others, it falls upon their own heads; and when they have prepared snares, set their nets, and are waiting to catch their prey, they are ensnared, and their *own feete cast themselves into the net.*

שבכ *significat quicquid in modum retis perplexum & implicatum est.*

And he walketh upon a snare.

That's the second Branch; Mr. *Broughton* renders, *He walketh upon the platted grin.* The sence is neere the same with the first, and therefore I shall but touch it. The former word noted a more violent and suddaine action, *He is cast*; here, *He walketh*: Walking is an ordinary pace, and implyes an ordinary course of life. Now when it is said, *He walkes upon a snare*, it shewes that as (in the former clause) a wicked man often falls suddainly and violently into danger; so his whole life is a life of danger; the wicked man lives, but he lives miserably, he lives in the midst of a snare. Some interpret this as a proverbiall speech; *To walke upon a snare*, is like that of walking upon burning coales, or upon fire, both are proverbiall, for extremitie of danger. Hence observe;

Est proverbiale periculi, sicut ambulare super prunas. Drus:

That an ungodly man is oftimes secure, but never safe.

Is he safe that walkes on snares? whose ordinary course is upon the borders of death? Such is the walke, and the way of an ungodly man; while he would avoyd, he falls into the pit; when he thinkes himselfe most sure, then is he neereſt confusion; *He walketh upon a snare.* Indeed, every thing that a wicked man hath, or that he sets himselfe about, is a snare unto him.

First, his Table is a snare; when he comes to his Table, and there finds comfortable provision, the fat and the sweet upon it, then he rejoyceth in his portion, and saith, soule take thine ease, eate, drinke, and be merry; yet the curse overtakes him there, *His Table is made a snare, and that which should be for his good, is to him an occasion of falling,* (Psal. 69 22. It is a sore evill, when there is no bread upon the Table, but when a Table full of bread is a snare and a famine to us, that is farre worse.

Secondly, His riches are a snare to him; That which a rich man counts his strong Tower, beecomes his strong prison. (1*Tim.*6 9.) *They that will be rich fall into temptation and a snare,* (his

(his riches are a snare, a greater snare then poverty) *and into many foolish hurtfull lusts, which drowne men in destruction and perdition.*

Thirdly, His wit, parts, and learning, are a snare, for which he is so much admired in the world, O he is a very witty man, a wise man, a man of a deep reach, a *notable head-piece*, what a nimble, what an eloquent tongue hath he? see how gracefully he expresses himselfe; yet all this is a snare, it had been better for him if he had been a foole, or dumbe, then to have had all that wit, those great abilities, considering how he hath imployed them. A carnall man presumes to ensnare all the world with his wit and words, and these are often a snare for others, but chiefly for himselfe.

Fourthly, All his relations, his wife, children, friends, all the comforts that he hath in the world are snares to him.

Fifthly, Religion so farre as he professeth it (a wicked man may make profession of Religion (I say) his very Religion) is a snare, Religion as the world beares, and as many conceive, the notation of it, hath its name, (*a religando*) from binding, Religion is a bond, it should be a bond to all men, but it is a snare to wicked men, it should be a bond to tye men fast to God, to tye them to duties, to tye and hold them in the way of holines, but it is onely a snare-bond to wicked men; their outward profession causeth them to flatter themselves in their inward corruption, and they take to themselves by so much the more liberty in evill, by how much they give up themselves the more to a kinde of bondage in doing good.

Sixthly, and lastly, Which is more then all, *Christ is a snare to a wicked man*, when he hath Christ in his mouth, when he talkes of Christ, he doth but walke upon a snare. *If the Sonne make us free, wee are free indeed*; but none are more really in bondage, then they who are but seemingly freed by the Sonne *To those that believe, Christ is precious, but to the unbelievers and disobedient, he is a stone of stumbling, and a rocke of offence, that they may stumble and fall, and be broken,* (1 Pet. 2. 7, 8.) what a wofull condition are such in, who not onely cast themselves into a net, into troubles and vexations, but whose highest injoyments, temporall and spirituall, their profession of Religion, yea, their pretensions to Christ himselfe, are a continuall *walking upon a snare.*

Bildad proceeds yet further in the explication of this Allegory.

Vers. 9. *The grinne shall take him by the heele, and the robber shall prevaile against him.*

Wee saw the wicked man catcht in his own snare before; now here is a snare layd for him; his overthrow is discovered two wayes in this 9th verse.

First, A secret evill is set for him; *The grinne shall take him by the heele.*

Secondly, Open violence shall ruine him; *And the robber shall prevaile against him.*

The grinne shall take him.

The word signifies not onely to take, but to hold that which is taken, and to hold it so as not to let it goe, to hold it firme and strongly, to keepe in safe custody. As the Spouse speakes of Christ (*Cant.* 3. 4.) *I caught him, and I would not let him goe.* It is this word; now as the soule putting forth faith upon Christ, doth not onely take him and lay hold upon him, but layes hold so, as not to let him goe; sticking close, and cleaving to him Strong faith doth this, such as her faith was when shee said; *I caught him, and held him, and would not let him goe*; so evill doth not onely take, but hold the wicked fast, so fast, that it will not let them goe; that's the meaning of the word.

אחם *est apprehendere & apprehensit firmiter tenere.*

The grinne shall take him by the heele.

Before he spake of a net, and of a snare, now of a grinne. Here are all sorts of hunting and fowling Instruments heaped together for the compleating and furnishing of this Allegory. Here, we have *the grinne.*

The originall roote signifies to blow or puff with the breath; so the word is us'd (*Pro.* 29.8.) *Scornfull men bring a Citie into a snare*; so we translate; it is the word which is here translated *grinne*, and we put in the margin of our Bibles opposite to those words, *Bring a Citie into a snare*, or, *set a Citie on fire*; because proud scornfull men will not give over contentious speaking, till they blow the spark into a flame, and so set a whole Citie, yea

פח *laqueus a* פוח *flavit perflavit sibilavit.*

yea Kingdome on fire; or as some render it, till, *they blow it up*, as a house or Tower is blowne up by the violence of Gun-powder. That Citie and State is indeed brought into a snare which is thus blowne up or set on fire by the unquiet breathings and vexings of scornfull men.

Exsufflant urbem.

The word also signifies to *whistle softly*, because fowlers and hunters use to draw the prey into the danger of the Grinne by a kinde of soft musicall whistle. And indeed every man is brought into the grinne or snare by a *whistle*, that is, by some enticing fallacious voyce, tempting him to sin. And hence the same word signifies both.

Sibilo utuntur Aucupes.

The grinne shall take him by the heele.

The heele is taken foure wayes in Scripture.

First, For the whole body; as in the third of *Genesis* and the 16 verse; *Thou shalt bruise his heele*; The Serpent bruised the whole body of Christ, or (as some understand the heele in that Text) the whole humanity of Christ, which is but as the heele to his divinity. The divine nature being farre more excellent then the humane, which alone suffered. For though he suffered who had two natures, yet but one did suffer.

Secondly, The heele is taken properly and strictly for the lowest part of the body; *Jacob tooke his brother by the heele* (Gen. 25. 26.) Thus here. For a grinne is usually set to catch by the heele, not by the head, or other members of the body.

Thirdly, The heele is put tropically for the actions and motions of this life, (*Psal.* 49. 5.) *Wherefore should I feare in the dayes of evill, when the Iniquities of my (heele) shall compasse me about?* That is, when my sinnes or faylings in what I have done, come to my remembrance, or are chastened upon me: every mans heele hath some iniquitie. As wee shall have some dirt cleaving to our heeles while we walke in a dirty world, so there is some dirt, some defilement upon all our actions, which we may call, *The iniquitie of our heele.*

Fourthly, In a tropicall sence, the heele signifies the latter part of a mans life, or old age; so some will needs understand it here; as if the sence were thus; Though the wicked man prosper a great while, the first, the fore-part of his life, yet towards the heele of his life, that is, the later end of his life, be-

fore he come to his grave, he shall be catcht, some mischiefe shall fall upon him, or he shall fall into mischiefe, he may prosper a great while, but the grinne shall catch him by the heele, it will have him towards the end of his life. But I passe that.

And the robber shall prevaile against him.

צמם *prædo, latro quod comam alat.*

M. *Broughton* reades it, *the savage shall lay hold on him*; the word which we translate *robber*, signifies any wilde barbarous sort of men, who live out of rule and order; properly a man that lets his hayre grow disorderly, because robbers and violent persons use to let their hayre grow so, either to disguise themselves, or terrifie others. Some by the *Robber*, understand the poore; others, his rich creditors; we, in pursuance of the Allegory, may call the *Robber* the *hunter*, *or the wood-man*, who sets the grinne, and layes the snare, this man, this cunning hunter prevailes against him. When the hunter hath set his grinne for the bird or beast, as soone as they are caught, he comes in and prevailes upon them. The grinne doth not kill, but hold fast till the hunter comes. *The grinne shall take him by the heele, and the hunter or robber shall prevaile over him.* So we translate the word, (*Job* 5. 5.)

Constringens prævalet ei horridus: nimirum venator sive auceps. Jun:

Further, the word signifies also *a thirsty one*; hence the Vulgar translates in the abstract, *Thirst shall prevaile or wax hot upon him*, putting the abstract for the concrete, thirst for the thirsty one, *Thirst shall prevaile against him*; which is thus explained, The wicked man is caught by the grin or toyle, and there he vexeth himselfe till he is weary and thirsty, as beasts that are catcht in a toyle, vex themselves and labour till they pant and breath for life, and are very thirsty; Thus the wicked man shall be catcht in a grinne, wherewith striving to get loose, he becomes the more troubled: It comes nere the same sence in generall, which soever of these we take, namely, that the wicked man as he runs into the snare, so there he shall perish, he shall be held fast till the hunter makes an end of him, and he that sets the snare destroys him. Which falls in with the former interpretation, that the Lord in Justice against wicked men, orders both the grinne to catch, and the hunter or robber to prevaile.

Exardescet contra eum sitis. Vulg.

Vers. 10.

Vers. 10. *The snare is layd for him in the ground, and a trap for him in the way.*

Here are two words of a different roote; for though we translate *snare*, as in the former verse, yet the originall varies; our language is not copious enough for the Hebrew in this particular. The word which here we translate a *snare*, signifies properly a coard or rope, and it comes very neere in sound to our *English* word *Cable*, which is a great rope, because ropes and coards straiten and hold fast as a snare doth. The word is metaphorically applyed to cruel Creditors, who will be sure to tye their debtors fast as with a coard, that they shall not get loose: It signifies also a pledge, or an earnest; because that tyes us to performance.

הבל *funis astringendo seu ligando.*

The other word that we translate *a trap*, is derived from a roote which signifies to catch, to snap suddenly; *The trap is layd in the way*; that's another engine, by which hurtfull Creatures are taken by hunters. Here are variety of expressions, all tending to the same thing. Reade the like congregating of these words, *Psal.* 140. 5. *Isai.* 24. 17, 18.

מלכדת *a capiendo enim capere denotat.*

לכד *Omnia quæ ad rete pertinent hic cõgeruntur, & per elegantem expositionem eadem fere res pluribus sententijs amplificatur.* Pined.

The trap is layd for him in the way.

That is, it is set cunningly, closely, and secretly, it is hid for him; so some translate.

And how is it hid?

It is a hidden trap two wayes.

First, By the cunning skill of him that layes it; He layes it with care, and that it may not be discovered, he covers it with leaves, or shadowes it with boughes.

Secondly, It may be sayd to be hidden in reference to their blindnesse who are taken with it; To a blind man all dangers are hidden dangers; they are laid close, though they be laid open; especially when there is a judiciary blindnesse upon men, that is, when God blindes them on purpose that they may fall into the net and the snare. *Solomon* tells us, (*Prov.* 1. 17.) *In vaine is the net spread in the sight of any bird*; therefore snares and traps are layd in secret; for, *in vaine is the net spread in the sight of any bird.* Which may be taken two wayes.

First, We may referre the word *in vaine*, to the bird; as if he had said, it will not help the bird, or cause the bird to withdraw

draw from the danger, though the net be spread in his very sight. The bird is so hungry after the Corne strowed by the net, that though you lay the net in his sight, yet it is in vaine, the bird will come and venture for the corne; we may exemplifie it thus; That when men are given up to any lust, it is in vaine that the net is spread in their very eye; though they see the danger of sinne, and be told of it; though it be said, if you goe there, you perish, if you goe in such a way, you will be damn'd and undone; though the net be layd in their very eye, yet it is in vaine, for they see the baite, and they must goe forwards, pleasure and profit, upon which lust is set, carries them on against all counsel and perswasion. Thus it is in vaine to such silly birds, they get no good by it, they will not be warned, though the net be spread in their very eye. (*Isa.* 26. *Chap. vers.* 11.) *Lord, when thy hand is lifted up, they will not see it*; so it is in this case, these fooles will not see what they doe see, they are so blinded with somewhat that sin promiseth, that though they be told of the danger, they will not take notice of the danger. When man is departed from God, who is light, he sees no danger, no evill, though he see it. He hath no spirituall, yea no rationall sight of that, of which he cannot but have a sensitive sight. He falls into the snare which he sees, yet (which aggravates his misery) he knowes not that he is fallen.

But rather secondly, *In vaine is the net spread in the sight of any fowle*; that is, it is in vaine for the fowler: for if the bird see the net, he will hardly come into it, therefore it is that fowlers make it a great part of their art to keep the net and snare secret. And *Solomon* intimates, that if any man hearing of the danger, withdraw not, he is more a foole then the bird, for he will not come into a seene danger. Who can pity those who are taken in a trap which they saw, and yet would not avoyd; They who perish upon these termes, seeme to be in love with perishing. *The trap is layd for him in the way.*

From all layd together, the *net*, the *snare*, the *grinne*, the *trap*, and the snare a second time, all prepared for the wicked man.

Observe;

First, *Wicked men are catcht at unawares.*

A trap, a snare, a net, note surprizall; These are like stratagems

gems or ambuskadoes in warre, it is one thing to meete an enemy in the open field, and it is another thing to lie in ambush and use stratagems to take him. *Snares take unawares. Solomon* (*Eccl.* 9. 12.) speaks of this misery of man; *Man knowes not his time, as the fishes that are taken in an evill net, and as the birds that are caught in the snare; so are the sons of men snared in an evill time, when it falleth suddenly upon them*; the snare takes suddenly, it gives no warning, there is no prevention, no fence against it.

Secondly, Observe;

Wicked men are usually taken when their hopes are highest, when they thinke themselves in the very enjoyment of their own desires, and the possession of the good they have a long time looke for, then God takes them away, and destroyes them.

The ground of this observation is, because snares, grinnes, and traps are bayted with meate or some thing that is pleasing to the creature; to be catcht in a trap, is to be catcht with a pleasant morsell. The bird lookes to be well fed, else he would not be ensnared; he seekes for meate where he finds a trap. As the Table of some wicked men becomes their snare, so many run into a snare while they thinke they are coming to a full and well-furnished Table. Hence it is that when wicked men are neerest their hopes, then good men may be furthest from feares; For their hopes, or the things that they hope for, are but as baytes to entice them into a snare; they are catching at the bayte, and thinke nothing of the snare. *When they shall say, peace and safety, then sudden destruction commeth upon them* (1 Thes. 5. 3.) *Upon the wicked he shall raine snares* (Psal. 11 6.) When it raines we expect plenty, the clouds usually drop fatnesse. The wicked mans cloud drops leaneneſſe, and raine a shower of snares upon his head. Thus when men are lifted up with hopes of great worldly enjoyments, when they say the day is their owne, they are but running into the net, and the grinne will catch them. True Scripture-hopes never make us ashamed, but pure Creature-hopes ever leave us disappointed, and while they offer us a baite, leave us in the trap.

Non est quod nos terreant improborum insolentes minæ; cum enim tuta omnia sibi pollicentur & aperto victu jamjam prahensuri prædam videntur, tum capiuntur, &c. Merl.

Thirdly, Note;

When wicked men are once catcht, they cannot deliver themselves.

Snares are set for such creatures as cannot easily be taken, they

they are ſo ſwift of wing or foote, that you muſt take them at an advantage, or you cannot take them; but the wings of the fowle, and the ſtrength of the beaſt, availe them not, when the trap hath taken them. Wicked men have uſually great abilities, they are ſwift of foote, and nimble of wing; it is hard to take them, their power and policy are their ſecuritie; but when the Lord brings them into a ſnare, neither wings, nor feete, neither ſtrength, nor ſwiftneſſe, neither wit, nor greatneſſe ſhall be able to deliver them. *I* (ſaith the Lord, *Amos* 2. 9.) *deſtroyed the Amorite, whoſe height was like the Cedars, and he was ſtrong as the Oakes, yet I deſtroyed his fruits from above, and his rootes from beneath.*

Obſerve; Fourthly;

A wicked man when he is taken in a judgement, the more he ſtirres to deliver himſelfe, the more he is intangled.

Thus 'tis with birds or beaſts taken in a net or a toyle: wicked men are *as a wilde Bull in a net* (Iſa. 51. 20.) they tumble and toſſe to get out, but their bands are made the ſtronger, by their ſtirring, and their attempts to eſcape danger, engage them faſter in it.

Fifthly; Grinnes and ſnares and traps are all artificiall, nature doth not ſet them, the skill and induſtry of man ſets and lays them. Hence obſerve;

God prepares inſtruments to take wicked men with.

He hath his hunters, and his fowlers, he hath men skilfull to deſtroy all ſorts of wilde beaſts, who riſe up to annoy his people. Some men are wilde beaſts, tearing and ſpoyling all that come within their reach, they are Wolves and Foxes, ravenous Birds and Vultures; for theſe the Lord hath hunters and fowlers, that can ſet traps and grinnes and ſpread nets to take them, they have an art in it. The Prophet ſpeakes to this alluſion, (*Jer.* 16. 16.) *Behold, I will ſend for many fiſhers, ſaith the Lord, and they ſhall fiſh them, and after I will ſend for many hunters, and they ſhall hunt them from every mountaine, and out of the holes of the rocks. Nimrod was a mighty hunter before the Lord;* The Lord had him in his eye, or he did not feare to hunt and oppreſſe in the eye of the Lord. (*Gen.* 10. 9.) The Lord hath his hunters, and

and his fiſhers too; the true Miniſters of Chriſt are fiſhers of men; and the falſe Prophet was called *a ſnare of a fowler in all his ways*, *Hoſ.* 9. 8. As God hath fiſhers to catch the ſoules of men for good, ſo he hath fiſhers to catch the bodyes and powers of men for their deſtruction and hurt, when they uſe their power to the hurt of his. He hath all ſorts of crafts-men at his call: In the firſt of *Zachary* (*v.* 18. 20th) there are *foure Carpenters*, (ſome reade *Smiths*) what to doe? *To breake the hornes*; That is, the powers that vexed the Saints, that puſhed *Judah* and *Iſrael.* When tyrants put forth their hornes, God gives Commiſſion to his Carpenters and Smiths to come with Hammers. And when men begin to play the Foxes and the Wolves among his Sheepe, he ſends his hunters with nets and ſnares and traps to ſpoyle theſe ſpoylers

Sixthly, Obſerve from the accumulation or heape of words here uſed, nets, and ſnares, and grinnes, and coards, and traps, why all theſe? doe they not intimate to us, that

God hath many wayes, variety of wayes, to catch and take evill men with.

If the net ſhould not take, the ſnare ſhall, if not that, the grinne ſhall, if not the grinne, the coard ſhall, if not that, the trap ſhall: It is threatned in the Prophet; *He that flyes from the Lyon, the Beare ſhall take him, he that flyes from the Beare a Viper ſhall ſting him.* His avoyding of one danger, ſhall be his falling into another, and while he thinkes to out-run his trouble, he runs into it. As God hath infinite wayes to doe his people good (he hath more wayes of bleſſing and delivering us then one; though he can make any one way doe it, yet he hath variety) And as the Lord pardons ſin abundantly, (*Iſa.* 55. 7.) or multiplyes to pardon, that is, he pardons more then one ſinne, and pardons more then one time, he multiplyes acts of pardon. So the Lord hath many wayes to vex and afflict wicked men, he hath variety of judgements, a treaſury, a magazine ſtored with them; He can ſet up ingine after ingine, inſtrument after inſtrument, if one fayle another ſhall fulfill all his pleaſure. Sword, famine, peſtilence, povertie, captivitie, are all at his command; He can puniſh abundantly, or multiply to puniſh, he can multiply puniſhments both of a new kinde, and of the ſame kinde.

Retis, caſſis, laquei funiculi, decipulæ nominibus utitur ut doceat innumeras eſſe in manu dei rationes quibus homines ſuæ ferocitate ac rapacitate aliis moleſtos capiat, & captos laceret. Merl:

He can adde a ſnare to a net, a trap to a ſnare, a grinne to a trap, or he can ſet up more nets, more ſnares, &c. till all the wilde beaſts and ravenous birds be taken.

Obſerve; Laſtly;

Wicked men are to be numbred amongſt wilde and hurtfull creatures.

I note this from the alluſion of hunting and fowling; they are either wilde or hurtfull creatures for whom we ſet ſnares and traps; no man ſets a ſnare to take a *ſheepe*, or a grinne to take a *chicken*. Beaſts and fowles that will not come to hand, or that prey upon thoſe which come to hand, we deſtroy with nets and traps God would have us ſee what wicked men are in the proviſion he makes to take them; they are of a wilde nature, they are ſuch as care not for community, all their care is for themſelves alone. Such is the nature of all wilde and ſavage creatures, they live to themſelves, they make not a common ſtock, nor looke to the publike, but every one is for himſelfe. (*Nah.* 2. 12.) they are called Lyons, *who teare in pieces enough for their whelpes, and ſtrangle for their Lyoneſſes, and fill their holes with prey, and their dens with ravin*; and that's all the care they take; juſt enough for their own wives and children, who are there called their whelpes and Lyoneſſes; Juſt enough to fill their own holes or houſes, let others be as empty as they will, what's that to them. Let the publick ſhift for it ſelfe. Such poſſibly will pretend the Common-wealth, but they intend onely their private wealth, or the publick no further then themſelves are concerned in it, or may gaine by it. Is it not juſt that theſe men ſhould be brought into a ſnare, that every one ſhould ſet up a trap, and uſe meanes to catch them. For as he is a good Common-wealths-man that feeds the ſheepe, and takes care of oxen; ſo he is a good Common-wealths-man too, that ſets a ſnare for Foxes and deſtroys the Wolfe. As in a ſpirituall reference it is a part of our duty to take the Foxes as well as to feed the ſheepe, ſo alſo in reference to civills. They who are like wilde *naturall brute beaſts*, of a ſavage and hurtfull qualitie, are as the Apoſtle *Peter* ſpeaks (2 Epiſt: 2. 12.) *made to be taken and deſtroyed*. God hath *raiſed them up* (as he ſaith of *Pharaoh*) *even for this ſame purpoſe, that he might ſhew his power in them.*

Thus

Thus farre *Bildad* deſcribes the wicked mans fall, under the Allegory of Hunters and Fowlers, with their ſnares, traps, coards, and grinnes.

VERS. 11, 12, 13, 14, 15.

11. *Terrors ſhall make him afraid on every ſide, and ſhall drive him to his feete.*
12. *His ſtrength ſhall be hunger-biiten; and deſtruction ſhall be ready at his ſide.*
13. *It ſhall devour the ſtrength of his skin, even the firſt-born of death ſhall devour his ſtrength.*
14. *His confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the king of terrors.*
15. *It ſhall dwell in his tabernacle, becauſe it is none of his: brimſtone ſhall be ſcattered upon his habitation.*

THis Context containes the third Allegory, under which *Bildad* ſhadowes out the miſerable ſtate of a wicked man, which he doth with a very tragicall ſtile, in alluſion unto a proceeding at Law, as divers Interpreters ſtate the intendment of theſe words. And this is purſued and ſet forth gradually three wayes.

Allegoria ab exemplo forẽſi reorum, qui graviſſimis criminibus tenentur. Jun:

Firſt, By thoſe perplexities, griefes, and gripings which follow the wicked while they live, (*ver.* 11, 12.)

Secondly, By the torments of their diſſolution, (*ver.* 13, 14.) where we have the *firſt-borne of death*, and the *king of terrors*, to whom the man is brought to receive his doome.

Thirdly, From that wrath and vengeance which is powred out, not onely upon their perſons, but upon their eſtates, houſes, and families, when they are dead, and taken out of the world, at the 15th verſ; *It ſhall dwell in his tabernacle* (when he ſhall be caſt out of his dwelling, and) *brimſtone ſhall be ſcattered upon his habitation.*

That I may not interrupt the opening of theſe words in making out the Allegory upon every paſſage, I ſhall ſhew it briefly upon the whole in five particulars.

 Firſt,

Firſt, A wicked man is here compared to a notorious Malefactor, whoſe crimes render him as abnoxious to the Lawes of man, and the ſevereſt ſentence of a bitter death.

Terrores ſunt quaſi apparitores & lictores regis cujus imminit (v. 14.) Jun.

Secondly, The terrours and diſtractions ſpoken of in the 11th and 12th verſes, are as the Sergeants and Officers of the Court, who proſecute offenders, to arreſt or apprehend them, and ſo to bring them to Juſtice.

Thirdly, The troubles which this wicked man is caſt into, ſhadow out the ſmart upon his body, fines and confiſcations upon his eſtate, which in legall proceedings are inflicted upon offenders.

Fourthly, Death it ſelfe, which is the chiefe and ſumme of all puniſhments, is here compared to a dreadfull King, or to *a king of terrours*, who is as the Judge before whom this offender is brought for his tryall, and final ſentence.

Fifthly, The abiding of evill upon his tabernacle, and the powring out of deſtruction, expreſſed by *brimſtone ſcattered upon his habitation*, is an alluſion to that part of the Judgement which is pronounced upon malefactors, whoſe houſes are pulld downe when themſelves are put to death, and their dwelling places made for ever inhabitable. *Netles ſhall poſſeſſe their pleaſant places, thornes ſhall be in their tabernacles,* (Hoſ. 9. 6.) The place that harbour'd ſuch wretches in former times ſhall be unfit for man to dwell in; onely wilde beaſts, *the Owle and Shrichowle ſhall reſt there, and finde for themſelves a place of reſt.* (Iſa. 34. 14, 15.) for, *Brimſtone ſhall be ſcattered upon his habitation.*

In all this *Bildad* ſecretly ſtrikes thorough the ſides of innocent *Job*: he is the mark at which his parable aymes. *Bildad* had heard *Job* complaine; Firſt, of terrours (*Chap.* 6. 4. *Chap.* 7. 14.) and now he leaves them as his portion. Secondly, he had heard him complaine of ſpoyling and deſolation (*Chap:* 16. 7. 11.) and now he tells him of deſtruction at his ſide, and of a deſolate Tabernacle. Thirdly, He had heard him complaining of paines and dolor upon his body, (*Chap:* 9. 17, 18. *Chap:* 10. 16, 17. *Chap:* 13. 25, 26. *Chap:* 16. 13, 14) and now he tells him, *That the ſtrength of his ſkin ſhall be devoured.* Fourthly, He had heard *Job* ſpeaking of himſelfe as a dying man, as a man already arreſted by death, as a man for whom the graves were ready, and he ſaying to corruption, *Thou art my father*, &c. and here he tells him.

him of the *firſt-borne of death*, and of the *king of terrours*.

From all which *Bildad* ſeemes to argue the matter thus againſt him in the preſent Allegory.

Onely wicked men are terrified and tormented with feares of deſtruction, with the killing thoughts of the firſt-borne of death, with the dreadfull apparitions of the king of terrours.

But thus it is with thee by thy own confeſſion.

Therefore thou art a wicked man, thou art an hypocrite, and unto thee of right all theſe evills doe belong. So much of the Allegory in generall.

I ſhall now open the termes and parts of it diſtinctly.

Verſ. 11. *Terrours ſhall make him afraid on every ſide.*

The word which we tranſlate *Terrours*, ſignifies extreame terrours, ſuch as put a man out of his wits, or make him not himſelfe; Thus it is ſaid (1 *Sam* 16. 14.) concerning *Saul*, that *the Spirit of the Lord went from him, and an evill ſpirit from the Lord troubled or terrified him.*

There is a twofold terrour.

There is a terrour from without, and a terrour from within.

Terrour from without, is the evill which we feele; the terrour from within, is the evill which we ſuſpect or feare.

The Text is chiefly to be underſtood of the later ſort of terrours, *Terrours ſhall make him afraid*; Though he be full of outward trouble, yet inward trouble ſhall be moſt troubleſome and vexatious. The deadly arrow ſhall dwell in his ſide, and the ſorrowes of death ſhall take hold of him, before death comes neere him. *He dyes alwayes, that lives alwayes in the feare of death.*

Theſe terrours are conceiv'd by ſome to be nothing elſe but the afflictions, twitches, and ſtings of conſcience, which heathen Poets call *Furies*; Theſe they fancied continually hurrying and vexing notorious offenders, bloudy and treacherous men. Such they ſuppoſed poſſeſt with furies, which were nothing elſe but diſquietments of conſcience, when guilt riſing up, looked gaſtly upon them, and ſtared them in the face.

Nos generaliter quoſcunq; terrores intelligimus eſſe magna ex parte illi per Satanam ſuſcitentur. Merc.

Others interpret theſe *terrours* of Devils, or evill ſpirits; *Terrours ſhall make him afraid*; That is, evill ſpirits terrifie him. This differs little from the former; for he may truly be ſaid to be

Terrores ſunt Dæmones. Rab: Sol.

be hurried and vexed with Devils, who is terrified with his own evill conſcience; That conſcience which hath nothing of God in it, hath much of the Devill in it, and is an open Court for evill Spirits.

Yet wee may further diſtinguiſh of three ſort of terrours.

First, There are terrours from God, and theſe the Saints the beſt on earth may be filled with. (*Pſal.* 88. 15.) *Heman* complaines, *from my youth up while I ſuffer thy terrours I am diſtracted. Thy terrours*, that is, the terrours which thou (O God) ſendeſt or inflicteſt.

Secondly, There are alſo the terrours of Satan; As God ſets himſelfe againſt his people, ſo he lets Satan looſe upon them; who can eaſily dart terrours into their ſpirits; as God ſhoots in his poyſoned arrowes, ſo doth the Devill too; God doth it as a Judge, the Devill as an Executioner.

Thirdly, There are terrours of conſcience; conſcience performes many parts in man; First, Conſcience acts the part of an obſerver, or watcher; Secondly, Conſcience acts the part of a witneſſe, and brings evidence againſt us; Thirdly, Conſcience acts the part of a Judge, and pronounceth ſentence; Fourthly, Conſcience doth the office of a tormentor; Conſcience it ſelfe can puniſh thoſe, whom it adjudges to puniſhment; Conſcience gives deeper wounds then care, and may well be compared to the *Vulture* which Heathens feigned eating out the heart or liver.

All theſe terrours make wicked men afraid; God terrifies ſome immediately; others are terrified by Satan; and a third ſort by the gripes and convulſions of their own conſciences. Or we may joyne all together, God awakens conſcience, and gives Satan libertie to terrifie ſinfull men.

Hence obſerve;

A wicked man is ſubject to continuall terrours.

Terrour doth not alwayes ſeaze upon him, but it alwayes may; there is no keeping off terrours, unleſſe ſin be taken off, unpardoned ſin purſues with feare; guilt and terrour are as the ſhadow and the body; as by the ſhining of the Sunne, the body caſts a ſhadow, ſo by the darkneſſe of ſin guilt cauſeth terrour.

There is a threefold terrour upon a wicked man.

First,

First, There is a terrour riſing from the evill which he actually feeles; whiles he is pained, he is afraid, and is jealous that his preſent ſufferings are but the earneſt of thoſe which are to come, or but the foretaſts of a fuller cup of ſorrow.

Secondly, There is a terrour from the evill which he really foreſees; though at preſent he feeles nothing, yet he foreſees much; and while he is at eaſe, he doubts and ſuſpects he ſhall not.

Thirdly, There is a terrour where there is no reall evill either felt or foreſeene, but onely imagined. The figments of the braine trouble as much as viſible or ſencible troubles; no feare is more terrible, then that which is a feare of nothing; Evills which are not, nor ever ſhall be, render our lives as burdenſome, as thoſe which are. Of ſuch terrour the Pſalmiſt ſpeakes (*Pſal.* 53. 5.) *There were they in great feare*, (where was that? in ſome place of great danger ſure, or in *valley of the ſhadow of death*: the Pſalmiſt tells us; *There were they in great feare where no feare was.*

But can a wicked man be in any place where no feare is?

I anſwer, where ever he is there is a feare that he might feare, but he is often there, where there is no ſuch feare as he feareth; his uſuall feare is no feare, or the thing which he feares is meerely a fancy, a ſhadow of feare; that which he feares he would not feare, did he but know what he feared; *There were they in great feare where no feare was They ſhall fly* (ſaith the Scripture) *at the noyſe of the ſhaking of a leafe*; that is, they ſhall feare where no feare is; There's no hurt in the falling of a leafe, much leſſe in the ſhaking of it; and therefore no reall feare, or nothing to be feared.

Put theſe three together, and it muſt needs be that the life of a wicked man under ſin and guilt is ſubject to continuall terrour; what with the trouble he feeles, and what with the trouble he really foreſees, and hath juſt cauſe to feare, and what with thoſe troubles that he fancies, *fearing where no feare is*, he muſt needs have a life full of terrour, or, as the Text ſpeakes, *Terrour ſhall make him afraid on every ſide.*

Againe, Conſider the miſerable ſtate of this wicked man is not deſcrib'd by outward evills, which vex the fleſh, and are grievous to ſence, as poverty, ſicknes, paine, but by *terrour*, which

which is an affliction upon the spirit; Hence observe;

That terrours are worse then troubles, the feare of evill is more grievous then the feeling of it.

The dread of an enemy is more killing then an enemy; The Lord assures *Israel*, (*Exod.* 23. 28. and *Deut.* 7. 20.) *I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite before thee.* These hornets may be taken properly; God who sent an Army of lice and flyes to destroy *Ægypt*, might much more use hornets, which are a more terrible creature, and have a more cruel sting, to subdue the *Canaanites*; Yet the hornets may be rather taken metaphorically, for the sting and terrour wherewith God did strike the hearts of those enemies; *I will send a hornet before you.* That is, terrours. Which we finde fulfil'd (*Josh.* 24. 12.) *I sent the hornet before you, which drave them out from before you, even the two Kings of the Amorites: but not with thy sword, nor with thy bow.* What these hornets were is plaine in the second Chap. of *Josh.* ver. 11. where *Rahab* the Harlot made this acknowledgement; *That the feare of them was fallen upon the people of the land, and that their hearts did melt because of them.* Before ever *Israel* did strike a stroake, they overcame, before ever the *Canaanites* saw the hoast of *Israel*, they fled before them. God sent an Army of feares before the Army of the *Israelites*; *Your feare is fallen upon us.* Feare is a cruel hornet, it quickly stings to death It is said (*Hest.* 9. 2) *The feare of the Jewes fell upon all people*; feare overcame them first, and then the *Jewes* overcame them, putting in execution the Kings commandement; *They layd hands on such as sought their hurt, and no man could withstand them.* They who cannot withstand the feare of an enemy, shall never be able to withstand the enemy himselfe.

Now, as when a people are taken with the terrour of an enemy, the enemy needs not take them; they are conquered without fighting, and beaten without a battel. So dismaying feare of any kinde, or from any other cause doth the like; when that once takes hold upon the heart, 'tis no matter whether the evill it selfe ever come in sight. For as joy and comfort are better then those things from which they result. *Paul* speaking of those darke times and places, when and where Gospel-light had

had not shined, yet adds (*Acts* 14. 17.) that, *God did not leave himselfe without witnesse, in that he did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse.* Food is a great mercy, but gladnesse is a better. Some have been satisfied with gladnesse, who have not been fill'd with food (*Hab.* 3. 17.) but no man was ever satisfied with a fullnesse of food, while he was empty of gladnesse. *David* prayes, *Lord restore to me the joy of thy salvation*, (Psal. 51. 12.) The joy of salvation is more refreshing then salvation; though a man be in the state of salvation, yet if he have not the joy of it, what is salvation it selfe to him? As we may have many outward temporall mercies, and yet not have the joy of them, so we may have spirituall and eternall mercies without that joy which is annexed to them. *David* had the salvation of God, his soule was in a safe state, he was not fallen from grace, nor out of the love of God, yet he wanted the joy of it. Now, (I say) as the joy of salvation to our feeling, is better then salvation it selfe, and the gladnesse we have with our food, then our food; so the terrours, affrightments, and amazements which come with any judgements, are more afflictive then the judgement: and God can seperate these two when he pleaseth For as God can give a man food, and no gladnesse at all, riches and no comfort at all; so he can give trouble and no terrour, affliction and no feare at all. Many a good man hath had abundance of the one, and not the least touch of the other. But as trouble is the portion of a wicked man, so terrours usually accompany his troubles, if they come not before his troubles.

Againe, The words, *on every side*, are an allusion to a besieged City. As Christ threatens *Jerusalem*, (*Luke* 19. 43.) *The dayes shall come upon thee, that thy enemies shall cast a trench about thee, and compasse thee round, and keep thee in on every side*; Thou shalt not be able to escape any way, there shall be no path, no Port open; so here, terrours shall make him afraid *on every side*, his soule shall be so straitly beleagured with Armies of evills round about, that he shall not have the least hope to make an escape. This is the height of the misery of a wicked man. It is ill to have terrour on any side, but to have terrour on all sides, how terrible is it? The Prophet *Jeremy* gives *Pashur* that wicked false Prophet this doome, (*Chap.* 20. 3.) *Thy name shall not*

be call'd Paſhur (he would give him a new name, what was that?) *but Magor-miſſiabib* (the word of the Text) *feare round about*, which way ſoever thou looke ſt, thou ſhalt ſee fear, or thou ſhalt have Viſions of amazement round about thee.

Yea, a man that is under the guilt of ſin, hath feare not onely round about him, but above, beneath, and within him; he hath terrours coming upon him from above; *The wrath of God is revealed from heaven againſt all unrighteouſneſſe*; He hath terrours from beneath, Hell ſmoakes up wrath againſt him, and vomits conſuming fire to burne him up; He hath a ſpring of feare within, his owne ſpirit is reſtleſſe, and meditates terrour every moment. Now he that hath terrour falling from above, riſing from beneath, ſpringing from within, and begirting him round on every ſide, ſhall never want his belly-full, his heart-full of terrour.

A believer may have much terrour upon him, and manifold terrours about him, but he is not beſet with terrour on every ſide; he hath ever ſome paſſage, ſome way free; when many doores of hope are ſtopt, yet he ſees ſome open; or if none appeare open, yet he hath hopes to ſee thoſe blocks and barres removed. At leaſt, he hath courage to venture, though he hath but little hope to ſpeed. When he is at worſt, he argues it as the Leapers did (*2 Kings* 7. 4.) *If we ſay, we will enter into the City, then the famine is in the City, and we ſhall dye there; and if we ſit ſtill here we dye alſo.*

Thus many times a godly man is put to it, if I goe ſuch a way I ſhall dye, I ſee no hopes; or if ſuch a way, I ſhall be loſt too, I ſee no hopes. But though death waited upon theſe two Propoſalls of the Leapers, yet then they had a third which gave them ſome glimmering beames of light, ſome remote appearances of life. *Now therefore come and let us fall unto the hoaſt of the Syrians, if they ſave us alive we ſhall live: and if they kill us, we ſhall but dye.* As if they ſhould have ſaid, We cannot make an abſolute concluſion either for or againſt our ſelves, if we goe out to the *Syrians*, come, we will try and put it to a venture, at the worſt we can but dye, and 'tis poſſible, that we ſhall live.

Thus at the worſt, a Believer hath ſomething, upon which he can pitch, if not with a probability, yet with a poſſibility of eſcape and deliverance. And if we ſhould ſuppoſe his terrours on

on every ſide, ſo that the Creature can yeeld him no poſſible reliefe or remedy, yet the way upward is open, and he can ſend to heaven for help and comfort, when the earth ſhewes him nothing but terrour on every ſide. When he walks in much darkneſſe of ſpirit, and ſees no light, even then the Prophet counſels him, *to truſt in the name of the Lord, and ſtay upon his God*, (Iſa. 50. 10.) And though God ſeeme to cloud his face, and cloath himſelfe with thunder againſt him, though he ſeem to forbid his truſt, and to beat him off when he ſtayes upon him, yet he can plead intereſt, when he hath no evidence, and ſticks to the Covenant of *his God*, when he hath no encouragement from God. *Saints had rather truſt and ſtay upon an angry God, then a pleaſed creature.* And hence the Apoſtle when he ſpeaks of the foreſt temptations which befall the Saints, yet aſſures them (*1 Cor.* 10. 13.) *That as there had no temptation taken them, but what was common to man, ſo, that God was faithfull, and would not ſuffer them to be tempted above what they were able, but would with the temptation alſo make a way to eſcape, that they might be able to bear it.* Here is a comfortable word; though you have terrours on every ſide, yet you ſhall eſcape; you ſhall have ſtrength to bear it, while it is upon you, and you ſhall not alwayes bear it: God can and will make a way for his eſcape; onely a wicked man is ſo compaſſed about and made afraid *with terrors on every ſide*, that he ſhall not eſcape; though, as it followes in the laſt words of the Verſe;

They ſhall drive him to his feete.

There are different readings of this clauſe.

First, Thus; *His feete ſhall breake him*, or he ſhall ſtumble ſo hard (through his feare) againſt the ground that he ſhall fall, and his feete (by reaſon of his fall) ſhall break him. As if he had ſaid, when he aſſayeth to flee away from terrours, he ſhall break himſelfe by falling, not deliver himſelfe by fleeing. *Confringent eum pedes ſui: ut pedibus in terram allidatur dum profiteretur.*

Secondly, Mr. *Broughton* renders; *They ſhall preſſe him at his feet*; That is, where ever he goes terrours ſhall preſſe him: As if he had ſaid; If this man who hath terrours round about, and on every ſide, ſhould at any time make an eſcape, and breake thorough them; yet *terrours ſhall preſſe him at his feet*; where ever he goes, terrour will follow and over-take him. To *preſſe a man at his feete*, as, to tread upon a mans heeles, may

be taken as a Proverbiall ſpeech, noting a very hard and a cloſe purſuite.

Deciſunt eum ad pedes ejus. Jun: i.e. *fugientis & vagabundi veſtigiis inſiſtunt, donec ſiſtunt ipſum regi.* Id.

A third renders it thus; *And ſhall caſt him downe at his feete; Terrours ſhall make him afraid on every ſide, and caſt him downe at his feete*; At whoſe feet? It is reſolved thus; *At the feete of the King of terrours*, or, *of the Judge.* This man thinks to make an eſcape, and get out of the hand of trouble, but terrour ſhall arreſt him, and caſt him downe bound at the feet of the Judge.

The ſence is faire from each of theſe three rendrings, but I rather take a fourth.

They ſhall drive him to his feete.

Huc illuc vagus & errabundus præ metu nullo loco poſſit ſubſiſtere, ubiq; obverſante ei terrore.

That is, *They ſhall make him flee or run for it*; Terrour ſhall hurry him up and downe, and even *drive him to his feete.* While his minde is unſetled and cannot reſt, his body ſhall not. His heart wanders, and ſo doe his feet. He cannot ſtay any where, becauſe whereſoever he comes, terrours follow and dogge him, *He may change his place, but he cannot change his company*; in what place ſoever he is, terrours are with him; theſe preſently drive him to his feet, he would out-run his terrours, or finde a place, where they ſhould not finde him, but he cannot.

The approach of terrours have a different effect, as perſons differ.

Firſt, They drive ſome to their defence.

Secondly, They drive others to their feete.

When terrours and troubles appeare to men of courage, and of a ſound minde, they goe to their armes and weapons, they ſtand upon their guard. (*Heſt.* 8. 41.) As ſoone as *Ahaſhuerosh* had granted the *Jewes* liberty to defend themſelves againſt their enemies, they preſently gathered together, and *ſtood for their lives*; *they gathered themſelves together*; they did not run away, they were not driven to their feete, but to their hands. Their enemies had Authority to deſtroy them (for the Kings Writ was not withdrawne; onely he ſent a ſecond Writ whereby the *Jewes* had liberty to defend themſelves) terrour was on every ſide, yet they gathered together to ſtand for their lives, and to oppoſe their enemies.

Thus when terrours appeare and draw neare the innocent, God gives them a ſpirit and power to ſtand upon their Guard, and to withſtand their dangers. But when terrours meet guilty

ty conſciences, they drive them to their feete, they ſee no hope nor helpe, but in running away, and that ſhall not helpe them neither. Such was the judgement upon *Jeruſalem*, as Chriſt intimates (*Mat.* 24. 20.) when he bids them pray, *That their flight might not be in the winter, nor on the ſabboth day.* This implyed, that their beſt help ſhould be in their flight, and their ſtrongeſt refuge in running from the danger; The terrour which made *Cain* afraid on every ſide, drove him to his feet; His own tongue could not conceale the courſe which his heart intended; *I ſhall be* (ſaith he) *a fugitive and a vagabond in the earth* (Gen. 4. 14.) The terrour which purſued our firſt Parents after they had ſinned, drove them alſo to their feet; *Adam and his wife hid themſelves from the preſence of the Lord among the Trees of the Garden* (Gen. 3. 8.) Hence note;

Flight is an argument of guilt.

When troubles drive us to our feete, not to our hands, when we dare not reſiſt our dangers, but run from them, in ſuch caſes, either our dangers are extreame great, or which is worſe, our ſpirits are extreame little, and our fortitude nothing at all. It is a miſerable ſafety which is ſought by running away; ſuch feare ſhewes the mans condition to be worſe then his affliction. God threatens his owne people, that if his feare did not keepe them from ſinning boldly and preſumptuouſly againſt him, their owne feare ſhould make them run cowardly and baſely from the face of their enemy, they ſhould *be driven to their feete*, not to their hands for helpe, and they are but miſerable helpers: They that flee, flee in confuſion, and ſo may as well run upon the danger, as from it; they may ſoone run into their hands whom they feare, but they cannot get out of the reach of their feare. When the ſpring of feare is within our ſelves, we cannot be delivered from feare, untill we are delivered from our ſelves.

Thus the righteous God either keepes wicked men in on every ſide, as cloſe Priſoners, that they cannot flee, or elſe being *driven to their feete*, they flee and run from that which ſuch as they cannot eſcape, as is further evident in the next Verſe.

Verſ. 12.

Vers. 12. *His strength shall be hunger-bitten, and destruction shall be ready on his side.*

יהי רעב אגן *e. ii. James ojulemia ejus.*

The Hebrew is very elegant, and speakes in the abstract; *His strength shall be famine*; not famished, but famine, his strength shall turne famine, or famine shall be his strength. We render, fully to the sence of the Text, *His strength shall be hunger-bitten.*

There are two opinions about *this strength*, what is meant by it.

First, Some understand it of his Children. As if having shewed calamity falling upon his person in the former Verse, he intended here to shew the calamity of his family. *His strength*, that is, *his Children shall be hunger-bitten.* And the reason why this word is applyed to Children, is, because Children, especially the first-borne, are their Parents strength. (*Gen.* 49. 3.) *Jacob* saith of *Reuben*; *Thou art my first-borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power.* All Children are their Parents strength, in reference to their birth and generation; dutifull Children are their Parents strength, or a strength to their Parents by defence and preservation. (*Psal.* 127. 4, 5.) *As arrowes in the hand of a mighty man, so are Children of the youth, happy is the man that hath his Quiver full of them.* Arrowes are offensive weapons, yet because that which smites our enemies, is a means of safety unto us, we may well call these living arrowes our defence. *Jacob* called his youngest Son *Benjamin, The Son of the right hand*; as hoping (say some) that Son would prove a strength, or as his right hand to him, yet that phrase doth rather speak the neerneſse and dearneſse of that Son to him, whom he would love and take care of, as of his right hand.

And thus we may Interpret it here, *His strength shall be hunger-bitten*; that is, want shall enter into his family, and eat up his Children: This curse is at once Propheſied and threatned, (*Psal.* 109. 9, 10.) *Let his Children be fatherleſſe, and his wife a widdow; let his Children be continually vagabonds, and beg; let them seek also their bread out of desolate places.* It is an affliction when Children are left fatherleſſe, and the wife a widow; but for Children to be hunger-bitten, and to beg their bread, or to eat their

their bread precariously, meerly upon courteſie, this is a great judgement. As it is a truth, that the Children of many wicked men are hunger-bitten, so some Expositors fix upon this Interpretation as the truth of this place. But I rather keep to the first Channel, that the description of the wicked mans personall evills is here continued, and therefore

Secondly, By *strength*, understand his riches, his fullneſse and worldly abundance; his very abundance shall be resolved into want. This Hebrew word is sometimes Translated *riches* or *substance* (*Hos.* 12. 8.) And riches are elegantly called strength.

First, Because riches strengthen a man to attempt great matters, they make him daring and venturous. He that hath a full Purse, and a great spirit, what will he not enterprize?

Secondly, Riches are a strength of defence, or as a strong Tower (especially in the opinion of worldly men) to protect against the assaults of trouble, and the approach of dangers.

Both these wayes riches are a mans strength. But in both these the wicked rich man shall be shorten'd, his strength shall be hunger-bitten. Hence note;

Creature-fullineſse cannot preserve from want, Creature-strength cannot preserve from weakneſse.

He saith not, the strong man shall be hunger-bitten, but his strength shall, and his very plenty shall be famine; The blessing of God gives plenty in famine, or sufficiency in want; but where the blessing of God is wanting, there is a want in all outward sufficiency. Christ tells the Devil in answer to his first temptation in the fourth of *Matthew*, *Make these stones bread*; *It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* A man may have bread, and yet not live, he may fill himself with all manner of worldly comforts, and yet be comfortleſse (*Luke* 12.) *The life consists not in abundance.* A full Purse, or a full Table cannot maintaine life. The Promise is, (*Psal.* 33. 19.) That God *will deliver the soules of his from death, and keep them alive in famine.* As God can deliver his in death, and continue life, without the meanes of life; so he can let a wicked man famish in fullneſse, as well as take away his fullneſse. Which latter *Hannah* in her Song (1 *Sam.* 2. 5.) speaks as an experience; *They that were full have hired out themselves*

Elegantèr robusti tribuit, quod ipsimet impio erat tribuendum. Mer.

themselves for bread, and they that were hungry, ceased. That is, the rich had not so much means left as would feed them with ordinary bread, much lesse with dainties and curious fare; they hyred themselves out for bread; they were forced to worke for a living, yea to sweat for a crust. 'Tis extreamest famine, when they that have bread enough, cannot fill themselves; but 'tis extream famine when they who were full have no bread. The Prophet threatned famine in that extremity, (*Isa.* 5.13.) *Their honourable men are famished, and their multitude are dryed up with thirst.* If there be any water to be had, the multitude, the common sort will have it; water is a common commodity, (even as the ayre is) and usually lyes in common to all. And if there be any bread to be had, great and honourable men will have it, though the poore starve. Therefore to say, *Their honourable men are famished*, argues the greatnes of a famine. And that's the reason which some give of *Davids* choyce (2 *Sam.* 24. 14.) when God offered him, which he would of those three Judgements, *Warre*, or *Famine*, or *Pestilence*; he chose the pestilence; and gives the reason; *Let us fall now into the hand of God, whose mercies are great, but let me not fall into the hand of man.* He durst venture himselfe rather to the sword of God, then to the sword of man; not as if he thought, that man could strike harder, or wound deeper then God, but because he knew God would temper his stroakes with mercy, which man would not. And yet *David* makes choyce of that judgement, which put him in equal hazzard of falling by it, with the meanest of his Subjects. For had he chosen the sword, the King might have secur'd himselfe in some strong Fort or City; thousands of the people might fall by mans sword, and his person not come neere the danger. Againe, if he had chosen famine; *David* being King would not want, as long as there had been a bit of bread to be found in the whole Land. The famine might have glutted it selfe upon multitudes of his people, while he, possibly, might have had a plentifull, at least, a sufficient Table. Therefore *David* to shew the ingenuity of his spirit in this election, chose a judgement, to escape which his outward Greatnesse and power gave him not the least advantage; *He put himselfe meerely upon the mercy of God, who chooseth to be punished by the immediate sword of God*; whereas if the sword of man or famine be sent against a Nation, Princes can

can make the best shift to avoyd the danger in the one, and hunger in the other. For as (according to that of the Prophet) when the poore can get no water, so when the great and the rich can get no bread, then famine hath its full scope, rides (as it were) in triumph, and hath done its worst:

His strength shall be hunger-bitten.

Yet this hunger is not to be confined literally to the want of materiall food; For while the man continues in his strength, and hath all creature-comforts about him, somewhat pincheth and pines his spirit, he is vexed and hunger-bitten in the midst of plenty. Hence note;

A wicked man is never satisfied.

The righteous *shall abide satisfied*, there shall be no hunger upon his spirit: *dis-satisfaction is the hunger, contentment is the fullnes and satiety of the soule.* Many are hunger-bitten, who have more bread then they can eate. Was it not so with *Haman*? we read him boasting of a banquet, yea making proclamation of his strength, power, and greatnes (*Hest.* 5. 11.) *Haman told them of his glory, and of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King; and he said moreover, yea Hester the Queene did let no man come in with the King unto the banquet which shee had prepar'd, but my selfe, and to morrow I am invited unto her also with the King*, &c.

This man had all the honour and power, which that mighty Monarch could powre upon him; nevertheless, we may report him hunger-bitten, as appeares in the next verse; *Yet all this* (saith he) *availeth me nothing, so long as I see Mordecai the Jew sit at the Kings gate.* As if he had said; *What though I and the King banquetted with the Queene to day, and shall to morrow, yet it is not onely hunger, but death to me to see this man thrive whom I would not have live.* Thus because he could not have his will upon an honest man, to subdue and destroy him, all that he had was nothing to him, for it avayled him nothing. *What we account doth us no good, is to us (how good or how great soever it is) no better then nothing.*

There is such a spirit in wicked men, though they live upon

the fairest termes in the world; though they be quiet and peaceable, and have profits and pleasures more then they can mannage, or tell what to doe with, yet all is nothing, unless they can have their wills upon such as stand in the way of their pride and ambition. What tell yee me (saith such a one) that I have a great estate, that I may take my fill of pleasure, unlesse I may also take my fill of revenge, and throw downe every man that stands not by my favour, or with my interest. Nor is it any wonder, that wicked men are never at rest with what they have; seeing it is not possible that he who makes the world his all, should ever be satisfied, if he had all of it, much lesse (which is all that any man but the first ever had, or I believe ever shall have) with a piece of it. *Ahab* had a Kingdome, he was rich and full; yet though he had the fulnes of a Kingdome, he was *hunger-bitten for a vineyard* (1 *King.* 22.) This is a fore judgement, and it is daily inflicted upon the spirits of many wicked men: they have bread enough, riches enough, gold and silver enough, yet they are bitten with hunger after some forbidden fruit; which if they get not, all is lost to them which they have gotten. And as somewhat which they want, hinders their enjoyment of all they have: so somewhat which another man hath, hinders them more then all their own wants. Such a man prospers, and is in power, this bites their soules, this gnaws their bowels, and they cannot be quiet. *His strength shall be hunger-bitten.*

And destruction shall be ready at his side.

אין propriè vapor et nubes quæ sursum attollitur, unde pro infortunio et calamitate, quæ super aliquem ut nubes quædam incidit sumitur. Merc:

The word which we render *destruction*, signifies *vapours, ascending up from the earth*, condensed into a cloud: and (among the Rabbins) it is usually applyed, to any (as we speake) misfortune, or calamity, which comes suddainly and falls downe upon us like a cloud when it melts and dissolves into a stormeshower; *Any unexpected evill* may well be called destruction wrapt up in and dropt from a cloud. *Destruction shall be ready* prepar'd or fixt; so the word is rendred, (*Psal.* 108.) *O God, my heart is fixt, or my heart is prepar'd.* So here, destruction prepared, or ready at hand, it is not to be now debated or resolved on, what it shall be; That's done long agoe. Some interpret this *readines*, in allusion to a judiciary tryall, where the penalty

penalty is set and determined by the Law. Destruction is ready according to Justice for the offender; It is ready, as it followes in the Text.

Forte parata destructio est pœna & supplicium constitutum legibus, & præparatum sontibus. Pined:

At his side.

Some of the Rabbins, who interpret the former word *Strength*, for *Children* (as was toucht before) in pursuite of that, interpret *his side*, for, *his wife*. The Hebrew word signifies either the side or the rib; hence 'tis rendered, *Destruction shall be ready at his rib*, or, *upon his rib*; that is, destruction shall be upon his wife, who was a rib taken out of Man (*Gen.* 2. 21.) Thus the Rabbins descant upon it; *His strength*, that is, his children shall be hunger-bitten, and *destruction shall be ready at his side*, that is, it shall waite upon his wife whether soever shee goes. So here is a description of compleate destruction. The wicked man, in his person, as also in his wife and children shall be destroyed.

Others expound it onely of wounds in his own side or rib. In the booke of *Samuel* we reade of wounds given, under the *fift rib*, because there wounds are most killing and deadly.

Effractor paratus ad costas. Cajet:

Another reades it in the Concrete, *not destruction shall be ready at his side*, but *the Destroyer shall be ready at his side*; His enemy shall waite on him to destroy him. But the abstract hath a greater force and elegancy. To say, destruction shall be ready at his side, is more then to say, the destroyer shall be ready at his side.

Therefore fourthly, all that I conceive lyes in this expression, (*Destruction shall be ready at his side*) is this, to shew that he shall have a suddain and an unavoydable destruction; for those evills which are at our side, are so neere us, that we can hardly acquit our selves of them. Evills at a distance may be avoyded, but if they come up close to our very sides, how can wee escape?

Latrones dicti sunt quasi laterones, latent enim ad insidias et ex latere ariantur.

Some *Criticks* tell us, that *latro* the Latine word for a theefe, is *quasi latero*, because he lyes by side of a man, he skulks in a bush, or rides close by the travellers side, talking with him, and then falls upon him; that's also the elegancy of the Hebraisme.

Habere aliquid ad manum & ad latus utrumque significat habere aliquid proximum. Bold:

Hence

Hence Observe;

First, *God hath destruction ready for evill men; he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death; he ordaineth his arrows against the persecuters*, (Psal. 7. 12, 13.)

When we see a bow bent, and the shaft puld out of the quiver, and put upon the string, then a man is ready to shoote; Divine destructions may be acted as soone as threatned, they are not to prepare, but prepared.

When the Lord denounceth eternall judgement upon wicked men, he saith; *Goe to the fire that is prepared for the Devill and his Angels*; The fire is made, the treasure of wrath is full. As the mercy of God is a ready mercy, and as his pardons are ready for his people; his pardons and mercies are not to seeke, he hath them at hand, he is *good and ready to forgive*, (Psal. 86. 5.) Whereas most men, though they will forgive, yet they are not ready to forgive, they are hardly brought to it, though they doe it at last. But God is ready to forgive; he hath (as it were) pardons ready drawne (as a man who would be ready to doe a businesse, he will have such writings as concerne the passing of it ready) there is nothing to doe, but to put in the date and the name; yea indeed the date and the name are put in from all eternity. Thus the Scripture speakes to shew how forward, God is to doe good; He needs not fit his heart to it, his heart is ever in the exactest fitnes. Now as God hath mercies ready for his own people, so he hath destructions as ready for the wicked. They are as ready as if he had made, and kept them by him ready made from everlasting.

Againe, As a godly man is usually ready to doe good, *O God, my heart is prepared* (saith *David*) so God is ready to bring evill upon them who continue to do evill; and therefore feare not when you see men ready bent and set to doe mischiefe, their destruction is more ready then they are to destroy, and God can bring destruction upon them in a moment.

Secondly, Note.

Destruction comes suddainly upon wicked men, and surprizes them unawares.

Christ will come at last upon all the world suddainly, but the surprizall shall onely be upon wicked men. The Apostle shadowes

shadowes this in two Allusions, (1 *Thes.* 5. 2, 3.) *For your selves know perfectly that the day of the Lord so cometh as a thiefe in the night; for when they shall say, peace and safety, then suddaine destruction cometh upon them as travaile upon a woman with childe, and they shall not escape.* The theefe gives no warning, and the travaile of a woman with childe, many times gives, as little.

Now as in the great day of Judgement, God will come as a theefe, and as paine upon a woman with childe, so also in the lesser dayes of judgement, those of this life.

Observe, thirdly;

There is no running away from that destruction which God sends

Can a man run from his side? destruction is at the side of a sinner; where ever his side is, there destruction is; Evills which have a Commission from above, never faile to finde the offender; we may escape the evill which man plots, man may make ready a thousand deaths for us, and we out-live them all; as *Paul* saith of himselfe; *In Damascus, the Governour under Aretas the King, kept the City with a Garrison, desirous to apprehend me: And thorow a window in a basket, was I let downe by the wall, and escap't his hands.* *Paul* got cleare away, though man laid destruction at his side; but if God lay destruction, there is no window to get out at, nor basket to be let downe by; we can neither stand before the judgements of God, nor out-run them.

Vers. 13. *It shall devoure the strength of his skin*, &c.

The 13th and 14th verses containe the second degree or step of the misery of a wicked man. *It shall devoure the strength of his skin. Destruction was ready at his side*, in the former verse, now it devoures; the word signifies to swallow up at a bit, and so to devoure as to consume and bring to nothing; it notes those consumptions which fire and sword make. They are terrible consumers, cruell devourers; these shall devoure like a hungry monster.

The strength of his skin.

The originall word which we translate *strength*, signifies properly a bough or branch of a tree; it signifies also the barre of a doore. ברי עורו

And

And hence it is that ſome render, *It ſhall devoure his branch*; and by this branch the members of his body may be meant, becauſe as the body of a tree ſhoots forth branches, which are as its members, ſo the body hath many members, which are as its branches, and ſo the ſame word may very well ſerve both.

Comedet vectes cutis ejus, comedet vectes ejus primogenitus mortis. Jun:

Againe, Others tranſlate, *It ſhall devoure the barres of his skin*; bones are as the barres of the skin, and therefore the ſtrength of the skin, like barres, the bones beare up and ſupport both skinne and fleſh.

The ſtrength of his skin.

Devoret pulchritudinem ejus. Vulg: *Mors devoret ſpecioſa ejus,* 70.

The Vulgar reades, *It ſhall devoure the beauty of his skin*; the *ſtrength*, ſay wee, the *beauty* ſaith he. The Septuagint followes that reading, death ſhall devoure his moſt beautifull things, or thoſe things which were moſt amiable and pleaſant in his eye.

Our reading is very ſutable both to the context and to the originall word; for the members of the body are the ſtrength of it, and the barres of a doore are the ſtrength of it; therefore, *it ſhall devoure the ſtrength of his skin*, containes and takes in both.

It ſhall, what ſhall? What is the antecedent? Some ſay the devourer is famine, of which he ſpake in the former verſe; *His ſtrength ſhall be hunger-bitten*; famine ſhall devoure; famine is a great devourer, famine eates up both the ſtrength and the beauty of the skin, it ſuckes the marrow of the bones, all fade before the face of famine, (*Lament.* 4. 5.)

Others underſtand deſtruction or miſery in generall, as the devourer, *deſtruction ſhall be ready at his ſide, it ſhall devoure.* That is, deſtruction ſhall devoure the ſtrength of his skin; ſo it is onely a repetition of the ſame thing, with an elegant force and heightning of the ſence.

The firſt-borne of death ſhall devoure his ſtrength.

The thing to be opened in this latter branch (the ſence being the ſame with the former) is, what we are to underſtand by the *firſt-borne of death*; and how this phraſe and forme of ſpeech is us'd in Scripture; There are divers opinions about it.

Mors devoret primogenitum ejus. Rab: Dav:

Firſt, One of the Rabbins conceives, that it is to be expounded

pounded by an Hypallage; as if the *firſt-borne of death ſhall devoure*, were put for *Death ſhall devoure his firſt-borne:* That is, his ſtrength, as the firſt-borne is called. But wee need not make ſuch an inverſion in the words; and therefore

Secondly, This *firſt-borne of death* ſay others, *is the Devill*, becauſe he was the Author of death, he brought death into the world, for he brought ſinne into the world, he by temptation and *Adam* by hearkning to the temptation. The Apoſtle makes the derivation of death from *Adam*, (*Rom.* 5. 12.) *Death entred by one*, and we may ſafely derive its pedegree yet higher by one; for death entered *that one*, by the Deuill.

Againe, The Devill may be called *the firſt-borne of death*, becauſe he hath the power of death in his hands: So the Apoſtle, *Heb.* 5. 14. *For as much then as the Children are partakers of fleſh and bloud, he alſo himſelf likewiſe took part of the ſame, that thorough death he might deſtroy him that hath the power of death, that is, the Devill*; He that hath the power of death is the *firſt-borne of death*. The Devill hath the power of death, not as if the Devill could by his will cauſe men to dye, or paſſe a ſentence of death upon them; for this is too high a priviledge for the Devill, he hath no ſuch power of death; It is the ſole priviledge of God himſelfe to have this power of death. The power of death, and the power of life are committed to Chriſt, whom he will he ſlayes, and whom he will he makes alive. But the Devill is ſaid to have the power of death as Chriſt gives him a Commiſſion, armes him with a power to inflict death upon wicked men and unbeleevers; or he hath the power of death, not as a Judge, but as an Executioner; He is therefore called (*Revel.* 9. 11.) in the Hebrew *Abaddon*, and in the Greeke *Apollyon*, that is, *the Deſtroyer*, or, if you will, *the Executioner*, *the Hangman*. God puts the buſineſſe into his hand, therefore he it is that hath the power of death. Some of the Hebrewes ſay upon that place, that God doth ſet ſome ſpeciall evill Angel over ſome wicked men, he puts the power of death concerning them into his hand; and ſo he is the *firſt-borne of death*; but I ſhall not ſtay upon that.

Angelus mortis præpoſitus vel mortis princeps, cui a domino poteſtas data eſt homines interimendi. Merc:

Thirdly, Others by the *firſt-borne of death*, conceive that we are to underſtand the diſeaſe which firſt ſeazeth upon the body before the man dyes; for death when it ſeazeth upon the body, appeares

Primogenitus mortis eſt morbus graviſſimus. Rab: Jol:

appeares first in a disease or a distemper, and so the disease is as it were the eldest sonne of death. The disease being that which death sends forth and necessarily followes, it is therefore called the *first-borne of death*; as it were death it selfe; for those things which are neere accomplishment, though they are not fully accomplisht, receive the name, title, or denomination of the thing accomplished. As a man contending with another, if we see he hath a great deale the better of him, though the other make resistance, yet we say, he hath the victory over him: And as Christ himselfe (*Joh.* 19. 30.) when he was alive upon the Crosse, strugling and striving with the powers of darkenesse about the deliverance of Man, cryes out, *it is finished*, and yet the work was not then done, it was not finished till he dyed indeed; but because he saw he had the better of the day, and he was assured that he shonld carry it through, therefore thus he spake before the worke was totally and compleatly finished. So a disease, a malignant disease, a mortall disease, taking hold upon any man, may be call'd the *first-borne of death*; that is, such a disease as death hath begotten; or you may call it death it selfe, because death will certainly and suddainly follow.

Morbus gravissimus, a quo mors abest proximè ex ista scriptura mors appellatur, quod enim parùm differt a forma perfecta illius sibi nomen vendicare solet. Sanct:

Primogenitus mortis est maior animi quem mors præmittit ut sibi præparet hospitium. Cajet.

Fourthly, The *first-borne of death*, say others is that trouble of minde, that anguish or sorrow which death sends as a harbinger to take up its lodging in the spirit of a wicked man; *The afflicting fore-thought of death, is a death, or the first-borne of death.*

Primogenita mors est, quæ naturalis ætatis prævenit finem. Aquin: Lira:

Fifthly, Some take *the first-borne of death*, to be an early death, or death in the flower and strength of age.

Primogenitus mortis est proverbiale dictũ, pro morte non vulgari sed violenta & maximè horrenda.

Sixthly, The *first-borne of death*, is some unusuall or extraordinary death; that is, looke upon that death which is most deadly, that death into which many deaths are collected, that death which is (as it were) an aggravation of all that is in death, this death is the *first-borne of death*: hence it is that the vulgar translation reads, not, *the first-borne of death*, but *the first-borne death*, that is, whatsoever death is more deadly, and bitter, more cruell and painfull, that death, which among all the wayes of dying, carries away the preheminence, that death, which is the very strength of death, and hath in it a double portion of dying, that's, the *first-borne of death*. And so *the first-borne of death*, is nothing else but a proverbiall speech for an ex-

Primogenita mors. Vulg:

Primogenitus mortis est mors quæ præ aliis mortibus, tanquam spiritibus, in enecando duplicem vehitur & potissimam potestatem habet

extraordinary death, for an extreame bitter death; For as it is among our children, there is the first-borne, the eldest, and then the younger, as they stand in their degree, but among them all, the first-borne is chiefe; so here, That death which among all other deaths is the chiefest, such a death is the *first-borne of death*, and such a death shall seaze upon the wicked man. And hence also Mr. *Broughton* (as I conceive) avoyding the letter of the Originall (which he seldome doth, yet here he doth it,) instead of *the first-borne of death*, saith, *a strange death shall eate the branches of his body.* And we finde in Scripture this usage of the word applyed to others, in whom there is an eminency, or a high degree in any kinde, though not literally the first-borne, because the first-borne hath the preheminence above the rest of his Brethren; as *Jacob* saith of *Reuben*, his reall first-borne; *Thou art my might, and the beginning of my strength*, &c. And the Law provided, that a double portion should be given to the first-borne, yea though he lay under some accidentall disadvantages, (*Deut.* 21. 17.) *He shall acknowledge the Son of the hated for the first-borne, by giving him a double portion of all that he hath*; though he were a son of a wife that he hated, yet this must not be pleaded as a bar to his priviledge. Though the mother was hated, yet the sonne must be honoured. Where note (by the way) that he speakes comparatively of hatred, that is, though she were a wife whom her husband did not love with strength of affection, yet if she hath borne him his strength, his first-borne, he must acknowledge his right, by giving him a double portion. According to this Analogy we are to understand the Prophet *Isaiah* speaking of the *first-borne of the poore*, (Chap. 14. 29, 30.) *Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken; for out of the Serpents roote shall come forth a Cockatrice, and his fruit shall be a fiery flying Serpent, and the first-borne of the poore shall feede, and the needy shall lye downe in safety.* The *first-borne of the poore*, is not to be interpreted of the eldest son of the poore, but by *the first-borne of the poore*, the Prophet meanes those who were most poore, extreamely poore, those who were so farre from having a double portion of worldly things, that they had no portion at all. Or they are called the *first-borne of the poore*, because they had onely a double portion of want and poverty, or were oppressed under the very strength of it.

S. riptura ob maximam primogenitorum præ aliis filiis privilegia vocare solet primogenitũ quicquid in suo genere alijs antecellit. Bold:

Now, to ſhew that God would raiſe his Church, and lift her up, and give his afflicted people deliverance, He aſſures them, that *the firſt-borne of the poore*, that is, ſuch as were doubly poore, doubly afflicted, ſhould feed and be comforted. Thus, In the 12th of the *Hebrews*, ver. 22, 23. Beleevers are all called the *Congregation of the firſt-borne*; *But yee are come to Mount Sion, and unto the Citie of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels, and to the Aſſembly and Congregation of the firſt-borne*, &c.

Cætus ſanctorũ quos primitivos appellavit, non quod omnes primi nati ſolverint matrum uteros ſed quia major honor primogenitis lege tribuebatur, cui præſtantiam ſignificavit per hanc Apellationem. Theod: in 1 Coloſ.

Why *the firſt-borne*, not becauſe all beleevers, all Saints are elder brethren, or ſuch as were the firſt-borne of their parents; for the firſt-borne may be an unbeleever, and the younger may be a Saint, a beleever. But he calls them the *Congregation of the firſt-borne*, becauſe they ſhall all be dealt with as the *firſt-borne*, they ſhall all be lookt upon as the ſtrength of Chriſt, and all ſhall have a double portion, they ſhall all have that honour which the firſt-borne hath, a fullnes of excellency and dignity; hence their title, is, *the Congregation of the firſt-borne*.

So we are to underſtand that of the Apoſtle, (*Coll.* 1. 18.) where we finde two expreſſions, ſtanding directly oppoſite to this in the Text; he calls Chriſt *the firſt-borne from the dead*; *He is the head of the body the Church, he is the beginning, and the firſt-borne from the dead*; as *Bildad* here ſpeakes of the firſt-borne of death, or the firſt-borne death; So Chriſt is called (as it were) in way of oppoſition, *the firſt-borne from death*. Chriſt is called *the firſt-borne from death*, not onely becauſe he was the firſt that did ariſe to an immortall life, (ſome there were that did riſe before, as when Chriſt dyed the graves were opened, and ſome aroſe, but Chriſt was the firſt that did ariſe to an immortall life) and ſo he was (in a ſence) begotten and borne againe; there was an heavenly nativity in his reſurrection, therefore he is called the firſt-borne from death, death gave him up, and was delivered of him for ever. Now (I ſay) Chriſt was not onely called the *firſt-borne from death*, (upon this account) but becauſe he was the chiefe, and (as it were) the exemplar and leader in the reſurrection, he was the higheſt in the reſurrection, and his reſurrection was moſt glorious. Thus he was *the firſt-borne from death*, he aroſe with the greateſt glory and prehemi-

In

In the 15th verſe of the ſame Champer, Chriſt is called *the image of the inviſible God, the firſt-borne of every creature*; that is, the higheſt, the fulleſt of glory among all creatures; for we are here to take heed of the ſence of the *Arrians*, and others that follow them, who take hold of this Scripture, where Chriſt is called *the firſt-borne of every creature*, as if the ſence were onely this, *that Chriſt is the chiefeſt creature* (though it be a truth, that according to his humane nature he is a creature, and ſo the chiefeſt creature, but they reſtraine it to the whole perſon, as if he were onely the chiefeſt of creature) and not God at all. For he is not onely in his humane nature the chiefeſt creature, but according to his divine nature, the beginning of all the creatures; ſo he is called (*Revel.* 3. 14.) *The beginning of the creation of God*, which we may explaine by, *the firſt-borne of every creature*, he is the beginning of the Creation of God, not *principium principiatum* onely, *the beginning begun*. Chriſt may be called the beginning of all the creation of God, becauſe God looked on him firſt: but alſo he is *principium principians*, the beginning of the creation, becauſe every creature had its beginning from him. Chriſt is the active beginning, or beginner of every creature; For as the Evangeliſt *John* gives it out (Chap. 1. ver. 2, 3.) *The ſame was in the beginning with God; All things were made by him, & without him was not any thing made that was made.* Againe, the Lord ſpeaking of *David* to the height in the Letter, and of Chriſt in the figure, ſaith, (*Pſal.* 89. 27.) *I will make him my firſt-borne, higher then the Kings of the Earth*; that is, he ſhall be my chiefeſt, my higheſt, my onely one. Thus as the firſt-born among the living, or from the dead, ſtill denotes the choiceſt of thoſe who live, ſo the *firſt-born of death*, is the chiefeſt, the higheſt, the ſtrongeſt death that any man dyes when he is gathered to the dead.

Laſtly, Some labour much to fix it upon a particular death, and would ſhew us what this firſt-borne of death, this moſt deadly death is; and upon debate, the vote caſt it upon famine; which ſome conceive alſo moſt proper to this place, in reference to the words before, *His ſtrength ſhall be hunger-bitten, deſtruction ſhall be ready at his ſide. The firſt-borne of death*; that is, (ſay they) *Famine*, the chiefeſt of deaths ſhall devoure his ſtrength, and make an end of him: For though wee

may say, there are as many deaths as there are diseases and wayes to death, yet there are three great deaths, which doe as it were strive for preheminence; first, Sword; secondly, Plague, and thirdly, Famine; these are, as it were, the *first three* among the Destroyers of mankinde: sometimes in the Prophets God puts a fourth, and saith, *My foure sore Judgements*; as if they were Judgements above all the rest: and then I remember the *evill beast* comes among them; but sword, pestilence, and famine are the *first three*, and according to this opinion famine is put for the first of the three, the chiefest of the three, like the *Tachmonite* (2 *Sam.* 23.) I finde one Interpreter so confident of it, that he saith without all doubt by the *first-borne death*, he meanes famine, which is not an infirmitie or a disease tending to or giving us warning of the approach of death, but is it selfe a continued death, and the most bitter death And indeed the Prophet *Jeremy* in his *Lamentations* seemes to give the preheminence to famine; *They that be slaine with the sword, are better then they that are slaine with hunger; for these pine away, stricken through for want of the fruits of the field,* (Chap. 4. 9.)

Dubio proculla primogenita mors est famis, quæ non est infirmitas vel morbus sed continua mors, quæ nec datur ama tior, &c. Boldi.

But I rather take it of any sort of death, as it is heightned and made grievous by circumstances, then conclude or fasten it upon any one sort of death; For as any kinde of sinne may by circumstances be so aggravated, and made so exceeding sinfull, that it may justly deserve to be stiled, *The first-borne of sinne*; so likewise may any punishment or death, *which is the wages of sin.*

Hence observe;

The Lord hath various degrees of Judgements, and of deaths, to powre out upon the wicked.

Some deaths are but like younger Brethren, others are like the first-borne. It is with punishments and judgements as it is with sinnes, there is a difference in the degrees of them; though all sinnes be of the same qualitie, yet all are not of the same quantitie; upon some sinnes the sinner layes out his strength, and commits them with all his might, these may deservedly be called the *first-borne of sinne*, and such sinners the first-borne of sinners; as *Polycarpus* answered *Marcion* the Hereticke when he came into his presence, and asked him if he did not know him; *Yes*, saith he, *I know thee well to be the first-borne of Satan.* Now, I say,

ἐπεγίνωσκον τὸν πρωτότοκον τῦ σατανᾶ. *Euseb. lib. 4. Eccl. Hist. c. 13.*

I say, as there are degrees in sin and sinners, among whom some are as the *first-borne*, so there are degrees in punishment; and therein lyes the exactnes of Justice to apportion and measure out to every one according to his sinne, whether in practice or opinion. To give a like judgements upon all offenders, would be very unlike to Justice; And there would be much inequalitie in such equalitie. The Lord tells *Babylon*, who was the first-borne of sinners, (*Isa.* 47. 9.) *Judgements shall come upon thee in their perfection*; perfect judgements are the portion of a perfect sinner; where there is a compleatnesse of wickednesse, there the compleatnesse of wrath shall be powred out, even the first-borne of death.

Now, as the *first-borne* is our strength, so (which is observable) 'tis added in the Text; *The first-borne of death shall devoure his strength.* Hence observe;

That all the power of man fayles before the messengers of the wrathfull power of God.

Strength shall goe forth to devoure strength; Though sinne be armed, though an association, or an hoast of sinners be in Armes, and stand upon their guard, though the strength of each one among them be *the strength of stones, and his flesh of brasse*, as *Job* complained his was not (*Chap.* 6.) yet God can provide a judgement that shall devoure it all at a bit, and swallow it as a morsell, he can have *a first-borne* judgement to dispatch the *first-borne*, the strength of sinners. The Prophet *Isaiah* in a holy scorne invites all the enemies of the Church to joyne forces and councels, to put their strength and their wit together: *Gather together on heapes, O yee people, and gird your selves* (and againe he saith) *gird your selves.* Of all strength, united strength is the strongest, united weakneſse is very strong, how strong then is united strength? Hence Polititians advise (*divide & impera*) divide your enemies if you would conquer them; but the Lord needs not take his enemies at an advantage, and therefore he saith; *Gather together, gird your selves, and yee shall be broken in pieces.* (Isa. 8. 9.) Make your selves as strong as you can, see if I cannot devoure your strength. Doe your worst against mee, and the best for your selves, yet all shall be brought to nought. Creatures may be dealt with, and kept out, but there is no forti-

fortifying againſt the Almighty. When the Lord comes to aſſault or batter, then all our ſtrong Holds, even our ſtrongeſt holds ſhall be, as the Prophet ſpeakes (*Nah.* 3. 12.) as the firſt ripe figs, which if they be ſhaken fall into the mouth of the eater; and by how much any man is the more confident, that his ſtrong hold, will hold out in the day of aſſault or batterie, by ſo much the ſooner ſhall it be rendred up or beaten downe, as it followes in the next verſe.

Verſ. 14. *And his confidence ſhall be rooted out of his Tabernacle, and it ſhall bring him to the King of terrors.*

As if he had ſaid, though this man was ſo ſtrong, that he grew confident, (ſtrong men are uſually confident) yet not onely his ſtrength, but, *his confidence ſhall be rooted out of his Tabernacle.*

His confidence.

בטח *ſignificat aliqua in re ſpes omnes poſitas habere & toto animo conquieſcere.*

The word ſignifies ſuch an aſſurance and acquieſcence of ſpirit, as puts a man out of doubt; A man of confidence hath no feare, either of danger or about ſucceſſe; He is not afraid that the danger will come, or that the ſucceſſe will not; he ſits downe ſecure and feeles not the leaſt paine of ſo much as one jealous thought; *Confidence is the mother of ſecuritie, and the daughter of pride.*

His confidence ſhall be rooted out.

He doth not ſay, it ſhall be ſhaken, weakened, or much abated, but it ſhall be rooted out, or grub'd up. The wicked mans confidence is compar'd to a tree that takes roote, and ſpreads it ſelfe in the ground, that growes up and ſends forth goodly fruitfull branches; but when he hopes to devoure the fruit, *the firſt-borne of death devoures his ſtrength*, and his confidence ſhall be rooted out; to roote out, notes totall deſtruction.

Hence obſerve;

The worſt of men are apt to be confident of good things.

Such a one *Bildad* deſcribes in this Scripture, and yet he is full of confidence, *None have ſo great hopes, as they who have leaſt reaſon to have any.* Some wicked men have a plerophorie (as the Apoſtle ſpeakes) their ſayles are fild with confidence, they are ſure

ſure of good things in this life, and of eternall life, they are high-built in hope, but they have no ground, no foundation for their hope. Theirs is a meere preſumption, who are full of ſinne, and yet full of hope; full of wickednes, and yet full of confidence; Saints who are full of holineſſe, are yet often full of feare; full of ſincerity, yet full of doubts; fancies of faith, are eaſily gotten, and as eaſily loſt. Many are high-flowne, who never knew what the laying of a good foundation meanes.

His confidence ſhall be rooted out.

Note;

Secondly, *The confidence of wicked men ſhall be deſtroyed totally; it is rooted out.* The confidence of a godly man may be ſhaken, and much unſetled: now he is well aſſured, and anon he queſtions all, but his confidence ſhall never be rooted out. (*Pſal.* 112. *v.* 10.) *The deſire of the wicked ſhall periſh*; That is, thoſe things that he is moſt deſirous of, his deſires live, yet they live as a puniſhment, not as a bleſſing, becauſe the thing he deſires, dyes; *His deſires ſhall periſh.*

As his deſires periſh, ſo his confidence ſhall. The thing that he was confident of periſheth, and at laſt confidence it ſelfe, both roote and branch, act and habit, is rooted out. *Solomon* (*Pro.* 10. 20.) by way of oppoſition ſets the one over againſt another; *The hopes of the righteous ſhall be glad*; That is, he ſhall ſee the thing he hopes for, or the thing he hopes for ſhall come to paſſe, this will make him glad; When the man who hopes is glad, then his hopes are ſaid to be glad; *but the expectation of the wicked ſhall periſh*; that is, the thing he expects ſhall periſh, and then his expectation ſhall periſh too, he is weary of expecting, he waites no longer. *Faith is the ſubſtance of things hoped for*: but he that hath no faith, how can his hope have any ſubſtance, *i. e.* He can have no true hope in the good of the promiſe, who hath no true faith in the truth of the promiſe. Unleſſe faith live, hope muſt needs give up the Ghoſt, or be as the giving up of the Ghoſt.

A godly mans hope failes not, becauſe his faith doth not; the thing he expects may faile, worldly things faile him often, and ſo may his preſent ſenſe of ſpirituall's, yet his expectation failes not: when nothing appeares to ſenſe, his hope is vigorous and his confidence retaines not onely life but ſtrength.

But

But when the ſence of what a carnall man would have, is loſt, his confidence is alſo loſt, when the one goes, the other ſtays not long behinde. If our confidence be rooted in the earth, 'tis no wonder, if it be rooted up. Where the wicked mans confidence ſpoken of in this Text was rooted, will appeare yet further from the next enquirie.

His confidence ſhall be rooted out.

Whence? from what ground, where was his confidence roeted? The text ſaith;

Out of his Tabernacle.

The Tabernacle undergoes here a threefold interpretation.

Firſt, Some conceive that this Tabernacle is his body; He truſted much in his ſtrength, in the ſtrength of his body, as much as in any other ſtrength. Now (ſaith he) his confidence ſhall be rooted out of this Tabernacle; he thought he had much ſtrength, ſuch a good conſtitution of body, that it would have ſtood like a Caſtle againſt all batteries; but it proved a Tabernacle, whoſe ſtakes are quickly pulled up. The body of man is compared in Scripture to a Tabernacle; And the Septuagint clearly adhere to this tranſlation, rendring it thus; *Health ſhall be broken off from his Tabernacle*, that is, his body ſhall decay. *Paul* (2 Corinth. 5. 4.) *Wee in this Tabernacle groane*; That is, in this body. *I ſhall ſhortly lay downe this Tabernacle*, ſaith *Peter*, (2 Epiſt. 1. 14.) that is, my body. The Lord Jeſus while he was in the world did but *tabernacle* with us a while; *The Word was made fleſh, and dwelt among us*, (Joh. 1. 14.) He dwelt amongſt us as in a Tabernacle.

Rumpatur de tabernaculo ſuo ſanitas. Sept:

The body is called a Tabernacle; firſt, becauſe it is weake; ſecondly, becauſe it is moveable; When a Tabernacle is reported for ſtrength or continuance, 'tis extraordinary. (*Iſai.* 33. 20.) *Looke upon Sion the Citie of our ſolemnities, thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle that cannot be removed, and the ſtakes thereof can never be taken away, neither ſhall any of the coards thereof be broken.* This is a ſtrange kinde of Tabernacle, this Tabernacle may goe for a houſe, yea 'tis better then any houſe, a Tabernacle that ſhall never be removed. The Prophet ſpeakes thus by way of oppoſition to common worldly Tabernacles;

nacles; Tabernacles were ordinarily removed and taken down, their ſtakes were ſoone puld up, and their coards broken. But *Sion* at laſt ſhall be ſuch a Tabernacle as ſhall not be removed. But how ſoone is the Tabernacle of mans body removed? the ſtakes thereof are eaſily taken away, and the coards thereof broken; There is no truſting to it for a day, yet the wicked man truſts to it, as if it were ſet up for Eternitie. Here's his confidence, he thinkes to live long, that his body ſhould hold out in all winds and weathers, but downe it ſhall, downe he muſt. *Let not the ſtrong man glory in his ſtrength, but let him that glorieth glory in the Lord.*

Secondly, By *Tabernacle* we may (according to Scripture) underſtand *The place of Worſhip*; ſo his confidence ſhall be rooted out of his Tabernacle, is as if it had been plainly ſaid, All the confidence (he may pretend to have very much) that hee hath in God ſhall faile him; The wicked mans confidence growes ſtrong upon this conſideration, that he frequents the Tabernacle, that he goes to the publick worſhip, and applyes himſelfe to a bodily exerciſe in outward ordinances; Thus 'twas with the *Jewes* (*Jer.* 7. 3, 4.) their confidence was rooted in the Tabernacle, and at laſt it was rooted out of the Tabernacle; they cryed, *The Temple of the Lord, the Temple of the Lord are wee*; they thought to carry it againſt all, becauſe they were a Temple, a Tabernacle, and they had the pure inſtitutions of worſhip among them. In this they truſted and were rooted, when there was falſe ſwearing and lying among them, when they committed abomination againſt God, and dealt falſely with one another, yet then their confidence was in the Tabernacle. Some thinke *Bildad* aymes particularly at the Oratory or publick place of worſhip, which *Job* had formerly frequented, and in which he had a great name; With this his friend checkt and upbraided him, that now his confidence was rooted out of his Tabernacle. *Eliphaz* took him up thus in the 4th Chapter, *Is this thy feare and thy confidence?* thou buildeſt much upon thy religious attendance at the Tabernacle, that thou art a worſhipper, yet God hath rooted out thy confidence, and manifeſted that thy Religion is vaine. *Saints are planted in the houſe of God*, (Pſal. 92. 13.) they have a kinde of rooting there; but though the Tabernacle bee a good rooting place,

yet we cannot roote firmely there, unlesse we are rooted in Jesus Christ. To roote in Tabernacle-worke, or in the bare use of ordinances, as if that would carry it, and commend us to God, when there is no heart-worke, when there is no looking to the power of godlinesse, and to communion with Christ; what is this but building upon the sand? Many come often to the Tabernacle, who are meere strangers to Christ; they use pure ordinances but are themselves impure. These may have a great name in the Tabernacle for a while, but God blots their names, and roots their hopes out of the Tabernacle, yea he puls them from the hornes of the Altar, or slayes them there, as *Solomon* gave commandement concerning *Joab*. *Many shall say, Lord, Lord, have we not prophecied in thy name*, &c. *To whom Christ will professe, I never knew you, depart from me yee that worke iniquitie*, (Matth. 7. 22, 23.) That Text is this second interpretation of the Text in hand, and speakes to us fully what it is (in this sence,) for any man to have his confidence rooted out of the Tabernacle.

Yet, thirdly, I conceive we are to expound this Scripture of a vulgar Tabernacle; and then *his confidence shall be rooted out of his Tabernacle*, is no more but this, it shall be rooted out of the place where he dwells; as if *Bildad* had said, the wicked man hath a great deale of confidence in his outward state and worldly prosperity, in the riches, honour, and greatnesse of his house, yet all these shall fayle him; And then the act of trusting is put for the thing trusted unto; *His confidence*; that is, that which he confided in, shall be rooted out of his Tabernacle, he trusted in and boasted of the multitude of his riches, when suddenly they made themselves wings, and fled away.

Hence, note;

First, *There is no assurance of earthly things.*

Confidence in that which perisheth in the using, must needs perish when we come to use it.

Secondly, Observe;

Where a wicked mans greatest confidences are, there his greatest disappointments are.

The world is his God, the earth is his hope, his Tabernacle is

is his light; As his Tabernacle is full of the creature, so he is full of confidence in his Tabernacle; There he lives, and there he loves, yet nothing can protect him from the utter extirpation, when the wrath of God begins to dig about him; *His confidence shall be rooted up.*

This *Bildad* further aggravates in the last part of the verse;

And it shall bring him to the King of terrours.

It shall bring him; what shall bring him? his broken confidence will doe it; when confidence is spoyl'd, man is amazed; This brings to the King of terrours.

And who is this King of terrours?

The King of terrours! a strange title! we have heard and read of many titles given to the Kings of the earth, but rarely, if at all, of such a one as this.

Who is this King of terrours?

This blacke Prince, or (as some translate) Prince of clouds and darknesse, because darknesse and clouds are full of terrour.

It was shewed before that some interpret the *first-borne of death*, to be the Devill, because he hath the power of death. The same opinion concludes *The King of terrours* to be the Devill, or *Beelzebub* the Prince of Devills. As the Poets fabled *Pluto* King of those infernall Territories.

Principem Daemonum intelligit, sicut poetæ plutonem regem inferni finxerunt. Rab: Sel:

The Scripture speakes sometimes poetically, yet alwayes holily and spiritually.

Scriptura aliquando poeticè loquitur Merc:

Secondly, The King of terrours, is strong and mighty terrour. As *the first-borne of death*, notes the most deadly death, so, *the King of terrours* according to that Hebraisme notes those terrours which are most terrible. Such terrour as overcomes, subdues, and keepes downe all other terrours, and makes them as subjects to it, such a terrour as is chiefest and greatest among terrours, that is, the King of terrours.

Rex terrorum videtur phrasi Hebraica dici maximus & potentissimus terror, qui inter cæteros principatum tenet. Pined:

This Hebraisme is frequent in Scripture, in the language whereof *a man of bloods* is a most cruel bloudy man, and *a man of deceits*, is a man exceeding deceitfull, and *a man of sorrowes* (as Christ is called *Isa*: 53. 3.) is a man full of sorrow; and *a woman of fornications*, is a woman extreamely immodest, and given up to uncleane desires. Hence this generall rule, *That a*

Nomen ſubſtantivum genitivi caſus & numeri multitudinis junctum alteri ſubſtantivo ſingularis numeri vices gerit ſuperlativi. Bold:

ſubſtantive of the genitive caſe plurall, joyned with another ſubſtantive of the ſingular number, doth increaſe and aggravate the ſence, and ſtands in the place and force of the ſuperlative degree.

Againe, As becauſe of the excellency and preheminency of the first-borne; every thing which doth excell in any kinde, may be call'd the *first-borne*; ſo by the like proportion, becauſe of the eminency of a King, that which is great in any kinde, may be called *King*. In this ſence (*Job* 41. 30.) the Whale is called *King over all the Children of pride*, becauſe he is a creature of a vaſt and mighty body, and is deſcribed *full of contempt*, and prouder then the proudeſt. (1 *Sam:* 25. 36.) The feaſt that *Nabal* made is ſaid to be like the *feaſt of a King*, that is, a great feaſt. In that ſence, great terrour may ſuitably be called here, *the King of terrour*. Some labour much to place it upon a particular; and ſay, *the King of terrours* is death; and ſo according to legall proceeding, which was toucht at the beginning, wee have the wicked man now brought unto execution, *Deſtruction ſhall be ready at his ſide, it ſhall devoure the ſtrength of his skinne, the firſt-borne of death*, (a ſtrange way or kinde of death) *ſhall devoure his confidence, and roote it out of his tabernacle, and he ſhall be brought unto the King of terrors, to death it ſelfe*; there's an end of him. The Philoſopher (in this ſence) call'd death *the King of terrours*, when he called it *the moſt terrible of terrible things*; there wee may reſt the interpretation of this Scripture, he ſhall bring him to the King of terrours, that is, to death, or to his laſt end.

There is another reading which I finde much inſiſted upon by the Latine Tranſlator, who ſaith not as wee, *It ſhall bring him to the King of terrours*, but *terrour ſhall tread upon him as a King*, or, *deſtruction as a King ſhall tread and trample upon him*; and ſo it is an alluſion to thoſe Kings, Emperours, and great ones of the world, who prevailing over their enemies were wont to tread upon their necks; wee finde *Joſhua* commanding the people of *Iſrael* to tread upon the necks of the *Canaanitiſh* Kings, in token of the victory obtained over them, (*Joſh.* 10. 22.) And as God in his providence gave them power to ſet their feete in triumph upon the necks of Kings, ſo it was a Cuſtome among the ancients, when victorious Princes led captived Princes in triumph, to lay them proſtrate on the ground, and tread upon their bodies, or

Calcet ſuper eum quaſi rex, interitus. Vulg:

Calcare aut cõculcare victentis & triumphantis eſt.

or goe over their necks, in token of their totall overthrow and ſubjection. Thus (according to the preſent reading) death and deſtruction like a conquering King ſhall tread upon the wicked man. This hightens the ſence ſtill, to tread and trample upon another, is a note of abſolute Conqueſt. (*Pſal.* 91. 13.) *Thou ſhalt walke upon the Lyon and Aſpe, the young Lyon and Dragon ſhalt thou tread under thy feete*; Thou ſhalt tread upon them, not accidentally, as a man treades upon an Adder or a Serpent in the way: but his meaning is, thou ſhalt intentially tread upon them like a Conquerour, thou ſhalt tread upon them to teſtifie thy dominion over them. So (*Luke* 10. 19.) when the Lord Jeſus gave that promiſe to his Diſciples that they ſhould doe great things, he ſaith, *And you ſhall* (ſaith he) *tread upon Serpents*, that is, you ſhall have power to overcome whatſoever may annoy you; ſerpentine power is all hurtfull power, whether literall or myſticall. As the Apoſtle aſſures all beleevers, (*Rom:* 16. 20.) *God ſhall tread downe Satan* (that old Serpent) *ſhortly under your feete*. Thus death or deſtruction ſhall tread upon the wicked like a King.

Mos erat apud imperatores conſtantin politanos ut ceptum hoſtem & humi diſtentum in illius cervices et collum inſultando conculcarent. Cedrenus.

Taking *this King of terrours* for death; which interpretation I pitch upon.

Obſerve;

That, death is very terrible.

It is the *King of terrours*; It is very terrible under a threefold conſideration.

Firſt, It is terrible, if we conſider the Antecedents, the forerunners, or harbengers of death, which are paines, ſickneſſes and diſeaſes, theſe are terrible.

Secondly, It is terrible, if we conſider the nature of it; What is death? Death is a diſunion; all diſunions are troublefome, and ſome are terrible. And as ſome diſunions are terrible, ſo thoſe are moſt terrible which rend that from us which is neereſt to us. The diſunion of neereſt friends, of a loving husband and wife, how grievous are they? Now death makes a diſunion of thoſe that are neerer then husband and wife, even of ſoule and body. Theſe are (as I may ſay) more then married together; Husband and wife are one fleſh, but ſoule and body are one perſon. This marriage-bond is broken by the violence of death.

And

And not onely is death a diſunion, but it is alſo a privation: every privation hath ſome terriblenes in it, but this is not an ordinary privation, this is a totall privation. Death is ſuch a privation, as from which there can be no returne according to nature, this makes it very terrible; and as it is a totall privation of life; ſo of all thoſe things which appertaine to life, all worldly riches, all worldly relations, all worldly comforts, all worldly honours are removed by death; it layes all low, it equalls the higheſt with the loweſt; *Death is the greateſt Leveller*, as the Poet ſaith; death levells Scepters and plowſhares, it makes all alike.

Mors ſceptra legionibus æquat.

Thirdly, There is a terribleneſſe in death in regard of the conſequents; rottennes and corruption conſume the dead, and darkneſſe covers them in the grave. Theſe naturall conſequents of death are terrible.

But death is yet more terrible if we ſtep beyond this naturall conſideration of it; This makes it terrible to Heathens, who lookt no further then the grave; but to looke on death as the fruit or wages of ſin, and as ſin is the ſting of death, this renders it moſt terrible. We may make a threefold gradation of the terribleneſſe of death.

Firſt, To godly men; ſecondly, to moral men, who live without any great wickedneſſe, yet ſtill in a ſtate of nature; thirdly, to wicked men, who have an awakened conſcience as well as a conſcience extreamely guilty.

Death is ſometimes a King of terrours, very terrible to the godly; though they have reaſon to look on death (in a ſence) as the King of Comforts, becauſe when they dye they enter upon the enjoyments of their higheſt comforts, yet, I ſay, death ſtrikes them with ſome terrour; eſpecially in two caſes.

Firſt; Death is terrible to a godly man, when his ſpirituall eſtate is unſetled; indeed when he ſees all cleere between God and him, then wellcome death, there's no terrour in it, the paleneſſe of death pleaſeth him better then the pureſt beauty that ever he ſaw in the world: but when the ſoule cannot ſee an intereſt in Chriſt, when the Conſcience is raveld, and the actings of faith ſtopt, then the heart is full of feare. He that is in a good eſtate, is not alwayes in ſight of it; This darkneſſe breeds doubtings; That which is not ſeene gives us no more comfort, then that which is not at all.

De non exiſtentibus & non apparentibus eadem eſt ratio.

Se-

Secondly, Death may be terrible, as a King of terrours to a godly man, not onely when his ſpirituall eſtate is unſetled, but alſo when his worldly eſtate is well ſetled, when he hath deeply engaged in the creature, and his earthly mountaine (as he apprehends) ſtands ſtrong. Some godly men have much in the world, and that may quickly have too much of them.) Now, if once wee over-reckon the creature, though but a little, and cleave, though but weakly, to the world as our friend, wee ſhall reckon that as our enemy, which (as death cannot but doe) ſeparates us quite from the world. Wee may obſerve ſome who judge that their ſpirituall eſtate is very well bottom'd (they have no feares about it) and yet the feare of death takes hold upon them, becauſe their outward eſtate is ſo well bottom'd; they are not much taken with the pleaſures of heaven, becauſe they live pleaſantly on the earth; it is their ſorrow to leave the world while they finde ſo much joy in it; and they are hungry after life, becauſe full of the things of this life. The Apoſtle ſpeakes of ſome (*Phil:* 3. 19.) *Whoſe end is deſtruction, and whoſe glory is in their ſhame*; But I may ſay of godly men they ought to be aſhamed of this ſorrow, ſeeing their end is ſalvation. How diſhonourable is it, that they ſhould reach ſo greedily after a life, which they cannot hold, whoſe faith hath layd hold upon eternall life?

Secondly; To meere morall men, death is properly a King of terrour; they who cannot ſee any good in death, cannot but ſee it an evill to dye. Now it is impoſſible that they ſhould ſee any good (except the ſtop of preſent evills) in their own death, who are not ſpirituall acquainted with, and in ſome degree experimentally intereſſed in the death of Chriſt.

Thirdly, Death is moſt terrible to thoſe who though they have the knowledge of God, and outwardly profeſſe the Goſpel of Chriſt, yet walke contrary to it. Death is not halfe ſo terrible to a morall heathen, as to a wicked Chriſtian; their conſciences are convinced, they underſtand what death is, and what follows death. Heathens live ſo much in the darke, that they ſee little of that, which is the terrour of death. But enlightned Chriſtians (though continuing in the darkneſſe of ſin) have heard and know that there is a Revelation of wrath from heaven againſt all unrighteouſneſſe. And that after death they

muſt

muſt appeare before the righteous God in Judgement. They have learned, that death cuts downe unbeleevers as fewel for the fire, that being carried out of the world, they are caſt to hell. And that as preſent death is the wages of ſinne, ſo the greateſt part of that wages is payd in eternall death.

To cloſe this poynt, ſeeing death is the *King of terrours*, it ſhould be our ſtudy, as it is of our wiſdome, to make this *King of terrours*, a kinde of *King of comfort to us*. Many beleevers have attained to this. And there are many conſiderations held out in the Goſpel, which eaſe the paines of death, and ſet the ſoule above the terrour of it. Naturall men can ſay, *All muſt dye*, why ſhould any man feare that which is common to all men. The naturall man can ſay alſo, that many indure more paine while they live, then all the paines of death. Theſe poore ſhifts the naturall man can make to ſtifle the terrour of death. But a beleever moves upon higher principles. As

Firſt, That death cannot at all breake the bond of the Covenant between God and us; the Covenant is alive though wee dye. (*Matth.* 22. 31, 32.) *I am the God of Abraham, the God of Iſaac, and the God of Jacob.* They were dead, when God ſpake this. Now ſaith Chriſt here; *God is not the God of the dead, but of the living*; for all are alive to him, even the dead are alive to him; as their ſoules are alive, ſo their bodyes are as living bodyes to him, and though rotting in their graves, he owns them as much as when flouriſhing in ſtately pallaces; The relation of God to *Abraham* was as ſtrong when he was dead as when he was alive; *I am the God of Abraham, the God of Iſaac, and the God of Jacob.*

Secondly, Though death breakes the union between ſoule and body, yet death cannot breake the union between the ſoule and Chriſt; This alſo out-lives death; For as when Chriſt dyed, death could not breake that hypoſtaticall union between the divine nature and the humane nature; though death diſunited the ſoule and the body of Chriſt, yet it did not diſunite God and man in Chriſt. So though death triumph over the naturall union of ſoule and body, it can never breake the myſticall union between Chriſt and the ſoule; the union between Chriſt *God-man* and a beleever is inviolable, therefore why ſhould they who beleeve feare death.

Thirdly,

Thirdly, The Apoſtle tells us plainly, that there is no terrour in death, while he aſſures us that the ſting of death is out; and if death have no ſting, it hath much honey for beleevers. Jeſus Chriſt our true *Sampſon* hath ſlaine this Lyon, and brought us a honey-combe out of the carkaſſe. Chriſt hath been the death of death for us, and why ſhould that have terrour in it, which hath no life in it? Wee ſay the living Lyon is not ſo terrible as he is paynted, what terrour then is there in a dead or in a painted Lyon?

Fourthly, The Scripture often calls death *a ſleepe, a reſt*; And what terrour is there in reſt and ſleepe? what trouble in going to bed? And this ſleepe muſt needs be ſweet, becauſe it is ſleepe after labour, yea after ſore labour, as *Solomon* ſpeakes of the reſt of a labouring man.

Fifthly, As it puts a period to our worldly comforts, ſo to all our ſorrowes, and we have no reaſon to be ſorry for that; It puts an end to our few dayes, and to our many troubles, and we have no reaſon to be troubled at that; And as it is an end of that ſorrow and trouble which ſin began, ſo it is a beginning of that happineſſe and joy which Grace begins, and ſhall never end; it is the privation of our looſable habits, but it occaſions the fruition of thoſe that ſhall never be loſt. It is the opening of the doore to eternitie, and therefore,

Sixthly, It is call'd *a Going to God*, in whom we ſhall have an eternall injoyment. Death is often in the old Teſtament called *a going to our Fathers*, or, *a gathering to our Fathers*; but know that as death is a going and a gathering to our earthly Fathers; ſo it is a going to our God, and a gathering to our Father in heaven.

Seventhly, This may abate the terrour of death; It is a dying to live, as well as it is a dying from life: we dye from a life, and we dye to a life, and the life to which is better than that from which we dye. The Grave is our long home, but it is not our laſt home; we ſhall riſe againe and live for ever. As Chriſt argues (*Joh.* 12. 24.) concerning his death; *Except a corne of wheate fall into the ground and dye, it remaines alone, but if it dye it brings forth fruit.* A man dyes as a Corne dyes, which dyes ſo as to ſpring out into a blade, and then to bring forth the eare, and at laſt full corne in the eare. Indeed if a man were to dye, and

there rot and never riſe more, this were terrible; but to dye onely to live, and to dye from a miſerable life that he may live a joyfull life, to dye as a graine of wheat dyes, to grow up in greater beauty than he had, yea in a glory that he never had, why ſhould there be any terrour in this? Though in it ſelfe conſidered, as alſo to wicked men, death be a King of terrors, yet all theſe conſiderations layd together, are enough and enough to perſwade the Saints to better thoughts of it, and that Chriſt the Prince of life and King of Comforts, hath depoſed this King of terrours; ſo that as ſin ſhall not, ſo death ſhall not have dominion over us: and though our fleſh cannot reſt in this hope, (in which Chriſt reſted) *that God will not ſuffer us to ſee corruption*, yet we may fully reſt in this hope, that *our fleſh ſhould be freed from corruption.*

Some heathen tyrants were wont to ſcorne Chriſtians, who beleeved a Reſurrection, when they ſled to avoyd death and perſecution; *Why are you* (ſaid they) *ſo ſparing of a life, which* (you ſay) *will returne againe.* And indeed why ſhould we be ſparing of our lives, when we know we ſhall receive them againe with advantage? why ſhould we be afraid to let that goe which we cannot looſe?

For as we ſhould not be over-carefull to retaine that which we cannot keepe, nor ſpend many thoughts upon that which is gone with a thought; ſo we ſhould not be over-carefull to keepe that, which when we have parted with out of our own hands, we know how to commend to a ſafe hand, even to him who will as ſurely returne it ſafe into our hands, as he at firſt put it into our hands.

Thus *Bildad* brings *Job* to execution, and leaves him in the hand of *the King of terrours, death*, yet (as he conceives) miſery is not come upon him to the utmoſt. There is (as I may ſay) a divine fate attending the wicked man after death, his troubles dyes not when himſelfe dyes; evill ſhall ſurvive him, and dwell in his family, when he is turned out of his dwelling; Though this evill man ſhall know his place no more, yet miſery ſhall know his place, and abide there too, as it followes. *It ſhall dwell in his Tabernacle, becauſe it is none of his,* &c.

Verſ.

Verſ. 15. *It ſhall dwell in his Tabernacle,* &c.

It ſhall] what ſhall? Who is this inhabitant, or this tenant? who lodges there? who is it? *It ſhall dwell.* There is neither perſon nor thing expreſt, and the conjectures are various in making out an Anſwer to this Queſtion, Who dwells there?

Firſt, The Text is read, not as if others ſhould dwell in his Tabernacle, but as if ſome of his ſhould dwell in the Tabernacle of others. So the Chaldy Paraphraſt, who finding the Hebrew word for *dwelling*, to be of the Feminine Gender, tells us, that 'tis the wife of that wicked man who was driven out of his dwelling, and at laſt taken hold off by the King of terrours; and ſo whereas we ſay, *It ſhall dwell in his Tabernacle, becauſe it is none of his*; He ſaith, *His wife ſhall dwell in a Tabernacle which is none of his.* And in compliance with this rendring, he expounds the words as an argument of that miſery which ſhould fall upon the familie of this wicked man; A miſery ſo great, that his wife ſhould not have a houſe of her own to dwell in, but be forced to dwell in a Tabernacle which was not his: that is, to be either as a ſervant, or at beſt but as a ſojourner in another mans houſe. It is an affliction for any man, when he dyes, to leave a wife, and not to leave her a roome of his own to live in.

Uxor ejus habitabit in tabernaculo non ſuo. Chald:

Secondly, The vulgar reading carries a good ſence, but departs too much from the Originall. Thus; *His companions ſhall dwell in his Tabernacle.* Some expoſitors who favour that tranſlation, take no ſmall paines to fit this to the Text, and to finde out who are meant by theſe companions.

Habiteni in tabernaculo ejus ſocii ejus. Vulg.

Some ſay, his friends, who were formerly his companions, they ſhall come to his Tabernacle, lamenting their loſſe, and mourning for him. But that's an honour rather than a judgement to the dead.

Others ſay, Theſe companions are the wormes, *Worms ſhall dwell with him in the grave.* But that cannot be a ſpeciall matter of judgement neither, becauſe it is common to all mankinde; when any man dyes, wormes are his companions; or he may ſay (as *Job* ſayd, *Chap.* 17. 14.) *To the worme, thou art my mother and my ſiſter.*

Therefore, thirdly; It is concluded; that by his companions are meant such as sometimes dwelt about him, or neere him: Those neighbours, whom he living had oppressed, and wronged, vexed, and expulsed out of their dwelling, even they shall come when he is dead, and take possession of his dwelling, they shall enter upon all. Mr. *Calvins* translation comes neare this explication; *He that is none of his shall dwell in his tent*; He joynes those words which we set last, (and render, *Because it is none of his*) to the first part of the verse, and gives them not as a reason why evill should dwell in his house, but as a description of that person, who should dwell in his house; *He that is none of his shall dwell in his tents*; that is, the man that had nothing to doe with him, or was a meere stranger to him, shall come and dwell in his tent. As if he had said; *Neither his wife, nor his children, nor any of his kindred shall possesse what he hath purchased, strangers shall take it, and divide it among themselves; he that is none of his shall dwell in his tent.* And that's the judgement threatned, (*Deut.* 28. 30, 31.) *Thou shalt build houses, and shalt not dwell therein; thou shalt plant vineyards, and not gather the grapes thereof; thine oxe shall be slaine before thine eyes, and thou shalt not eate thereof.* It is a great evill when he that is none of ours, that is, a meere stranger dwells in our tents, and eats up those good things, which we provide for our selves and families. Thus the Lord tells the Inhabitant of *Mareshah*, that he will bring them an heire, (*Mic.* 1. 15.) and who was this? not one of their blood and linage, but a stranger, the *Assyrian* should be their heire, and make himselfe Lord by the sword of all their possessions.

Secondly; We may carry the interpretation more generally. For seeing that the punishment of a wicked man after death is here described, the meaning appeares thus; *It shall dwell, &c.* That is, *destruction or misery shall dwell in his house.* We reade before, *Destruction shall be ready at his side*; now, *It shall dwell in his house.* As if he had said; the destruction and misery I speake of, shall not onely be personall, and fall upon the wicked man himselfe; but it shall be, as it were, hereditary, it shall descend and fall upon the head of all those that belong to him; misery shall inhabit his faire Pallaces.

Habitabit in tentorio ejus cunctarum rerum interitus. Theod:

Habitabit in tentorio ejus timor. Vatab:

Another keeping this way of interpretation, fixeth it thus; *Feare, or the King of terrour, shall dwell in his Tabernacle* But whether we say, *destruction, or feare,* shall dwell there, it matters little; for the difference is not considerable between these inhabitants, the one being the issue or consequent of the other.

A third saith; *Want shall dwell in his Tabernacle*; *nothing*, or *have-nothing* shall dwell in his Tabernacle; which is made out by reading the words, *Mibili lo*, for a nominative case, *Mibili lo* shall dwell in his Tabernacle, that is, *Want*; or, *nothing to him*; he shall have nothing remaining in his Tabernacle; when his person is gone, his estate shall be gone too; nothing shall dwell there; his house shall be full of want, replenished with emptinesse: scarcitie shall be the furniturne of this mans habitation; his house shall be (according to that description of the earth, before the Lord put that rude heape into this exquisit method) *without forme and voyd*; emptinesse and confusion shall lodge in his house for ever.

Nobis videtur מבלי לו *pro nominativo esse. Grace sic aptius reddi potest,* οἰκήσει ἐν τῇ σκηνῇ αὐτοῦ τὸ μεδὲ αὐτῷ, *sc:* ὑπάρχειν *vel ut Theodotio reddit,* ἀνυπάρξια, *inopia.* Coc.

Lastly, *It shall dwell*; That is, (as some conceive) some wild beast, or noysome creatures shall dwell in his Tabernacle; *When one beast is out, many other beasts shall come in*; It shall be dwelt in by Satyres and Serpents, &c. And this is very consonant to other Scriptures. For we finde it threatned as a judgement upon wicked places, that the wicked being thrust out, wild beasts should succeed them, and hatefull birds make their nests, where men of such hatefull conditions nested. (*Isa.* 13. 19, 20, 21, 22.) *Babylon shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there, neither shall the Shepheards make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of dolefull creatures, and Owles shall dwell there, and Satyrs shall dance there. And the wild beasts of the Islands shall cry in their desolate houses, and Dragons in their pleasant pallaces, and her time is neare to come, and her dayes shall not be prolonged.*

Habitat in tentorio ejus nihil habere.

Habitabitur a fera aliqua & hestia sanguinaria.

Againe, *Isa.* 34. 11. *&c. The Cormorant, and the Bitterne shall possesse it, the Owl also & the Raven shall dwell in it, and he shall stretch out upon it the line of confusion, and the stones of emptinesse. And thornes shall grow up in her Palaces, nettles and brambles in the fortresses thereof, and it shall be an habitation for Dragons, and a Court for Owls. The wild beasts of the desert shall also meet with the wild beasts of the Island, and the Satyr shall cry to his fellow; the Shrichowl also shall rest there, and find for her selfe a place of rest. There shall the great*

great Owl make her nest, and lay and hatch, and gather under her shadow: there shall the Vultures also be gathered, every one with her mate. See how large the Spirit of God is in describing these uncouth Inhabitants. When wicked men are gone, then wild beasts, Owls and Satyrs, whatsoever can be afflictive, or unwelcome to the spirit of man, is sent in to take up its lodgings and guest it in the houses of that sinfull generation.

I finde a learned Commentator, who collects this from the latter part of this clause, from *Mibili, lo*, which we render, *Because it is none of his*: he finds these wild beasts in that expression, and therefore he doth not take the word *Mibili*, for an adverb negative, as we doe, but for a noune, signifying *corruption*, or *putrifaction*, from the Hebrew word *Balah* to decay or wax old. So the word is used (*Isa* 38. 17.) *from the pit of* (*Beli,*) *destruction, or corruption.* Thus some render that in the 6th Chapter of this Book, ver. 6. *Can that which is unsavoury be eaten without salt?* Mibili; *Can that which is unsavoury through the corruption of salt*, or which having been salted is now corrupted, (*or that*) *be eaten?* as was shewed upon the place. Now taking that translation, here is a plaine description of noysome creatures, or vermine, dwelling in the wicked mans house, As if to the question, *who shall dwell there?* This answer were returned; There shall dwell in his Tabernacle, whatsoever is engendred of corruption, or filthinesse, whatsoever derives its pedegree from, or is the off-spring of any nastines or uncleanes, adhering to and remaining in his Tabernacle, this is the Tribe that shall dwell there. As if he had said; *When he is gone out of his house, the stinke, corruption, and filth that he left behinde him, shall breed filthy creatures, such monsters enough to inhabite his Tabernacle; we know many noysome creatures proceed from putrifaction, such as are mice, rats, and spiders*, as Naturalists observe, and experience teacheth.

Non sumo vocem בלי Beli, pro negatione, seu particula non, aut absq; ut fere omnes sumunt, sed pro nomine, quod corruptionem, macrorem, &c. significet, a verbo בלה quod est vetere, cere, putrifieri. Bold.

Thus we see what varietie of conjecture there is about the antecedent of this word, who are the tenants of this wicked mans house when he is ejected. If we follow our translation, that leads us to the third interpretation before given; *It*, that is, destruction, or wrath shall dwell in his Tabernacle.

Observe hence;

The

The wrath of God dwells in the house, and upon the estate of a wicked man, when he is cast out of it, dead, and gone.

That's the scope of the verse; and these various interpretations meet in this one sence, that there is a wrath abiding in this wicked mans house. Whether his companions, such as were none of his, strangers dwell in it; or feare and destruction dwell in it, or wild beasts dwell in it, or vermine dwell in it, whosoever of these are the tenants, and possessors of his house after him: this is the meaning; that the wrath of God dwells there. As Christ speaks of unbeleevers; *He that beleeveth not is condemned alreadie, and the wrath of God abides upon him*, Joh. 3. It dwels with or inhabits him; it is an abiding wrath. So here; *It shall dwell.* He doth not say, some evill shall fall upon his habitation; some evill shall happen to him: but he useth a word that notes the perpetuitie of it, *It shall dwell.* It shall not come, and lodge for a night, or sojourne for a weeke, or a moneth; but there it shall dwell, it shall be an inhabitant; wrath shall continue upon it.

As blessings abide upon the Tabernacles and dwellings of the people of God; they doe not onely happen in sometimes, but they take up their abode in them. *The houses of the Saints are the dwelling places, or the abiding places of mercy.* Mercy hath no where else to rest, but in such houses and hearts. So destruction, and wrath, wild beasts, and whatsoever discovers it selfe in a way of judgement, is the portion of evill men while they live, and shall take possession of their houses when they dye. When their bodies are past feeling, their estates, possessions and families shall feele the wrath of God. *It shall dwell in his Tabernacle.*

Because it is none of his.

There are diverse translations of this clause. I shall touch onely upon three.

Propter non ei. *Reg.* Ex non ei. *Cajet.* Non existente in eo. *Pagn.* Qui non est. *Vulg.*

First, Some render it, *who is not*; Thus the vulgar; *His companions shall dwell in his Tabernacle; who is not.* And so the words are a description of man, vile and base. For as either things which are low in the esteeme of men, are said not to be, (1 *Cor.* 1. 28.) God useth *things which are not, to bring to nought those things which are.* Now, I say, as base things are said *not to be*,

be, so are base men: and then the Tabernacle of him *who is not*, is the Tabernacle of a vile person. Or it is a description of one who is dead. Death is often noted in Scripture by *a not being*: *Jer.* 31. *Rachel weeping for her children, because they are not, would not be comforted.* Revel. 17. 8. *The beast which was, and is not*; That is, who is dead and gone, his power is broken. So, *Ezek.* 28. 19. *Thou shalt be a terrour, and never shalt thou be any more*; That is, thou shalt dye.

Non ei amplius deserviret suum tabernaculum. Pined.

Secondly, Thus; It shall dwell in his Tabernacle, *because it shall no more be to him*; That is, his Tabernacle shall no more be for his use or habitaion, therefore destruction or wild beasts may dwell in it, or take it up.

Eo, quod non sit ipsius. Vatabl:

A third, renders as we; or we from him; *because it is none of his.* The negative particle, is also causall. And then the sence is this; It shall dwell in his Tabernacle, *because it is none of his*; That is, he never got it honestly. So our late Annotators give the sence; He did not come truly by it. This exposition is cleare as giving an account why judgement dwells in a wicked mans house when he dyes, even *because it is none of his.* It was unduly gotten, and unjustly kept. So, here is a correction he calls it *his Tabernacle*, in the former part of the verse; but now he saith, *it is none of his.* For this Tabernacle was set up by oppression, bribery, and injustice, and so maintained. He built his house by unrighteousnesse, and now he is gone, nothing shall dwell in it but misery and judgement. When the earthly house of his personall Tabernacle shall be dissolved, the Tabernacle wherein his person housed, shall be left utterly destitute.

תחת מכלי *sepè causam subindicat, ut mihi sit ex q. d. ex eo, quod non est ipsius.* Merc.

Non est ipsius, quia illud rapuit, i. e. rapto construxit. Merc.

Significat meritò impij domum ad alienos usus structam, quod ipse illam non suis sumptibus, sed alienis dispendiis ædificarit.

Hence observe; First,

That which a man gets unjustly, is none of his, he hath no right to it.

Man hath no right to possesse that which he hath obtained unrighteously. The Apostle speaking to the Church of the *Thessalonians*, (*2 Thes.* 3. 12.) directs all in their callings to be diligent, and laborious; and why? if a man be idle, and negligent, and will not take paines in his calling, all the bread he eats he steales, it is *none of his*: therefore he addes; *We command, and exhort you by the Lord Jesus Christ, that with quietnes he work, and eat his own bread*: they who doe not worke, eat the bread of other

other men; that is, the bread to which they have no title: as our sweat and labour are the best sauce to our meate, so the price which we must lay downe for it, else, it is none of ours. Indeed a man may be unable to worke, much more to sweat for his bread, and yet the bread which he eats may be his own. Such a one hath a right to every mans bread, and every man is bound in that case to relieve him. 'Tis Idlenes, not inabilitie, which is the theefe. But he that hath abilitie to labour in his calling, and is idle, all the bread which he eats is stollen, 'tis none of his own. Hence we may inferre, if a man meerly upon his idlenes may be said to steale all the bread he eats, as having no right to it, much more that bread is not his own, that is wrung out of the hands, and pulled out of the teeth of others. That which is gotten by grinding the faces of the poore, or by doing wrong to the rich, this bread is not our own; Houses and Lands so gotten, are not our own. That which is justly gotten is a gift from God, but that which is gotten unjustly, is stolne from men. Deceiving is theeving.

Secondly, observe;

That which is unjustly gotten, shall not be kept.

All worldly things perish with the using, but such worldly things usually perish before we or ours can use them. Hence we have that dreadfull sentence, (*Jer.* 22. 3.) *Woe to him that buildeth his house by unrighteousnesse, and his chambers by robberie, that useth his neighbours service without wages, and giveth him not for his worke; that saith, I will build me a wide house, and large chambers, &c.* This woe doth not onely belong to those who build houses by that which they get unrighteously, but it belongs to all who have any thing in their houses which is gotten unrighteously. House is not taken strictly for the dwelling place, (though that be a truth) but any thing that a man possesseth, or enjoyeth, or is part of his inheritance, is his house. *Woe to him that builds a house by unrighteousnesse.* Why? what woe shall be upon him? This shall be his woe, himselfe shall not long inhabit the house which he hath built, and the wrath of God shall inhabit it long when he is out of it; destruction *shall dwell there, because it is none of his.*

Bildad goes further to shew the misery of this man. Not onely

ly ſhall deſtruction and miſery dwell there, becauſe the houſe is none of his; but

Brimſtone ſhall be ſcattered upon his habitation.

As if he had ſaid, either the eſtate of a wicked man ſhall be conveyed over to and poſſeſſed by ſtrangers; or if not, yet it ſhall periſh, it ſhall be conſumed as with fire, and brimſtone, from heaven; *Brimſtone ſhall be ſcattered upon his habitation.* Theſe laſt words of the Allegory, ſhew the extremitie, the utmoſt of the judgement; *Brimſtone* is a dreadfull word, it hath a ſavour of hell in it, the ſavour of eternall death in it; *Brimſtone ſhall be ſcattered.* And it is conceived, that *Bildad* in this, either intimates the manner of that judgement which God ſent upon *Job* in the firſt Chapter, when the fire of God fell from heaven, and conſumed his ſheepe. Fire from heaven is a ſulphurious fire; Here *Bildad* ſeemes to ſay; *Thou art the man*; on thy habitation brimſtone ſhall be ſcattered: thy flocks of ſheepe were burnt with fire from heaven.

Non dubium quin in Jobum contorqueat cujus facultatum pars igni cælitus delapſo conſumpta ſuit. Merc.

Or, That, he in this mindes *Job* of the terrible judgement of God upon *Sodome*, and *Gomorrah*, of which we read (*Gen.* 19. 24.) whom God conſumed from heaven by raining downe brimſtone upon them; *Brimſtone was ſcattered upon their habitation.* So the meaning is, The dwelling of this wicked man, ſhall either paſſe away to others, or miſery ſhall dwell in it, or it ſhall be utterly conſumed by fire; *Brimſtone ſhall be ſcattered upon his habitation.*

It is very frequent in Scripture, when any great judgement is ſpoken of, to allude to the dealing of God with *Sodome*, and *Gomorrah*, in ſcattering fire, and brimſtone. *Deut.* 29. 23. *The whole land thereof is brimſtone, & ſalt, and burning, that is not ſowen, nor beareth, nor any graſſe groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath.* Pſal. 11. 6. *He ſhall raine downe upon the wicked, fire and brimſtone, this ſhall be the portion of his cup.* *Ezek.* 38. 22. *Iſa.* 34. 9. *Iſa.* 13. 9. *Jerem.* 49. 18. In all theſe you ſhall finde an alluſion ſtill made to the conſumption of *Sodom* and *Gomorrah*. When God threatneth to bring a totall conſumption upon a people, and to deſtroy them utterly from the face of the earth, *then* (ſaith he) *I will do to you as I did to Sodom, and Gomorrah*;

Gomorrah; that is, according to the Text, *ſcatter brimſtone upon your habitations.*

Secondly, The *ſcattering of brimſtone* is conceived by others, to note that ſpeciall judgement, *Barrennes*, his beautifull habitation, (ſo the word ſignifies) or (as we may extend it) all his poſſeſſions, his fruitfull feilds and paſtures, his goodly hills and mountaines, all theſe beautifull things, ſhall be as if brimſtone had been ſcattered upon them; that is, they ſhall be barren, God ſhall ſtrike them with barrennes, and they ſhall bring forth no fruit at all. (*Deut.* 29. 23.) Brimſtone and barrennes goe together; *The whole land thereof is brimſtone and ſalt, and burning, it is not ſowen, nor beareth, nor any graſſe groweth therein*; ſo the ſcattering of brimſtone is of the ſame ſignification as *ſowing with ſalt*, Judg. 9. 45. For no ſooner had he ſpoken of brimſtone and ſalt but preſently addes *it is not ſowen, nor graſſe groweth therein*: as if he had ſaid, it ſhall be deſolate and uninhabited. The Land of *Sodom*, and *Gomorrah* (*Gen.* 14) was like *Eden*, the Garden of God; but as ſoone as God had ſcattered brimſtone upon it, it was like a deſolate wilderneſſe, or fruitleſſe deſert. The apples of *Sodom* are a proverb, to this day, for fruitleſſe fruit, or a ſhew onely of fruit. No fruit (ſay ſome) growes there to ripeneſs or perfection. Or if brimſtone ſpeake not barrennes in generall, yet (as others reſtraine it,) barrennes as to him and his, who was thus caſt out of his poſſeſſion. The land of a wicked man may beare fruit, and yet be as fruitleſſe to him, and his, as if it were ſowed with brimſtone inſtead of corne; he ſhall never have the crop, or harveſt, or revenue of it, he ſhall never eat of the fruit of it; though others doe, and though poſſibly it continue as fertile, and be improved as much as ever. A land flouriſhing with milke and honey to others, may be to former owners as a land *whoſe ſtreames are turned into pitch, and the duſt thereof into brimſtone*, as the Prophet ſpeaks (*Iſa.* 34. 9.)

Sulphur eſt ſyrbolum ſterilitatis.

Salſugo, quia ſal exugit omnem terræ ſuccum.

Thirdly, Others conjecture, that this ſcattering of brimſtone implyes onely that his houſe ſhould never be inhabited any more, becauſe brimſtone is of ſuch an ill ſavour, that it drives away both man and beaſt.

Fourthly, That it is a deſcription of that mourning or of thoſe terrible cryes and lamentations which ſhould be made for

Est circumlocutio luctus domesticorum in obitu patris familias odores terto: & fœtidos adhibentium in signum meroris sicut etiam nigra vestes sumuntur a lugentibus. Aquin:

Ad extremam funeris ignominiam pertinet: cum enim in funere divitis aromata crematentur, hic succedit teterrimus sulphuris fœtor. Cajet:

Postquam causa cognita ab illo adjudicata sunt bona immittuntur lictores ad incendendas ædes ejusin facti perpetuam memoriam. Jun:

him at his funeralls. Some of the ancients obserue, that it was a custome in times of extreame mourning, to scatter brimstone, and things of ill savour, to afflict the smell, as it is to weare blacke Garments to afflict the sight. Or the reason of scattering brimstone at his buriall, may rather be given as an argument of his dishonour, he being a man whose very memory did stinke, And therefore whereas sweet spices and odours are properly burnt at the funeralls of such whose names and memorialls are as a box of sweet oyntment powred out, this mans Tabernacle (after he is dead,) shall be perfumed with brimstone; while he breathed in it, though his manners left an ill savour there, yet he tooke care to keepe it sweet, but when he hath breathed his last, then (according to that which is spoken, *Isa.* 3. 24. of the proud woman of *Israel*) *It shall come to passe, that instead of a sweet smell, there shall be a stinke.* As he lived wickedly, and dyed miserably, so he shall be buried ignominiously.

But I rather take the former interpretation, that this *scattering of brimstone*, either notes the extremitie of the judgement in generall. Or in particular, that barrennes shall be the portion of his posteritie, when once the wrath of God hath seized on and swept him away. And so he gives a sutable close to this third Allegorie of the wicked man, prosecuted in a legal way, to whose doome or sentence this is added, that his house shall be puld downe, or consumed with fire, that nothing may remaine of him, but a perpetuall execration of his name and wayes. Hence obserue;

God hath judgements of all sorts and sizes for wicked men.

He hath *Sodomes*-judgements, such judgements as were powred upon *Sodom*, for high offenders, for *Sodom*-like sinners; He hath not spent all his fire and brimstone upon that Citie; *brimstone shall yet be scattered upon the habitation of the wicked.* And this notes:

First, The suddennesse of the judgement. The *Sodomites* were surprized, when destroyed; they expected it not; *The Sun rose upon Sodom*, saith the Text, there was not a cloud threatning raine, they did not suspect a shower of water, much lesse did they see a cloud or suspect a showre of fire and brimstone, when God destroyed them.

Secondly,

Secondly, It notes the unavoydablenesse of it; for who is able to withstand burning brimstone, or to withdraw from that calamitie, which drops from heaven. Our houses may shelter us when it raines water, but when it raines fire, our houses are no shelter.

Thirdly, It shews the immediatnesse of the judgement; The Text saith onely, that *brimstone shall be scattered*, but by whom, it saith not; if no hand of man appeare against the wicked God will; when none can deale with them, God can. God onely appeared in the destruction of *Sodom*, and *Gomorrah*. All creatures are as ready at Gods call for the services of wrath and vengeance, as of mercy and salvation If he doe but hold up his finger, fire and brimstone are at hand to consume, as showers of raine to comfort the habitations of the world. Thus much of the third Allegorie contained in these five verses. The wicked man was first apprehended by the messengers of death, and then brought to death that King of terrours, being dead, his goods are confiscate, others enter upon his estate, and brimstone is scattered on his habitation. Here's compleat wrath and judgement in perfection.

Verl. 16. *His roots shall be dried up beneath, and above shall his branches be cut off.*

This is the 4th Allegorie, taken from a tree. Men are often in Scripture compared to trees; all sorts of men, good men, bad men are so compared. Good men are compared to trees flourishing by the river side, (*Psal.* 1.) Wicked men are also compared to flourishing trees, but with this difference, they flourish onely for a while; but godly men are as trees that flourish continually, (*Psal.* 92. 14.) *They shall still bring forth fruit in old age.*

In this Text the wicked man is compared to a tree; and he is compared to a flourishing tree, he hath both root, and branches, yet he is neere declining, yea he is not farre from destroying.

His root shall be dried up beneath.

He had a root? what was his root? The roote of this wicked man, may be taken two wayes.

First,

First, For those secret counsels, purposes, and designes which he layes for himselfe, these are to a man as his roots. A mans estate and affaires are setled and fastned by counsel, as a tree is by the roots: the root also which maintaines and feeds his affaires and designes is counsel. So some interpret this place, *his root shall be dried up*; That is, his counsels, his under-ground plots and projects which he laid deep, and low, quite out of sight, as the root of a tree is, these God will dry up, he shall see them come to nothing.

Secondly, By the *roots* in this Allegory we may understand more generally any thing by which this wicked man thought himselfe strong, or secure. For that is the use of a root. A root to a tree is as the foundation is to a house, the strength of it. His root is whatsoever may strengthen, and hold him fast, whatsoever may keepe him in his state, and greatness. Thus not onely his contrivances, and counsels, but his riches, and relations, his correspondencies, and allies, whatsoever we may put the notion of strength upon, all that is his root, by that he is upheld, and by that moysture is sent forth into all his branches. But there shall come rooters to his root, they shall grub, and stock him up, they shall that from him in which his strength lay, and from which his enlivening moysture came.

And above his branches shall be cut off.

The word that we translate *branch*, signifies, a crop or a harvest; the fruit of a tree is the crop of it. You see compleat misery in this Allegory, *root and branch*, is all that a tree hath; and to be cut off roote and branch, is to be utterly cut off. If the roote be dryed up, though the branches be not cut off, yet the tree withers and dyes. Or if the root be not dryed up, yet if all the branches be cut off, theres no beauty in it, nor can it bring forth any fruit; A tree beares not at the stock, but at the branches, 'tis but a stump if the branches be cut off.

But take it, as here, in both, and then the judgement is universall; what hath a tree left, when it hath lost, both root and branches. (*Mal.* 4. 1.) *Behold the day commeth that shall burne as an Oven, and all the proud and all that doe wickedly shall be stubble, the day comes that shall burne them up, saith the Lord of Hosts, it shall leave them neither root nor branch*; That is, it shall totally consume

sume them. As it speakes perfect mercy when both roote and branch prosper, (2 *King.* 19. 30.) *And that remnant that shall escape of the house of Judah shall againe take root downward, and beare fruit upward*; So it shewes the compleatnesse of a judgement, when there shall be neither roote nor branch. The branches of man, are whatsoever man puts forth, to shew his excellency or vertues, his pompe and splendour by. Some interpret *branches* for *children*. So they are called, *Psal.* 127. *Thy children shall be as Olive branches, &c.* And then his branches shall be cut off, is, his children and posteritie shall be cut off. This also argues the greatnesse of the judgement.

Others by *branches*, understand his desires acted, or the work he had begun, and put forth: The motions and puttings forth of a mans spirit in actions, are like the branches of a tree: The thoughts of man in the Hebrew are expressed by a word which signifies the boughs of a tree: the fruits which our thoughts shoot, blossome, and bring forth, are our actions. Thus as the wicked mans root, his plots and designes shall be spoyled below; so the branches which shoot out from him into action, shall be broken off; and God will say to this man, as Christ to the Figge-tree, (*Mat.* 21. 19.) *Never fruit grow on thee more. The root shall be dryed up beneath, and the branches shall be cut off above.*

Some understand this more literally, his root and his branches, that is, his trees shall beare no fruit, or he shall be deprived of their fruit; the estate which he hath abroad in the feild, his lands, and woods, his Gardens and plantations shall be destroyed: according to that (*Deut.* 28. 16.) *Cursed shalt thou be in the field*; that is, thy cattell shall miscarry, thy corne and fruits shall wither; or as we may apply that of the Prophet *Isaiah* (which is spoken (I conceive) of the generall consumption which should come upon that people and their posteritie) to this particular Judgement of spoyling all the hopes of fruit in the feild. (*Chap.* 5. 24.) *Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be rottennes, and their blossome shall goe up as dust.* The roote is fruit (*in potentia remota*) at a distance, the blossome is fruit (*in potentia proxima*) at next doore; or the immediate antecedent of fruit; the Prophet to shew that there was no hope of fruit remaining, shewes that both their remote and neerest hope of fruit should be removed.

Nihil non peribit è rebus impij, peribit quod latet (radix) et quod eminet, ramus.

Hence

Hence note;

Wicked men may be fully furniſhed with meanes for the attaining of their ends.

Here are roots, and branches, deep counſels, high actings, many ſtrengths, which are to the wicked man as the foundation is to the houſe, and as root and branches to the tree. The Prophet (*Pſal.* 37. 35.) ſpeaks under this ſimilitude; *I beheld the wicked like a greene Bay-tree*, O how he flouriſhed! yea you may behold him ſometimes, as an Oak of *Baſhan*, as a Cedar of *Lebanon*; *He caſts forth his roots* (in worldly and civill things, as a godly man doth his ſpiritualls,) *as Lebanon* (*Hoſea* 14. 5.) that is, mighty roots: *and his branches ſhall ſpread, and his beauty ſhall be as the Olive tree, and his ſmell as Lebanon.* It is no unuſuall thing to ſee the worſt of men thus rooted, thus branched, yea and (for a while) fruited too.

Secondly, Obſerve;

When wicked men are in their greateſt ſtrength and beautie, when they have both roote and branches, then judgement comes upon them.

The ſtrength of man cannot protect againſt the juſtice of God, ſinners ſhall feele the impreſſions of his anger; not onely ſhall their goodly branches feele it, but their ſtrongeſt rootes. What roote can keepe its earth, when God raiſeth a winde, and ſends out his ſtorme? What branch can keepe either leaves or fruit, when God ſends out his blaſting mildew, (*Pſal.* 37. 35.) *David* ſpeaks of ſuch a goodly flouriſhing tree; *I have ſeene the wicked in great power*, there is his roote; *ſpreading himſelfe like a greene Bay-tree*, there are his branches; yet *he paſſed away, and loe he was not, yea I ſought him, yet I could not find him*; And the very interpretation which the Pſalmiſt makes (in another place) of all the flouriſhing of wicked men, of their ſtrong roots, and goodly branches is, that they ſhall be rooted up; *When the wicked ſpring as graſſe, and all the workers of iniquitie flouriſh.* What is the meaning of this? how may we interpret this? *It is that they ſhall be deſtroyed for ever*, (Pſal. 92. 6, 7.) And that which is ſpoken of mankinde in generall, is moſt true of this ſort of mankinde. *In the morning they are like graſſe that groweth up. In the morning it flouriſheth, and growes up; in the evening it is cut downe, and*

and withereth, Pſal. 90. 6. The ſtrongeſt of men are but as graſſe, *in the morning they grow*; The beſt of their worldly beauty is but like graſſe, for both they add it, they and they their glory are cut downe and wither in the Evening. At what time ſoever man is cut downe, it is his Evening, but to ſhew that man ſhall not continue long, he is here meaſured by the length of an artificiall day, whereof the evening is rather the limit, then a part. Now if the beauty of all men be thus ſubject to a ſuddaine decay, how much more they, and theirs, who are the ſpeciall objects of the wrath of God, becauſe of their ſpeciall ſinnes. The Prophet *Amos* ſeemes to imply, that the *Amorites* had ſome hopes to withſtand their overthrow, and preſerve themſelves from a fall: *Yet I deſtroyed the Amorite before them.* What was this *Amorite? His height was like the height of the Cedars.* There was his flouriſhing branch. *And he was ſtrong as the Oaks (deeply rooted) yet I deſtroyed his fruit from above, & his roots from beneath*, (*Chap.* 2. 9.) Though he were in height like the Cedar, though he were for ſtrength like the Oak, yet up came his roote, and downe came his top. The creature is no match for the Creator. There is no ſecuring our ſelves againſt God, when he comes to take vengeance; both root, and branch, beautie, and ſtrength muſt wither, and dry up before his conſuming jealouſie.

Hitherto *Bildad* hath covered and wrapt up his meaning in Allegories; in the allegory of light; in the allegory of hunting, and fowling; in the allegory of a judiciary proceeding; and now in the allegory of a Tree. In all which, though there be much varietie of uſefull meditations for us, yet they all meet in this one great concluſion, that God hath prepared, and will certainly bring forth ruine and deſtruction for the portion of wicked men.

JOB. Chap. 18. Vers. 17, 18, 19, 20, 21.

His remembrance shall perish from the earth: and he shall have no name in the street.
He shall be driven out from light into darkness, and chased out of the world.
He shall neither have son, nor nephew among his people, nor any remaining in his dwellings.
They that come after him shall be astonied at his day, as they that went before were affrighted.
Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God.

WHat the Disciples said to Christ, *Joh.* 16.29. the same may we to *Bildad* about this shutting up of his discourse; *Now speakest thou plainly, and no parable.* These words are the plaine English, or the explication of what he had delivered under the vayle of those Metaphors and Allegories alreadie opened.

In them *Bildad* shadowed the estate of a wicked man; and here he sets it in the open light.

In the context of these five verses, we have three things especially to take notice of.

First, A description of the misery of a wicked man in the 17. 18, 19 verses.

Secondly, We have the effects which this shall produce, *vers.* 20.

Thirdly, The conclusion or upshot of all, in a rhetoricall exclamation, *vers.* 21.

The misery of this wicked man is set forth three wayes.

First, By his dishonour, *vers.* 17. *His remembrance shall perish, he shall have no name.*

Secondly, By his death, or banishment, *vers.* 18. *He shall be driven out from light to darknes, he shall be chased out of the world.*

Thirdly, By the desolation of his family; *He shall neither have son nor nephew, nor any remaining in his dwellings*, vers. 19.

The effects which follow this great misery of the wicked man,

man, at the 20 verse, are considerable two wayes.

First, What effect it shall have upon those that come after.

Secondly, What upon those that went before, or that lived with him, the one shall be astonished, and the other affrighted.

The conclusion of all is; *Such are the dwellings of the wicked, and this is the place of him that knoweth not God.*

I shall briefly passe the misery of this wicked man in those three verses, because it is onely the exposition of what we had before under allegories.

Aped sis sive accommodatitia sapientium Allegoria tantum ad thesin de statu improbi ut ab hac quæstione ingrediar Thum. Jun.

Vers. 17. *His remembrance shall perish from the earth.*

This some take from the former verse; *His root shall be dried up beneath, and his branches shall be cut off above*, When root and branch are gone, then the memory of all is gone: what can remaine when both these are removed?

Dicitur memoria alicujus perire pro eo quod est in æternum ab hominum recordatione deleri. Bold.

The perishing of his remembrance, notes the utter extinction of his remembrance, as Chap. 3.3. *Job* wisheth that the day might perish wherein he was borne; his meaning is, that it might no more at all be remembred; so here, *His remembrance shall perish.*

And he shall have no name in the street.

Non nomen ei. Heb. *Nomen in Scriptura famam & celebritatem denotat.*

No name] The Hebrew is, *There shall not be a name to him. By name*, in Scripture, is meant honour or estimation among men; For wicked men have a name remaining; but it is an ill name, a name of dishonor, a blemish. So that when he saith, *He shall have no name*, the meaning is, he shall have no good name, or no honourable name remaining. Better have no name, then an ill name; *Cain* hath a name, and so hath *Pharoah* in the old Testament; *Judas* hath a name, and so hath *Demas* in the new, but they are all names of dishonor, and so no names. It is usuall in Scripture to put the name for renowne, and men of name by an Hebraism are men of renowne. *Numb.* 1.16. wee render, *These were men renowned*: The Hebrew is, *These were men of name.* These were the renowned of the Congregation. These were men of name in the Congregation. *Numb.* 16.2. *And they rose up before Moses with certaine of the children of Israel, 250 Princes of the assembly famous in the Congregation, men of renowne*, or, *Men of name.*

Viri nominati. Onkelos. Hi vocati Synagogæ Sep. Elegantè observant Scholia Græca τοὺς εἰς τὰ ἐπίσημα ἐκλεκτοὺς significare nobiles qua ratione

Paulus dicit quod sit vocatus Apostolus, i. e. Apostolus ille nominatus & celebris ut evangelium ex paradiante ignobilitate non fieret contemptibile. Pined.

name. The Apostle (*Rom.* 1. 1.) is conceived to advance the honour of his Apostleship, when he saith, *Paul called to be an Apostle.* So we translate it, *called to be*; the Greek is, *Paul called an Apostle*: that is, *Paul* whose name is *Apostle*. Which may be taken according to this hebraisme, as a vindication of himselfe from that dis-repute which was cast upon him by many among the *Romans*. Therefore (saith he) *Paul named an Apostle*, or, *he that hath this honour to be an Apostle writes to you*. *Paul* was not ambitious of his own honour, but zealous, lest the Gospel which he preached should be contemned through the contemptiblenes of him whose office and charge it was to preach it.

In the Text, *His remembrance shall perish*, is therefore put before *he shall have no name*; because a name is that by which we are remembred; The name of a man is his memoriall. See both joyned together concerning God himselfe (*Exod.* 3. 15.) *Thus thou shalt say to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memoriall unto all Generations.* That is, by this name I will have a memoriall, or be remembred to all Generations. *A man of no name, and a man of no number, are proverbialls for a man of no esteeme.*

He shall have no name in the street.

Super faciem plateæ. Heb. *Superficies cujusq; rei, facies vocatur.* Drus.

In the face of the street; so saith the Originall: that is, among men he shall have no name: men meet in the street, in publick places, there they discourse both of things, and persons. This man shall have no name there; or if he be there spoken of, (as one of the Ancients glosses the place,) men shall turne away their heads at the mention of him; they shall turne away with indignation, as if an ill savour distempered the ayre every time he was spoken of.

Hence note;

It is the punishment of wicked men to have their names dye when they dye, much more while they live.

A good name among men, is a great blessing: and hence it is a great sin to beare false witnesse against another, because that takes away his good name. A false witnesse speakes to the discredit of his neighbour, and sets a brand of disgrace upon his name, If a good name were not a precious commoditie; if to be

be remembred among men were not a great honour, this were not so great a sin. *The memory, or name of the wicked shall rot.* *Prov.* 10. 4. He doth not say, his house, or his body shall rot, though they must, but *his memory shall rot*; that is, either it shall not be remembred at all, or when ever it is, it shall be remembred as a rotten thing.

Good men, usually, have an ill name amōg many in the world, and indeed they can scarce be good, of whom all speake well; yea the best may for a time have a blot upon their name among those that are good; but commonly their blot is given by those that are evill. And it is some addition of honour to be ill spoken of by those that are evill. For as it is a discommendation to be commended by such, and a kinde of disrespect to be respected by them, so it is our commendation to be discommended by them, and an argument of our integrity, when they condemn us. But it is a precious priviledge to have a name with those whose names are precious, and to be esteemed by those who are justly had in estimation. Further, though the name of a Good man for a while be under a cloud, yet his light breakes forth againe; and though all the while he lives, his name suffer among many, yet when he dyes, his name revives among all. How precious was the name of *Paul*, to the Saints in his dayes? how precious is it among all true Saints to this day? yet while he lived, he was accounted by most, as *the off-scouring of all things*. Reproached Saints recover honour when they dye, whereas the names of wicked men who lived in honour, fall under reproach when they dye. A good mans name is best when he is dead; A wicked man may have a name while he lives. *Nero* is now called a Tyrant; if any had called him so while he lived, he could not have had safe living in any part of the world. But though flatterers cry up wicked men while they live, in hope to get by them, and though the sincere dare not cry them downe, fearing to be ruin'd by them; yet when they are in their graves, they have no name in the streets, but a name of disgrace.

Againe, Obse[illegible]

To want a name among men, is most grievous to a wicked man.

Losse of credit and estimation among men, is an affliction to any

any man, but moſt to wicked men; when they looſe their name here, they have loſt it every where; They have no name in heaven; there they are men of no name, if they looſe their name on earth too, then they are men of no name indeed. Though a Godly man ſhould have no name on earth, yet he hath a name written where it ſhall never be blotted out; his name is written in heaven. Chriſt would have us rejoyce in this more then in all worldly names, (*Luk.* 10. 2, 3.) when his Diſciples rejoyced becauſe they had power over evill ſpirits, and could cure all diſeaſes, ſo that their name was up in the world, and 'twas talked of in all places, what mighty things they had don, and Chriſt denied not that it was an honour to be impowr'd for the doing of thoſe great things, *Yet* (ſaith he) *rejoyce not in this, but rather rejoyce that your names are written in heaven.* Now I ſay, as the Saints ſhould rejoyce in this honour, that their names are written in heaven, above all their rejoycings in an earthly name; and ſhould not onely out-joy worldly joyes, but even joy them out with the joy they have in God. So, though the Saints have no name upon earth, though their name be written in the duſt, yea though an evill favour be ſcattered upon their name, yet they have cauſe to rejoyce that their names are written in heaven, that their names are enrolled among Saints & Angels, among Patriarks & Apoſtles: that their names are fixed where the names of the greateſt Potentates in the world (who know not God) ſhall have no place. 'Tis then a ſpecial evill to wicked men to looſe their name in this world, becauſe when they have loſt that, they have loſt all. And when they have loſt it here, they can finde it no where. And we may take notice, that whereas the ambition of carnall men layes it ſelfe forth in nothing more then to provide for the perpetuating of their names in the world, that yet they looſe their deſigne, their names being blotted out, and their memoriall loſt in the world. The naturall hiſtorian obſerves of thoſe famous Pyramides, which were ſet up in *Egypt*; that though the worke was ſtupendious, and admirable, and is remembred by many ancient Writers; yet (ſaith he) it doth not appeare among all thoſe Writers who were the founders of thoſe Pyramides. Upon which he gives this obſervation, That by a juſt judgement, their names who raiſed thoſe amazing or rather mad ſtructers,

Cum Scriptores plurimi de tribuſtillis molibus inſanis multa prodiderunt, inter omnes tamē illos non conſtat a quibus facta

ſtructures, are buried in an eternall night of forgetfulneſſe, or (as this Text ſpeakes) *their remembrance is periſhed from the earth.* And as this befell thoſe ſonnes of ambition, who intended to make themſelves famous with poſterity, by erecting thoſe vainglorious fabrickes; ſo much more will it fall to their lot, who hope to make themſelves famous, by wicked works, by injuſtice, tyranny, and oppreſſion, by voluptuouſneſſe, intemperance, or any other abhomination. The Lord will ſend a rot upon ſuch names, and their memory ſhall periſh for ever. This is the firſt judgement threatned; He ſhall not have an honourable mention among men; *He ſhall have no name in the ſtreete.*

ſunt. juſtiſſimo caſu obliteratia tantæ vanitatis Authoribus. Plin. l. 36. c. 12.

The ſecond is,

Verſ. 18. *He ſhall be driven out from light to darkneſſe, and chaſed out of the world.*

He ſhall be driven. The word notes a forcible violent or compulſory act, he ſhall be driven, like a beaſt againſt his will, or whether he will or no. But what ſhall drive him or who ſhall drive him? The Hebrew is plurall, and the verb which we read paſſively, is active; ſo it is rendred by a learned tranſlator; *They ſhall drive him.* But who are theſe Drivers; who they are is not expreſt. Some underſtand his troubles, and ſorrowes, they ſhall drive him from light to darkneſſe, he ſhall dye under the preſſure of his afflictions.

Expellent eum. Mont.

Others referre it to God himſelfe who is the ſupreame diſpencer of judgements; He ſhall be driven by God, or God ſhall drive him *from light to darkneſſe, and chaſe him out of the world.* But whether we apply it to God the efficient, or to thoſe afflictions which are the inſtrument of his expulſion, the ſence and tendency of the Text is the ſame.

He ſhall be driven [*from light to darkneſſe.*]

From a three-fold light to a three-fold darkneſſe; firſt, from the light of honour, to the darkneſſe of diſgrace; ſecondly, from the light of life, to the darkneſſe of death; thirdly, from the light of temporall felicity, to the darkneſſe of eternall miſery and condemnation: whether ſoever, or into what eſtate ſoever he goes. *He ſhall be driven.* So the wrathfull dealing of God with

with the wicked is expreſt in Scripture. Some conceive, that the Goſpel-language alludes to this paſſage of *Bildad*. (*Mat.* 8. 12.) *The children of the Kingdome ſhall be caſt out into utter darkneſſe.* The *Jewes* were children of the Kingdome, and they thought themſelves heires of the Kingdome; yea, they preſumed, as if the Kingdome had been entayled upon their perſons, becauſe they were *Abrahams* poſteritie; yet ſaith Chriſt, even you for all your confidences, *ſhall be caſt into utter darknes*; that is, to hell, where there is nothing but darknes, or you ſhall be caſt quite beyond the verge, or utmoſt bound of the Kingdome. The Kingdome hath light all over, but beyond the Kingdome there is no light; being then caſt out of all hopes to enter the Kingdome, they muſt needs be caſt into utter darkneſſe, or into that darknes, which is without. And as thoſe children of the Kingdome, ſo all unprofitable ſervants are under the ſame doome, *Matth.* 25. 0. And againe, (*Matth.* 22. 13.) *Bind him hand and foot, and caſt him into utter darknes, there ſhall be weeping, and wayling, and gnaſhing of teeth.*

Videtur Bildad id maxime ſignificare, quod omnibus improbis evenit. Omnes autem improbi non ita puniantur in hac vita, ſed omnes tandem detrudentur in tenebras exteriores. Coc.

We may expound the wicked man in the Text driven from light to this darknes. Not onely is he driven from the light of honour, to the darknes of diſgrace, and from the light of life, to the darkneſſe of a temporall death, but to the darkneſſe of eternall death, which is utter darkneſſe.

And chaſed out of the world.

This clauſe is of the ſame minde with the former; To chaſe as to drive notes a violent purſuit; and he is chaſed not onely out of the ſociety of his friends, or out of the Land where he lived, but out of the Land of the living.

יגרשוהו *fugabunt eum a* גדר *vagatus eſt.*

Hence note;

Wicked men doe not goe, but are violently caſt out of the world.

He is chaſed as a wild beaſt; He hath no mind to goe out of his fat paſture, from the place he knows, to a place he knows not. (*Luk.* 12.20.) It is ſaid of the rich man; *This night ſhall they fetch thy ſoule from thee.* He did not reſigne, and give it up, but he was driven from it, or it was drawne from him; either of which is to be chaſed out of the world. This is the wicked mans ſecond woe.

Behold,

Behold, A third;

Vers. 19. *He ſhall have neither ſonne nor nephew among his people, nor any remaining in his dwellings.*

This verſe extends the curſe upon him in reference to his poſteritie. There is nothing difficult in theſe words; here's totall eradication, not onely ſhall he have no ſon, but no ſonnes, ſon. And when he ſaith, *nor ſonne, nor nephew*; it is not to be taken ſtrictly; but as including all his kindred, in what degree ſoever. It is as much as to ſay, he ſhall have none of his linnage remaine, all ſhall be extinct. Againe; He doth not ſay, he never had ſon nor nephew, but he ſhall not have; there ſhall none remaine among his people.

And not only ſhall he have no kindred remaining among his people; but he ſhall not have any remaining in his dwellings; That is, not any friend, not any acquaintance, not any that beares good will to him. A mans children are neareſt, and then his nephews; then profeſt friends, acquainrance, and familiars. But when neither ſonne, nor nephew, nor any friend remaines, this is a ſweeping Judgement, a very beſome of deſtruction. It leaves none remaining.

In his dwellings.] Or in the place of his peregrination and ſojourning in this world, as the word imports. In this *Bildad* ſtrikes at *Job*, and wounds the heart of the good man; from whom God had taken all his children; as if he had plainly ſaid; *God hath dealt with thee as with a wicked man, thou haſt neither ſon nor nephew among thy people, nor any remaining in thy dwellings.* But paſſing by this ſuppoſition in reference to *Job*; we may take up a point or two, as it concernes wicked men in generall. Firſt note;

The children and poſteritie of wicked men, are ſwept away for their fathers wickedneſſe.

Though children ſhall not be puniſhed for their fathers ſin, if they repent, and returne to God; yet greater evills fall upon children who doe not repent, becauſe of the iniquitie of their fathers. Yea good children who walke with God, may have ſome touch, though not in wrath to them, yet in wrath to their fathers, becauſe of their evills. I have met with this before, and therefore onely touch it.

Secondly, Observe how he puts this as a speciall judgement belonging to wicked men, for though sometimes it be the lot of godly men, to have neither son, nor nephew, nor any remaining in their dwellings. (Some good men never had son or nephew, and others have been bereaved of all they had) yet this is not so great an affliction to a godly man, as it is to the ungodly. For he that can call God father, and speake to Christ as his brother, he that is allyed to all the Saints in Heaven and Earth, in a spirituall relation, hath no want of naturall relations, though he hath them not: it is no great matter to him, though he have neither son nor nephew, who is an adopted son of God.

As before, in reference to honour, and renowne; a godly man can spare his honour, and credite in the world well enough; because he hath so good a name in heaven; he is so well reported of with God, that if the wicked trample his honour in the dust, and reproach him here on earth, he hath no reason to be discomforted. So, he can spare, and be without the outward blessings of sons and daughters, of nephews and friends, because he hath higher alliences, and a more noble consanguitie, as the Prophet speaks; *God hath given him a name better then that of sons and daughters,* (Isa. 56 5.) But for a wicked man, if he want sons, and nephews, to inherite his estate, and to carry on his port in the world; he that hath nothing to relieve that want; He that is childlesse, and Christlesse too, hath reason to weep for his children, and not to be comforted because they are not. The fruit of the body was put among the promised blessings to the *Jewes,* (*Deut.* 28. 11.) Children are the comfort of their living parents, and the continuance of their name and memory when they dye. That promise (*Psal.* 72. 17.) speakes this fully; *His name shall endure for ever; his name shall be continued as long as the Sunne; men shall be blessed in him; all nations shall call him blessed.* The Hebrew is; *He shall be as a son to continue his fathers name for ever.* So we reade in the margine. Some render the place; *His name shall be sonned, or sonnified,* if I may speake so; that is, his name by many sonnes shall be continued. This was a prophecy concerning Jesus Christ. As if the severall acts, (so some interpret it) and passages of Christs life should be as so many sonnes, to declare his name to all Generations.

Filiabitur nomē ejus Montiere. *multi filij nomē ejus deducentur omnes Generationes, vel ita celebrata erunt Christi gesta, ac si singulæ opera essent filij qui sunt memoriale sui parentis.* Pined.

But

But we may rather interpret it of the seed, or children of Christ: his name is continued, by sons: he hath a mighty seed, and, *He shall see his seed,* (Isa. 53. 10.)

In the first ages of the world, either not to have a son, or to have a son dye before the father, was an unheard of affliction. One of the ancients hath observed, that there is not in the Geneallogies before the floud, nor in some generations after, mention of any father, whose son dyed before himselfe. But as all had sonnes, so their sonnes out-lived their fathers; God giving that as a speciall comfort to those ages. The first son that dyed before his father, is recorded (*Gen.* 11. 27, 28.) *Now these are the Generations of Terah, Terah begat Abraham, Nachor and Haran, and Haran begat Lot: and Haran dyed before his father Terah, in the land of his nativitie.* It seemes to be noted as a strange thing never heard of, nor mentioned in the Book of God before, that the son should dye before the father. And, saith my Author, it is to be considered, that this *Terah,* whose son *Haran* dyed before him, was not onely a worshipper of Idolls, but (as it is conceived) an inventer of Idolls; This was the onely man upon record, whose sons death prevented his in those elder times. And in all times it hath been numbered among the afflictions incident to sinfull man, when any son dyes before the father, much more when the father hath no son remaining when he dyes.

Deus in solatiū naturæ largiebatur primus seculis ut nullus filius moreretur antepatrem, donec in supplicium Idolatriæ Thare pater Abraham primus punitus est morte filij sui adhuc vivens. Epiph: lib: 1. contra Hær: *Author & artifex fingendi Idola.* Id:

Epiphanius in his Writings against heresies reports that some held no resurrection, but the rising up of the fathers in their children; when the father dyes, the childe rises in his place; this was their resurrection. Though this were a grosse heresie, yet there is a truth in it; the father riseth in his childe; parents have a kinde of resurrection in their children, and while they live parents can scarsly be said to be dead: upon this account the greatnesse of the affliction riseth yet higher, he that hath neither sonne nor nephew remaining in his dwellings when he dyes, may be accounted more then dead.

Quidam resurrectionem aliam non admittebant quam eam, qua censebantur rursus vivere in ipsis filiis parentes mortui. Epiphan:

This is the third evill that *Bildad* sets downe as the portion of the wicked man, who, as he shall be driven out of the world himselfe; so his posteritie shall be blotted out.

He proceeds to shew us what effect this, with the fore mentioned judgements, should have upon the spirits of the living,

what

what the sight or report of these terrible judgements will worke, both in present and after a es.

Vers. 20. *they that come after him shall be astonished at his day, as they that went before were affrighted.*

For the opening of this verse, we may enquire; first, whom he meanes by, *They that come after*, and, *they that went before him*; secondly, what by *his day*; thirdly, what by *astonished and affrighted.*

They that come after him, &c.

Those that come after, and those that went before, are all men. If it be said, how could they that went before him be affrighted at his day? they that never saw his day, could not be troubled at it?

אחר זנים *Novissimi* קרמנים *prisci. priores, qui sc. ejus tempore vivebant & judicium ac opera dei viderunt.* Merc.

I answer; The Originall word doth nor signifie strictly such as live before we live, but such, who though they were, borne before us, yet are alive while we live; that is, men more ancient then our selves, and yet our contemporaries; so here, they who went before this wicked man, are such, who though they were borne before him, yet lived with him, and saw the judgements of God upon him: So the meaining of it is onely this, That as they who lived at that present when God brought those evills upon him were affrighted; so they that come after shall be astonished at him. That is, the one was affrighted at the sight of those judgements, and others shall be astonished at the report, and hearing of them. So our translators expound those words in the margine; *They that went before him*, that is, *they that lived with him*, shall be affrighted. This sence is also expressely given by Mr. *Broughton*; *As they at present tooke an horror.*

Fortasse per primos & novissimos intelligit non solum quiætate tales sunt, sed etiam eos qui quocunq; respectu sibi invicem sunt primi & novissimi q. d. pusilli et magni sapientes & idiotæ, &c. Bol. קרם *prior fuit, tempore, loco, dignitate.*

Againe, these termes, *They that went before him, and they that come after him*, may referre not onely to time, but to degree. That is, those that *went before him* in estate, and honour; and *they that come after him* in estate, and honour. As if he had said, high and low, rich and poore, his superiours and inferiours, one and other shall be astonished, and affrighted at the terrible fall of this man; when first and last, high and low are afflicted, all are.

They

They that come after him shall be astonished.

The Originall word which we render *astonied*, signifies to admire greatly and silently. Silent admiration is astonishment; it signifies also to be wasted and made desolate. And so strictly that astonishment is meant, which ariseth from the sight or view of places or persons made or left desolate. In the 143 *Psalme*, ver. 4. *David* saith, (as we translate) *My heart within me is desolate*: another translates; *My heart within me is amazed.* Thus here the desolation of the wicked shall be so great, that they who heare the report of it, or behold the ruines of the place, where once he dwelt and flourished, shall stand amazed; even as they who lived to see it acted upon him

שמם *tacite miratus admiratus fuit, præ admiratione stupuit, tacuit.*

Were affrighted.

אחזו שער *Apprehenderunt Horrorem.* Mont.

The Hebrew is, *They tooke hold of fearre, or Horror*; which is equivalent with this; Feare or Horror tooke hold of them, or seazed upon them like an Armed man. Yet some of the Jewish Doctors thinke that *Bildad* spake thus industriously; using that phrase; *They tooke hold of feare*, rather then this; *Feare tooke hold of them*; to intimate, that when they saw such judgements, they were even active to stirre up feare in themselves, or to over-awe their hearts with feares, and turne to the Lord, lest the same calamities should also befall them; according to that, *Luk.* 13.3. *Except ye repent, ye shall all likewise perish! They that went before him were affrighted.*

At his day; But, what day is this?

This day, is his black day, the day of his calamitie. It is freequent in Scripture to put the word *day* alone, without any addition, to note an eminent evill day. The patience of God beares long with the wickednesse of man, but it will not beare alwayes. (*Psal.* 37.13.) *The Lord laughs at him: for he sees that his day is comming.* While the wicked plots against the just, hoping to have the day against him, and gnasheth upon him with his teeth, as being vext and filled with envie that he hath a day for himselfe; while he is thus busie against the man whom God loves, God makes sport at him; *The Lord laughs at him*, (and saith, as it were, let him plot, let him goe on,) *because he sees his*

De die ejus, i.e. de judicio domini revelato in eum ob exitium ejus id enim dies significat. Merc.

his day is comming: What day? The day of his ruine, and destruction; this shall suddenly come upon him. In the same sence the word is used (*Psal.* 137. 7.) *Remember O Lord the children of Edom, in the day of Jerusalem.* Was this the day of *Jerusalems* triumph, and glory? no, it was the day of *Jerusalems* misery, and sorrow, it was the day when the children of *Edom* cryed; *Raze it, raze it, even to the foundations thereof.* In the Prophecy of *Obadiah* (*vers.* 12.) *Thou shouldest not have looked on the day of thy brother*; That is, upon the day of his affliction, or upon the affliction of that day. What! may we not look upon the afflictions of our brethren? yes we may, to pittie, and compassionate them, but we must not looke upon them with pleasure or delight, with contempt or scorne, as the *Edomites* did, thou shouldest not have looked scornfully, or contentfully upon the afflictions of thy brother; The day of thy brothers affliction should have been a sad day to thee.

Thus it is frequent in Scripture to call the day of affliction a day emphatically. And so we may interpret that of the Apostle, (1 *Cor.* 3. 13.) where he describes severall sorts of doctrines, under those allegoricall expressions, of *gold* and *silver*, of *wood, hay*, and *stubble*. *Now* (saith he) *every mans worke shall be tryed*, it shall be made manifest; *for the day shall declare it*. What day? the day of tryall; he puts the day alone, for the day of tryall, or of judgement, when God shall come to lay the worke, and the rule together, when he shall bring stubble, &c. and the fire together; the day of tryall shall discover and make manifest, what every mans worke is. So here, *They shall be astonished at his day*; that is, at the day of his affliction.

Dies in quibus impius feliciter vivit commodatos habet & quasi alienum in proprios.

Further, this is called *his day*, to note, that it is his of right, or that it is his due. For all the good and comfortable dayes that he lives, *are borrowed dayes*, they are but lent him, onely the evill day, is *his day*; that's his owne.

Hence observe, that

The Lord will send such judgements upon the wicked, as shall be an astonishment and an affrightment to those who behold or heare of them.

As the workes of mercy which God hath done for his people are wonderfull, (*Psal.* 78. 4. *Psal.* 107. 15.) And as God hath

hath wonderfull mercies and blessings in store for his people against that great day of his appearing; he will then come *to be admired in all them that beleeve* (2 Thes. 1, 10.) That is, he will doe such things for beleevers as shall be both to their own and others admiration; so his workes of judgements shall be admired too; He will make the plagues of the wicked wonderfull. The Lord threatnes that (*Deut.* 28. 59.) *I will make thy plagues wonderfull.* Such was the desolation prophecied against *Tirus* (*Ezek.* 27. 35.) *All the inhabitants of the Isles shall be astonished at thee; their Kings shall be sore afraid.* They shall not be afraid of thee, but for thee. They shall not be afraid of thy standing, but at thy overthrow. So (*Ezek.* 32. 10.) at the fall of *Egypt*, *Yea I will make many people amazed at thee, and their Kings shall be horribly afraid for thee. When I shall brandish my sword before them, and they shall tremble at every moment, every man for his own life in the day of thy fall, &c.* See how the Merchants shall be astonished at the fall of *Babylon*, (Rev. 18 11. 15.) The judgement upon *Jezabel* (2 *King.* 9. 37.) is expressed by some translators in the language of Astonishment; *The carkasse of Jezabel shall be as dung in the field in the portion of Jezreel: So that they shall not say this is Jezabel.* Thus we translate: others render it; *The carkasse of Jezebel shall be as dung in the field in the portion of Jezreel; So that they* (*being amazed*) *shall say, Is this Jezabel?* What; is this *Jezabel?* is she become as dung in the face of the field, who so lately sate upon a throne: what; is this she that painted her face, and looked so delicately out at the window; the great commandresse in *Israel*, is this *Jezabel?* Thus they wonder. The judgement denounced upon the house of *Eli*, made the eares of those that heard it tingle, (1 *Sam.* 3. 13.) That which makes the eare tingle, will also make the heart tremble, and amaze the hearer.

Objurgantes qui præteribant dicebant, illa Jezabel?

Now *Bildad* shuts up his argument, having thus laid downe the lot of the wicked, and set it out in severall portions, he gives (as it were) a confirmation to all, he puts his seale to it. As if he had said, I have not spoken at randome, I have not spoken what may be; but I have spoken that which shall be; this shall certainly come to passe. And if others shall be astonished who heare or see onely, how shall they who beare and

Verſ 21. *Surely, ſuch are the dwellings of the wicked, and this is the place of him that knoweth not God.*

Epiphonema totius orationis; Epilogus hujus loci, hæc eſt conditio iniqui hominis, en quæ rediguntur. Merc.

Surely] He concludes confidently; What I have ſpoken, I will ſtand to for a truth; thus it ſhall be. When *Ahaſuerus* (in the Booke of *Heſter*) advanced *Mordecai*, and ſet him in royall apparrel upon the beſt horſe, he (according to *Hamans* counſel) cauſed it to be proclaimed before him; *Thus ſhall it be done to the man whom the King delights to honour.* So here *Bildad* having ſhewed the wicked man in a compleate equipage of miſery, ſtript of all his comforts, and good things, and not ſo much as *a good word left him* from any man; but all men ſtanding amazed and aſtoniſhed at his downfall, he ſeemes to proclaime; *Thus ſhall it be done to the man whom God reſolves to diſhonour: thus ſhall it be done to the man whom God diſ-favours and frownes upon; ſuch are the dwellings of the wicked*, this their end.

Illud dicitur eſſe res aliqua, non quod aliquandiu eſt, ſed in quod tandem definit.

Hence note;

We may certainly conclude, that the eſtate of a wicked man is miſerable.

As ſome Beleevers have an aſſurance for themſelves perſonally, that it ſhall be well with them; ſo we may be aſſured in reference to the preſent ſtate of a wicked man, that it ſhall goe ill with him and his; *Such are the dwellings of the wicked.* Though we cannot conclude concerning the perſon of a wicked man, that he ſhall be caſt away for ever, for 'tis poſſible he may repent and be ſaved, yet as to his preſent ſtate, and to his perſon as continuing in that eſtate, we may with aſſurance, conclude him undone for ever. The Prophet *Iſaiah* hath this charge from the Lord, (*Iſai.* 3. 10.) *Say to the righteous, it ſhall be well with him: for they ſhall eat the fruit of their doings. Woe to the wicked, it ſhall be ill with him: for the reward of his hands ſhall be given him*; and that reward is woe. The reward put into the hand of a wicked man is ſuch as the worke of his hand is; he is a worker of iniquity, then what can his reward be, but woe and miſery? Such as a mans way is, ſuch will his end be; If the premiſes be falſe and unſound, the concluſion cannot be ſafe and good. As by a mans fruit we may know what he is, ſo what he ſhall be, unleſſe he be changed from what he is. *Such are the dwellings of the wicked.* *And*

And this is the place of him that knoweth not God.

Periphraſis impij qui deum nec novit nec colit, nam colit qui novit, unde pij vocantur יודעיי יהוה *noſcentes dominum.* Druſ.

In theſe words we have the character of a wicked man; the man who knows not God, and the wicked man, are the ſame. No wicked man knows God, and every man that knows not God is wicked. Theſe are termes convertible. *This is the place of him that knowes not God.* There is a fourefold *not knowing of God.*

Firſt, There is an utter *not knowing of God*, or a totall ignorance of God; He muſt needs be wicked and walke in darkneſſe, that hath no light at all of the knowledge of God.

Secondly, They are ſaid not to know God, who have but a falſe or an erroneous knowledge of God; wrong knowledge is a kind of ignorance, they who know not God as God, and as God hath declared himſelfe to be known, theſe know him not. Now as they who are under a night of totall ignorance, ſo they who have an unſound knowledge, and live under a falſe light, are numbred with the wicked; for where there are falſe principles, and apprehenſions of God in the head, there cannot be a right frame of heart towards God.

Thirdly, There is a practicall not knowing of God, and that is moſt proper to this place (though both the former may be underſtood) ſome have a notionall knowledge of God, and that (poſſibly) a right notion, their underſtanding is not wrapt up in errour; yet they may be numbred among thoſe that know not God, becauſe they act contrary to their knowledge. Of theſe the Apoſtle ſpeaks, *Tit.* 1. 16. *They profeſſe that they know him, but in their works they deny him*; This knowledge is practicall ignorance. We read of ſuch in the Epiſtle of *Jude* (*ver.* 10.) who *what they know naturally as bruit beaſts, in thoſe things they corrupt themſelves*; That is, they live not according to naturall principles: *as they ſpeake evill* (the former part of the verſe rebukes that) *of thoſe things which they know not*, ſo they doe evill about, or in thoſe things which they know. Their knowledge is according to the light of nature, but their actions are againſt the light of nature. They know onely as beaſts doe, *naturally*, but they act contrary to this knowledge, which beaſts doe not. Now as a wicked man corrupts himſelfe in that which he knows by nature, ſo he may corrupt himſelfe in that which he

knowes by doctrine, or instruction. And in this respect, though he have a higher knowledge than a beast, yet he is but as a bruit beast in his knowledge; or as the Prophet speakes of those in his time, (*Jer.* 10. 14.) *He is brutish in his knowledge.* To have notions according to knowledge, and actions according to ignorance, is to be brutish in knowledge. And I conceive the Apostle aymes at these, (1 *Cor.* 15. 34.) *Awake to righteousnesse, and sin not* (the Greeke is, *awake righteously*, that is, give your minds and endeavours unto righteousnesse) *for some have not the knowledge of God, I speake this to your shame.* He writes not of those that had no knowledge of God; but either of those who had an erroneous knowledge, or rather, of those that lived in wayes of unrighteousnesse against their knowledge, as the immediate fore-going words intimate; *Awake unto righteousnesse: for some have not the knowledge of God:* That is, they have not such a knowledge of God, as keeps them to the rule of righteousnesse. Here againe is practicall ignorance, or a not knowing of God, when he is knowne. How great a wickednesse this is in such as have scriptural revelations of God, we may easily collect, when we finde God charging it as a piece of wickednesse upon the old Gentiles, who had onely naturall revelations of God, that is, onely so much knowledge of God as might be pickt out of, or learned by an attentive study in the booke of the creature. (*Rom.* 1. *ver.* 21.) *Because when they knew God, they did not glorifie him as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was darkned*; and because (though they had a knowledge of God in them, yet) *they did not like to retaine God in their knowledge, or to acknowledge God*, as we put in the margin of our Bibles (*ver.* 28.) this provoked God to give them up to vile affections, and to a reprobate minde. We may take measure of the sin by the punishment. Spirituall judgements are worse than corporall. To be given up to vile affections, is more pænal then to be given up to the vilest enemies; yet thus were the Gentiles plagued for sinning against that light which the creature sheds forth concerning God; then what will their plague be, who sin against Scripture-light, and are such *as know not God* in their own workes, when they know him in his word.

In scriptura sacra illa ignorari creduntur, quæ cognita nullis usum attulerunt quemadmodum dicimus illa non audire quibus non obedimus. Sic et Deum dicit eos deum non nosse qui in peccatis perseverantes, deum sic norunt ut ejus penitus oblivisci videantur. Bez.

Fourthly, There is an affected *not knowing of God*, or (as we may

may expresse it) a *studied ignorance of God*; For as we all ought to know God, so some study to be ignorant of God, and to keepe out the knowledge of holy things. And as, to all it is a burden to get knowledge, so, to many, knowledge gotten is very burdensome. Man cannot sin so easily in the light as in the dark; he puts himselfe hard to it to sin, who sins against what he sees. And therefore that they may have liberty to sin, they have no will to see. Such are described (*Job* 21. 14) *They say to God, Depart from us, we desire not the knowledge of thy wayes.* Thus as some in their practise oppose the good which they know, so others refuse to know what is good, that they may the more freely practise evill. And when any man hath long opposed light received, hee growes unwilling to receive light. He followes on to be ignorant of God; and at last is willing to beleeve, *There is no God*; He that cares not what God saith, will not care much to say, there is no God. Atheisme riseth from prophanenes; and he that blasphemes the word of God daily in his conversation, will at last blaspheme the being of God in his opinion. These know not God indeed, who know not that there is a God; and into this the affected ignorance of God will quickly cast the wisest (who are such) among the sons of men.

We may take in all these sorts of not *knowing of God*, into the interpretation of this Text; but specially the third, and fourth; such as know God, yet walke contrary to him; or such as refuse to know God, lest they should be troubled to walke according to their knowledge. And indeed a wicked man may have the highest knowledge of God, on this side the love of God, and obedience to his will, which is attainable. He may have any knowledge of God, but that which gives an experimentall taste and relish of the goodnesse of God, or that God is good. And hence it is that he sometimes hinders his owne proficiency in the knowledge of God, lest if he knew as much as he could he should be hinder'd from doing (what he hath a mind to) evill as he could.

Cognitio hæc quæ impio negatur est practica quædam sapientia quæ in divino cultu consistit in pietate, & in gustu quodam et quasi sapore divinæ bonitatis.

Hence note;

First, *Wickednesse and ignorance goe together.*

Where there is onely an *invincible Ignorance of God*; that is,

such an ignorance as the man cannot helpe or avoyd, there is nothing but wickedneſſe; much more where there is this profeſſed ſtudied ignorance. When the Prophet *Hoſea* ſets forth the great iniquitie of that people, he gives this in the cloſe, as the cauſe of all, (*Hoſ.* 4. 1.) *The Lord hath a controverſie with the Inhabitants of the Land; becauſe there is no truth, nor mercie, nor knowledge of God in the Land.* It is ſtrange that the Prophet ſhould bring in ſuch a charge againſt *Iſrael*; What could he ſay more of the *Philiſtims*, of the uncircumciſed Nations, and rude Barbarians, who ſate in darkneſſe, and in the valley of the ſhadow of death? What could he ſay more againſt them, then that there is *no knowledge of God in their Land?* could he ſpeak thus truly to the people of *Iſrael*, and *Judah*, Gods owne people? Was there no knowledge of God in their Land? This cannot be underſtood of a totall Ignorance; or as if there had been none at that time who publiſhed the truth, or knowledge of God in that Land. But the meaning is, either that there was not much knowledge of God in the Land; (for in Scripture that which is not in ſome competent meaſure what it ought to be, is ſaid not to be at all) or though they had the knowledge of God, yet they oppoſed the receiving of it, at leaſt they were not zealous to promote it, nor carefull to walk up to it; Now though a Land were full of knowledge, as the waters cover the Sea, yet (in ſuch caſes) we might ſay, *There is no knowledge of God in the Land.* This want of knowledge cauſed that plenty of ſin, and over flowing of wickedneſſe, for which God had a controverſie with their Land. We have ſuch a character of ſinfull times given (2 *Chron.* 15. 3.) *Now, for a long ſeaſon, Iſrael was without the true God, and without a teaching Prieſt, and without Law.* They were not totally deſtitute of theſe, but comparatively; There was a great neglect of teaching and expounding the Law; and then there was ſo little of God among them, that they were ſaid to be without the true God. Wickedneſſe and ignorance grow up together; ignorance is the mother of prophaneneſſe not of devotion, as the Popiſh teachers (with ignorance enough) perſwade their deluded Votaries. The Pſalmiſt (*Pſal.* 14. 2.) joynes theſe two together; *There is none that underſtandeth, or that ſeeketh after God.* Would you know the reaſon why they did not ſeeke God? it was becauſe they did not underſtand: and (*verſ.* 4th) 4 *V.*) *Have all the workers of iniquitie no knowledge, who eat up my people as bread, and doe not call upon the Lord*; As if he had ſaid, if they had but a little true knowledge among them all, they would not thus greedily devoure my people, they made no bones of oppreſſion, they ſwallowed the poore as pleaſantly as bread, they did they cared not what, when they knew not what they ought to doe. The floud-gates of wickedneſſe are open, where the doore of knowledge is ſhut.

When Chriſt tels us (*Joh* 17 3.) *This is eternal life to know God, and Jeſus Chriſt whom he hath ſent.* Why doth he ſay, this is eternall life, but becauſe it ſets us in a frame of holy life? It works grace, and therefore it is glory. It is a holy life to know God thus, therefore it will be a happie life. As to know God is eternall life; ſo not to know him is eternall death. He that knowes God, loves him, and he that loves him keeps his commandements, (*Joh.* 14.) and they that doe not know God, doe not love him, and they that doe not love him, doe not keep his commandements. Many ſin againſt their knowledge, but they cannot avoyd ſin, who have no knowledge. *The blind eate many a fly*, yea poyſon in ſtead of bread.

Further, Some underſtand this Text of the knowledge that God hath of man; not of the knowledge that man hath of God; reading it thus; *This is the place of him whom God doth not know*; It is a truth both wayes; for they that doe not know God, are not knowne of God. It is as true a character of a wicked man that God doth not know him, as that he doth not know God. But doth not God know every man? How then is it ſaid that God doth not know a wicked man? As men are ſaid not to know God, when they doe not love and reverence him, when they doe not feare and obey him; ſo God is ſaid not to know thoſe men whom he doth not love nor approve. (*Mat.* 7. 24.) *Depart from mee ye workers of iniquitie, I know you not.* Wicked men doe not know God obedientially, and God doth not know wicked men favourably; and whether we ſay of a man he knows not God, or of God that he knowes not ſuch a man, it equally ſpeakes him a wicked man.

—*quem non agnoſcit deus fortis.* Jun:

Neſſe deum eſt reſpicere, revereri, obedire, amare.

Laſtly, Whereas *Bildad* (as his friends before him) makes ſo large a deſcription of the ſtate of a wicked man, and of the portion due to him; firſt, in allegories, and then in plaine words,

words, in filling upon and repeating it againe and againe. It is questioned by some, why his and their spirits were drawne forth so frequently and unanimously to speake of this matter. I answer; This might be first to undeceive the simple, who are ready to call the wicked happy, because of their present prosperitie; Secondly, to conquer the unbeliefe of most who can scarcely be perswaded, that sin will be so bitter in the end.

Many hope to thrive by wickednesse, and not a few are afraid they should be undone by keeping close to the wayes of holines. Therefore the Lord doth so often thunder by the voyce of his servants, and reveale his wrath from heaven against all unrighteousnesse; Therefore he hath caused the penmen of the holy Scriptures to write the evill of it (as it were) in letters of blood, and to give testimony, that it hath shed the blood of thousands already, and will destroy all eternally who turne not from it.

Take this answer more fully in the following observation.

The heart of man is hardly brought to believe that God will indeed powre out wrath upon sinfull men.

As it is a hard thing to believe that God will powre out so many blessings on his owne people: so to believe that God will powre out so many vialls of misery upon wicked men. Therefore as we heare of the promises againe, and againe; and God oft repeats his mercies to perswade us that he will indeed performe what he hath spoken: so we heare threatnings againe and againe, to overcome the unbeliefe of wicked men, or to make all know this sad truth; *Woe to the wicked, woe to the wicked.* If the heart were readie to receive this, it would not be so often repeated. Few would take God at his word if he had spoke this but once. God spake to man in the state of perfection; *In the day that thou eatest thou shalt surely dye.* No, saith the Devill, and the Woman believes him, it shall not be so: the threatning was but once given, and it was not believed at all. The heart of man doth hardly close, either with promises or threatnings. Againe, God doth it to render wicked men more unexcusable. If he had spoken but once, if there had been but one word of threatning against sin all the Bible over, sinners had been without excuse; but how shall their mouthes be stopped,

ped, when these threatnings are so often renewed? when every page of Scripture, testifies the destruction of wicked men, and scales wrath upon them, if they goe on in their wickednesse? how deeply shall they be condemned when they are condemned by the mouthes of so many witnesses! *David* saith, (*Psal.* 62. 11.) *God hath spoken once, twice have I heard it, that power belongeth unto God;* the meaning is, either that God spake that often, or that *David* heard it often, though God spake it but once; that is, he thoroughly weighed and considered it, as once speaking, *that power belongeth to God.* A holy heart heares that twice, that God speaks but once; Grace hath a quicke eare, it makes us as the Apostle *James* speakes, (*Chap.* 1. 19.) *Swift to heare*; but God speaks twice, and thrice, yea a hundred times, to wicked men and they will not heare once; Then how great will their Judgement be, and how will their mouthes be stopt, because they stopt their eares. Hath not God said it againe and againe, *This is the dwelling of the wicked, and this is the place of him that knoweth not God.* Hath he not spoken it in figures, and allegories? Hath he not spoken it in plaine words, and in examples? hath he not spoken it in bloud? hath he not spoken it in fire, in sword and famine? How often hath he made his wrath smoake, yea blaze and burne before the eye of sence; how often hath he made sinners smell the brimstone of his displeasure? Have they not heard of, have they not seene the desolations which sin hath made? how it hath left those places which were as the garden of God, like a waste or wildernes? Have they never read or heard of the old world drowned with water? Have they never heard of *Sodome and Gomorrah* consumed with fire? Have they not heard of *Pharoah* over-whelmed in the red Sea, for vexing the people of God, and of *Corah*, *Dathan* and *Abiram* swallowed up alive by the earth for their murmuring against *Moses*? Whole volumes of examples have been collected, wherein the threatnings of God against sin have been made visible in the ruine and downfall of sinners themselves, and in the rooting out of their posteritie. As therefore the Apostle argues from the holy lives and happy deaths of the old Patriarchs and others enumerated in the eleventh Chapter of the Epistle to the *Hebrews*, so may we from the unhappy deaths of many whose lives,

lives have been unholy in all ages; *Seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us.*

If sinners goe on, after all this, what can they plead, why their dwelling should not be made desolate? or why themselves should not be condemned for ever?

Thus farre *Bildads* second discourse with *Job*, wherein he severely reproves him of wickednesse, and sets before him, the woefull conclusion of the wicked; How grievous and wounding his words were to *Jobs* spirit, how unsuitable to his condition, how unappliable to his person, will appeare in the opening of his pathetical Answer in the following Chapter.

Job 19.

Job 19. Vers. 1, 2, 3.

Then Job answered and said;
How long will ye vex my soul, and break me in pieces with words?
These ten times have ye reproached me; ye are not ashamed that ye make your selves strange to me.

BILDAD'S sharp reproof of *Job* in the former Chapter, procures him a sharp reply in this from *Job*; whose whole discourse declares him the object of mans pitie, and God the object of his faith; the sum of his answer to *Bildad*, is to shew how hardly (yea as he thought how inhumanely) he had hitherto been dealt with; and that upon a foure-fold consideration.

First, As he was afflicted.

Secondly, As he was their friend.

Thirdly, As he was innocent, not conscious to himselfe of any evill that he had wilfully committed against God, or of any wrong done to man.

Fourthly, That they used him thus unkindly while he professed full hope in God, notwithstanding all the calamities which God was pleased to lay upon him.

There are three parts of the Chapter; in the first he very accurately and tragically (as some expresse it) amplifieth his owne sad estate, and this is carried on from the beginning of the Chapter to the twenty-third verse.

Secondly he holdeth forth, and maintaineth his own integritie, both by a vehement desire, and an assured hope of his resurrection and appearance before God at the tryall of the last judgement, *vers.* 24, 25, 26, 27.

Thirdly, He exhorts his friends to desist, and repent, lest they draw downe the judgements of God upon themselves, in the two last verses: *But ye should say, &c.* ver. 28. and *ver.* 29 *Be ye afraid of the sword, for wrath bringeth the punishment of the sword, that ye may know there is a judgement.*

From these parts of the Chapter layd together, we may collect the general sence of *Job's* argument in answere to *Bildad* thus.

Bildad endeavoured to prove, that *Job* was a wicked man, because he was burdened with affliction; *Job* answereth, I indeed indure those afflictions, which for the matter are the portion of wicked men, yet I am not wicked, as my own conscience, full of peace, and hope in God, doth assure and witnes to me; therefore the induring of greatest afflictions, is no sound proofe that a man is wicked, nor doe these afflictions befall such onely as are wicked. The proposition (namely, that he himselfe was under the pressure of great afflictions) is cleare in the first part of the Chapter, from the sixth to the twenty third verse, the assumption that he himselfe was not a wicked man, he proves by his faith and hope in God, laid downe to the life, *ver.* 23, 24, 25, 26, 27. The conclusion or inference is implyed.

Job leads us to the description of his afflictions by a patheticall Preface, wherein he taxeth, and reproveth his friends two wayes, first, by shewing their severitie against him. Secondly, by supposing his own guilt against God; He reproveth them by shewing their severitie against him three ways.

First, That they had troubled him long in the second verse; *How long will ye vex, &c.* ver. 2.

Secondly, That they had troubled him who was troubled before; *How long will ye vex my soule,* in the same verse; as if he had said; *My soule was vexed with afflictions, why have yee vexed me who came to comfort me.*

Docet minimè æquos in se fuisse tam graviter ipsum infestando etiamsi scelere evictus esset. Merl.

Thirdly, That as they had done it *long*, so they persisted still in doing it; vers. third; *These ten times have ye reproached me, you are not ashamed, that, &c.* q. d. ye did it, and ye doe it.

His second way of reproving, is by a supposition of his own guilt; Suppose I have sinned, suppose I have erred, *ver.* 4. and 5. if I had done so, yet surely ye ought not to carry your selves thus towards me, there is some other way of dealing with an afflicted

afflicted friend, though faulty, then that which yon have yet hit on; therefore he goeth on to tell them, as what his case was, so how they should have handled the matter with him; *Know that God hath overthrown me, &c. ver.* 9. *Have pitie upon me, have pitie upon me, O my friends, for the hand of God hath touched me* (v. 21.) As if he had said; while the hand of God was overthrowing me, your hand should have been supporting me, and your hearts pitying me. So much for the opening of the whole Chapter, which lets in some light to the understanding of each particular.

Ver. 1, 2. *Then Job answered, and said; How long will ye vex my soule?*

How long? The question concludes against his friends, that they had vexed him already *too long*; it argues also, their perseverance in troubling him; so the word is frequently used in Scripture; *David* speaks much to this sence, *Psal.* 4. 2. *O yee sonnes of men, how long will ye love vanitie? how long will yee turne my glory into shame?* That is, how long will ye goe on dishonoring me; and in the 13 *Psalme*, we have this; *how long?* foure times repeated in two verses, while *David* complained of his affliction, *How long wilt thou forget me, O Lord? for ever,* (that's long indeed?) *How long wilt thou hide thy face from me? how long shall I take counsell in my soule? having sorrow in my heart daily? how long shall my enemies be exalted over me?* Here are foure times *how long*, to shew that *Davids* trouble had continued exceeding long.

How long will ye vex my soule. The word which we translate *to vex*, signifies an internall trouble, such as ariseth from the contempt and scorne that others put upon us; many know by experience (though grace sets them above it) how much their spirits are burdened when they are contemned? *They who are unduely honoured, have a weight in them; and they who are* (though undeservedly) *contemned, have a weight upon them.* The word signifies also simply to grieve, (*Lam.* 3. 32.) for it is applyed to the act of God; *The Lord will not cast off for ever, but though he cause grief, yet will he have compassion, according to the multitude of his mercies, for he doth not afflict willingly, nor grieve the children of men.* So the word is used againe (*Lament.* 1. 12.) *Was there ever sorrow*

דגה notat internam animi mœstitiam, illam præsertim quæ ex contemptu quodam, vel severiore adhuc imprecatione ve bo aut opere nascitur. Pined.

sorrow like to my sorrow, which is done to me in the day wherein the Lord hath afflicted me. The Vulgar reads, *In the day wherein the Lord hath gathered my grapes or fruits*; As if the Church had said, I was once like a fruitfull flourishing Vine, but now the Lord hath stript me of all my glory, and left me naked and bare; as a Vine after the grapes are gathered. So *Isa.* 51.21. *Zeph.* 3. 18. The afflictions of the Church and people of God in their saddest sorrowes, are expressed by this word;

Vindemiavit. Vulg.

How long will ye vex my soule?

Addendo animam meam, vis orationis augetur & penetrans gravitas; mœstitia intenditur. Bold.

The word *vex*, alone had signified the vexation of the soul but when he addes *soule*, it increaseth the signification of the word, to say, *you have vexed my soule*, is more then to say, *you vex me*, though that be the meaning of it; so that here's the deepest sorrow, that which toucheth not onely the flesh, and skin, but that which peirceth to the very soule; as 'tis said of *Mary*; *A sword shall passe thorow thy soul*, That is, thou shalt be deeply wounded.

In that he complaines, *How long will ye vex*; Observe

Bold.

First, *The length or continuance of an affliction is more grievous to us, then the weight and burthen of it.*

He doth not say, how much? or how great, but how long? *A light burthen carried far is heavy, what then is an heavy burthen carried farre? The length of the crosse grieves more, then the breadth or bulk of it.* The soules under the Altar cryed, (*Rev.* 6. 10.) *How long Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth:* So *David*, *Psal.* 120. 5, 6. *My soule hath long dwelt with them that hate peace.* He did not complaine that he had been amongst those that hated peace; but that he had dwelt long with them; he could not get free from that hatefull company. (*Dan.* 8. 13, 14.) The question is put concerning the affliction of the Church, (*how long?*) As if it would render her affliction shorter, but to know how long it should continue, especially to know that it should not continue long; *Then I heard one speaking, and another Saint said unto that certain Saint which spake; how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the hosts to be troden under foote?* As if he had said, might we but know when this desolation should end, it would be some comfort in the midst of that desolation; *And he said unto me, until two thousand and three hundred dayes, then shall the Sanctuary be cleansed*; Though this answer had much obscuritie in it, yet it had some comfort in it. To hear of a period of our troubles, though we can scarse picke out the time of that period, is some abatement of our troubles. It troubles us to stay long from the injoyment of good, but it troubles us much more while we are long, and know not how long we shall be under the indurance of evil. Many are readie to say in these troublesome times, if we could but see an end of our troubles, if we thought there would be an end of these warres, we could more chearfully beare the expence both of our bloud and treasure. When will there be an end? But what is all this length to the endlesse length of those troubles, which are the portion of impenitent sinners. What will they say, where good shall never be enjoyed, and evill for ever felt *How long?* will be the Cry in hell for ever? *how long* shall we indure? when will this end? no date, no period can be set to the *how long* of that misery. And this makes every moment of misery as miserable as the eternitie of it. And indeed, every moment of an eternall misery, hath an eternitie in it; As every moment of eternall mercies is like an eternity of mercy.

How long will ye vex my soule?

Secondly, Observe;

Those afflictions paine us most that reach our spirits.

The soule it selfe cannot be pained, it being a spirituall substance, hath nothing to doe with sencible passions, yet paine and trouble in their effects, griefe and sorrow, may quickly passe thorow the flesh to the spirit; There are some evills which doe not make so much as a skar in the flesh which make deepe wounds in the spirit. Christ sweat drops of bloud in the agony of his soule, before any hand touched his body; and some evills make deepe wounds in the flesh, which make not the least scratch upon the soule; yea, the soule may rejoyce, triumph, and glory, while the body is martyred and torne in pieces; but those afflictions which wound and vex the soule, are most grievous;

as

as those mercies are sweetest, which refresh the soule, & comfort our spirits; many enjoy mercies which comfort and refresh their bodies, but they know not what it meanes to have their soules comforted. Now as those comforts are most comfortable which comfort the soul, so those sorrowes are most sorrowfull which afflict the soul; O, saith afflicted *Job*, *Ye vex my soule*, were it but my flesh which the Devill wounded at the first, I could beare it; The *Sabeans* took *Job's* estate away, and Satan smote his body from the crowne of the head to the soale of his foot with botches and sores, but his friends gave sorer wounds, they vexed his soule by their unkindnesses, and we shall see his soule wounded farther by and by; now onely remember that soule wounds are the sorest wounds.

Thirdly, Compare this vexation of *Job's* soul with the intention of *Job's* friends in visiting him, as hath been toucht before upon some other passages of this booke; they did not plot upon him to vex him, nor had they a designe to trouble him, doubtles the men had upright hearts, and feared God; they came really to comfort him, and doe him good; yet all the pains they tooke with him was onely a paine to him, *his soule was vexed*. We may intend comfort to our friends, and yet onely trouble them; we cannot give our actions that effect which we designe them to; *Job* found it so in his friends. And he might say to them; you came to comfort me, if vexing a soule be comforting it, you have comforted me with full measure; But *call you this comforting an afflicted friend? is this the lifting of him up that is fallen?* Onely God can make our counsels and our persons comfortable to others; As for us we may speake words in the matter comfortable, as well as in our intendment, and yet no comfort come to those we have a minde to comfort. (*Isa.* 50. 4.) *Thou hast given me the tongue of the learned, that I may know how to speake a word in season to him that is weary*; To comfort is a gift of God, a spirituall gift, and as a power to comfort, so the present act is the speciall gift of God; a man may have the gift of applying the consolations of the Gospel, and yet not give comfort. God hath charged the use of all Gospel meanes upon us, both to save and comfort our soules, but he hath reserved the fruit and successe of both in his own power. We must at once shew our diligence about the meanes, and our dependance

Hoccine est mæstum consolari?

dependance upon God for the end. *How long will ye vex my soule.*

And breake me in pieces with words.

The word that we translate, *to breake in pieces*, notes a very vehement breaking, to break with extreame violence, to breake and bruise, as seeds or spices are bruised in a morter, to pound to dust, or pouder. The word is used for the breaking of the heart, with godly sorrow; Sorrow is a breaker, it breakes no bones, but it breakes the heart. Worldly sorrow breakes the heart to death; Godly sorrow, breakes the heart to life. (*Isa.* 53. 15.) *I dwell with those that are of an humble and contrite or broken spirit, to revive the spirit of the humble, and to revive the spirit of contrite ones.* The sorrowes of Jesus Christ are expresst by this word, (*Isa.* 53. 5. & 10.) *He was wounded for our transgressions, he was bruised for our iniquities*; and in the 10 verse, *Yet it pleased the Lord to bruise him he hath put him to grief.* Thus the spirit of *Job* was bruised and broken; But, what was the instrument of his breaking? was he broken with clubs and staves? No, but with hard words and severe rebukes.

רבא *verbum vehemens. Metaphora a contusione granorum in mortario.*

How long will ye breake me in pieces with words.

Job doth not title their words, he saith not, ye have broken me with hard, cruell, or bitter words, he saith finely, *ye have broken me in pieces with words*, leaving us to consider what words were fit for such a worke; soft and kinde words may melt the heart, but those are hard and harsh words which breake it.

Hence observe;

Unkinde and hard words, make deepe wounds, and breake the heart.

Words are full of power, both to wound and to heale, to breake and to binde up, to grieve and to comfort; As the word of God hath an Allmightie power to breake the heart, so the word of man hath a mighty power to doe it. Some are more troubled with what is said to them, then with any thing that is done to them: unfriendly and reproachfull speeches have laine heavier upon them, then the heaviest of other pressures. *David* had many hands against him, but he was most afflicted with the tongues which were against him; *As with a sword in my*

Nihil sic hominis affligit animum ut servus durus. Orig.

my bones, mine enemies reproached me while they say daily unto me, where is thy God, Psal. 42. 10. And as God workes upon the heart with two sorts of words; Sometimes with *soft words*, such are his promises; Sometimes with *hard words*, such are his threatnings. So also (in his proportion) doth man; man hath his soft words, and they are of two sorts; first friendly words; secondly, flattering words, both these insinuate and soake into the spirit of man; secondly, man hath his hard and bitter words, these vex and break the heart, and are written (as I may say) upon the broken pieces and splinters of it as with a pen of iron, and the point of a Diamond, there's no getting them out againe, till grace get them out, or holy patience weare them out. Cruell words are the heightning of cruell actions. (*Mat.* 5.10,11.) When Christ had said; *Blessed are they that are persecuted for righteousnesse sake*: it followes; *Blessed are ye when men revile you, and persecute you, and say all manner of evill against you falsly.* The blessing is promised not onely to those who suffer evill done to them, but to those who suffer evill spoken against them. Hard words are numbred among our hardest tryalls; The Apostle (*Heb.*10 32,33.) Exhorts the Saints to *call to remembrance the former days in which after they were illuminated* (that is, after they had received the light of the knowledge of Jesus Christ) *they indured a great fight of affliction*; they who receive the faith, must expect a fight; they might have been in the darknesse of unbelefe and ignorance long enough without a fight of affliction; but as soone as ever they were illuminated, the Prince of darknesse, stirr'd up a warre against them; What the warre was he tells us at the 33. ver. *Partly while ye were made a gazing-stock both by reproaches and afflictions; and partly while ye became companions of them that were so used.* He calls the bearing of reproaches, *a great fight of affliction.*

Hoc vocabulum ἀγὼν ingens certamen. Beza.

The word, which we render *great*, doth not signifie so much the greatnesse of any one, as the concurrance of many afflictions; as if he had said; Ye indured a multitude or manifold fights of affliction. He that indureth hard words, fights with a numerous Host; words come thicke, and like an Army renew the charge; He contends with many enemies at once, who is assaulted with reproaches. And he is a strong man, that is able to stand these assaults, or receive these charges,

ges, and not be broken. *Job* was a strong man both in faith and patience, yet he was broken, his peace was much broken, yea his spirit was broken, *ye have vexed my soul* (saith he) *and broken me in pieces with words.*

Job proceeds to shew us particularly what kinde of words his friends spake, they were unkinde words, and more

Plurimelia quasi cum multis hostibus confligat qui cum una contumelia dejungat. Pined.

Vers. 3. *These ten times ye have reproached me, ye are not ashamed to make your selves strange to me.*

Here is an armie of evill words; *These ten times, &c.* What? just ten times? did *Job* keepe tale, and scoare up the unkinde words of his friends? were his reproaches just ten. We use to say, *'Tis unfriendly to keepe account of kindnesses done to our friends,* but is more unsutable to the lawes of friendship, *to take an account of unkindnesses received from friends. The lesse we remember them the better is our memory.* Why then is *Job* so exact and particular in this unfriendly Arithmeticke? *These ten times ye have reproached me.*

Numerum denarium strictè accipit Cajetanus. Ipsas Jobi respensiones ei redundasse in confusionem asserens.

Some conceive that *Job* speakes to the very letter, that when he saith, *ten times*, he meanes *ten times*, and onely *ten times*, neither more nor lesse. Which number is made up thus; Five times his friends had spoken, and five times *Job* had spoken, here were ten speeches; He was reproach'd as well when himselfe spake, as when they spake; his own answers were reckoned to his dishonour by his friend, as he reckond their replyes; But I passe this.

Notæ multitudinis solent per hyperbolen usurpari; ita ut Decies *significet, ultra decem plurima quamvis res ipsa infra decem consistat.*

Further, we may make it out thus; that in each single answer made by his friends, there was a double reproach, or much reproach, therefore he reckoneth every one of them for two; We finde in Scripture, that the word *ten* is used in a kinde of Hyperbole; yea though the number of the thing done be under ten, or lesse then ten, yet it's said to be done ten times, onely to shew that it hath been done oftener then it should, or when it should not have been done at all. So some understand that speech of *Jacob* to his wives, (*Gen.* 31.7.) conplaining of the harsh dealing of *Laban*; *Your father hath changed my wages ten times.* 'Tis not probable (though some attempt to prove it) that *Laban* did actually change his wages so often, yea 'tis conceived that he changed his wages but twice, *ver.*8. yet *Jacob*

saw so much unkindnesse in that twofold change of his wages, that he saith; *He had changed his wages ten times.*

Further, *Ten times* may be taken indefinitly for many times. It is usuall among the Latines to expresse any unusuall greatnesse by the number *ten*, and so doth the Scripture too: (*Eccle.* 7.19.) *Wisedome strengtheneth more then ten mightie men which are in the Citie*; that is more then many, or then all the mightie men in the Citie; *Wisedome is better then the weapons of Warre.* The Law given about the keeping of the *Ammonite* out of the Congregation, is thus expressed (*Deut.*23.3.) *An Ammonite or Moabite, shall not enter into the Congregation of the Lord, even to their tenth generation; shall they not enter into the Congregation of the Lord for ever.* The tenth generation is not to be taken terminatively to their exclusion from the Congregation, as if at or after the tenth generation, they might enter in, but the tenth generation is named to shew that they should not be received in for many generations, yea that they should not at all be received in; for so the latter branch explaines it, *They shall not be received to the tenth generation to the Congregation of the Lord, no not for ever*

Againe, To shew the greatnesse of the famine that God would bring upon his owne people for their great sinnes, 'tis said, (*Levit.* 26.26.) *When I have broken the staffe of your bread, ten women shall bake your bread in one Oven*; As if he should say, when Corne is plentifull, two or three women fill an Oven, but *when I have broken your staffe of bread*, then (such shall be the scarcity of Corne, that) ten women, that is, many women may put your bread into one Oven, and not fill it, neither shall ye be filled, as the next words assure us; *They shall deliver you your bread againe by weight, and ye shall eate and not be satisfied.* So the word is used (*Numb.*14.22.) where the Lord complaines, *Ye have tempted me now these ten times.* Thus when *Nehemiah* would shew how uncessant the enemies were in bringing sad reports to terrifie them, he saith, (*Chap.*4.12.) *Ten times ye have said from all places, they will be upon you*; that is yee have often said we should be surprized and cut off by such a time. Once more, (*Zach.*8.23.) the glory of the *Jewes* in the latter dayes is thus described; *It shall come to passe, that ten men shall take hold (out of all Languages of the Nations) on the skirt of him that is a Jew,*

Ea latini Decumana vocarunt quæ excellentissima & amplissima in suo quæque genere sint. Hinc Decumanus fluctus. Decumana Ova.

Jew, saying we will goe with you, for we have heard that God is with you. Ten men, that is, many men, even multitudes of men shall desire favour and friendship with the *Jewes*, *We will goe with you, we will be on your side, for we have heard that God is with you:* Note by the way, *'Tis good being with those, with whom God is, as 'tis best of all to be with God. All men* ought, *ten men* (saith that text) shall desire to goe with the *Jewes* when God apeares among them. *Rev.*2.10. *Ye shall have tribulation for ten dayes*; that is, for many dayes, or for a long time. So here, *These ten times have ye reproached me*, that is ye have reproached me very often, I know not how often; he puts it in such a number, as may note any number, yea that which is onely not innumerable; who is able to number the reproaches ye have put on me? The number *ten*, seemes to goe burdened with innumerabilitie, because it brings forth the greatest numbers; When, in numbring, unities arise to the number ten, we can goe no further, but by resuming unities, and adding them to ten. So that, ten being the greatest simple number, and all compound numbers being renewed at ten; the number ten, stands as the chiefe, and containes the greatest numbers. *Ye have reproached me ten times.*

Hic numerus videtur infinitate gravidus, eò quòd omnes numeros quantumcunq; maximos gignit. Bold.

Denarius numerus ut qui numerandi finis sit videtur maximus: nam cum ad decem pervenitur, ulterius non itur, sed iterum, resumitur unitas & denario adjungitur. Semper ad usq; decem numero crescente venitur principium scalæ sumitur inde novis. Ovid. Fast.

Ye have reproached me.

The word signifies such a reproach, as not onely puts a man to shame, but makes him greatly ashamed. So the word is used, (*Ruth* 2.15.) *Let her glean among the sheaves, and reproach her not*; we put in the margent, *shame her not*, say not that she stealeth, for if a gleaner come into a field and gleane among sheaves, 'tis suspected that such a one stealeth. Therefore *Boaz* gave this as a speciall priviledge to *Ruth*, let her come among the sheaves, it shall be no stealing to her, reproach her not with it put her not to shame. Thus while *Job* saith, *Ye have reproached me*, the meaning is, ye have endeavoured to put me to shame, as if I were a wicked man, a theefe or a murtherer, and this (though once had been to often) ye have done *ten times*, or oftentimes.

We may consider these words; first, as they set forth the sin and unkindnesse, or rather the sinfull unkindnesse of *Job's* friends; Secondly, as they set forth the grace and patience of *Job*, or rather that speciall grace of patience.

First; As they set forth the sin of *Job's* friends in the frequent and often repeated unkinde carriages of that visitation, *These ten times, &c.*

Observe;

To fall often into the same sin, is a great aggravation of sin.

To reproach, or to doe evill once, is too oft, but to doe it often, *ten times*, how much evill is in that? One of the greatest burdens which we can put either upon our own sinnes, or upon the sinnes of others, is the number of them. An evill act single is heavie, what then are many bundled up together? As it is one of the greatest brightnings of the mercies of God, that he is pleased to doe us good often who have not deserved that he should doe us good once, that we should have as many and manifold mercies, so those mercies daily renewed upon us, and sent in fresh every morning; so that which blackneth sinfull actings against God or man, is the frequency of them, that they are renewed every day, or often in a day. (*Luk.* 17.4.) *If thy brother trespasse against thee seaven times in a day, and seaven times in a day turne again to thee, saying, I repent, thou shalt forgive him*; Christ puts it upon the number, *If thy brother trespasse seaven times in a day*, it is no great matter to forgive a brother, who offends once a day, or who offends us but seldome, but if he offend seaven times in a day, here is the greatnesse of his sinne in trespassing, and the great tryall of our charitie and patience in bearing and forgiving. *Peter* put this Question, (*Mat.* 18. 21,22.) *Lord, how oft shall my brother sin against me, and I forgive him, till seaven times?* As if he had sayd, a sin so often repeated is very great, and will put me to the exercise of all the love I have in my heart to forgive it. And though he thought this a very hard taske for his grace to goe thorough with, to forgive to seaven times, yet he hath a harder taske set him in the reply which Christ makes (*ver.* 22.) *Jesus saith unto him, I say not unto thee untill seaven times, but untill seventy times seven. Peters seven* is multiplyed to *seventy seven*, in which as we learne that the multiplication of sin is one of the greatest aggravations of it, so likewise is the multiplication of forgivenesse; He that multiplies to sin, sins abundantly, and he that multiplyes to pardon, doth (as God *Isa.* 55.7.) pardon abundantly.

Secondly,

Secondly, If we consider the state of the men whom *Job* charged to have reproached him *ten times*, they were good men.

Hence observe;

That a good man may fall often into the same errour.

He that is upright may doe amisse againe and againe, he may *ten times* wrongfully *reproach* man, and as often act disobediently towards God; it is no great matter to heare vile wretches speake evill and doe evill an hundred times. They must needs doe much evill, and doe evill often, who being themselves evill, cannot but doe evill, or doe evilly whatsoever they are doing. But 'tis very sad (though very possible,) when we see those who are good, yet doe evill, especially when we see them doe it often. It should keepe the best humble, that still (by reason of their in-dwelling corruption) they are subject to fall into sin, and it should keepe them watchfull that they fall not.

Thirdly Observe;

Reproaches make breaches.

He said before, *you breake me with your words*, now he shewes plainly what those words were, reproachfull words; reproaches make outward breaches between friends, but he that is reproached, findes a breach within. Sorrow breakes him, and shame breakes him. That which causeth shame hath sorrow in it; When *Paul* wrote sharply to the *Corinthians*, he saith, *I write not these things to shame you, but as beloved children to warne you*: We rebuke offenders, that we may make them ashamed, but not to shame them; but reproaches are cast upon others, to shame them, not to make them ashamed. Among all the tryalls which Jesus Christ underwent to breake and bruise him, reproach was one of the greatest. (*Psal.* 22.6.) *I am a worm and no man, a reproach of men, despised of the people*; Christ was not onely reproached among men, but a reproach of men, he was as it were reproach it selfe. The Prophet (*Isa.* 50.6,7.) foreshewed the wonderfull tryall of his patience, in bearing shame; *I gave my back to the smiters, and my cheekes to them that plucked off the hair, I hid not my face from shame and spitting, for the Lord will helpe me, therefore shall I not be confounded; therefore have I set my face*

face like a flint, and I know that I shall not be ashamed; They did what they could to make Christ ashamed, they reproached and reviled him yea they condemned him as a wicked man, therefore it followes in the 8 verse; *He is neere that justifieth me, who will contend with me? let us stand together, who is mine adversarie? Let him come neare to me.* As if he had said, I am not afraid, eyther of his tongue, or of his hand, of what he can say, nor of what he can doe.

Fourthly, Observe;

It is usuall for them to be much reproached amongst men, who are most precious with God.

None receive more contempt on earth, then they whose names are written in heaven; God hath reserved abundant honour for his people in the next life, but he often gives them up to reproach in this. The men of the world cannot but despise those who are in esteeme with God; for as 'tis in things, so in persons; *The things which are highly esteemed among men, are abomination to God*; and the things that are highly esteemed by God, are an abomination among men; so those persons who are highly prized with God, are an abomination with men; Should the worth of Saints be taken by the rate-booke of the world, how vile were their price? to how low and poore a market would many precious soules come? The Apostle concludes concerning the *old Saints* and *Worthies*; among the *Jewes* (*Heb.*11.38,) that *the world was not worthy of them*, yet they were adjudged unworthy to live, or have a roome in the world.

'Tis sad when good men, who are precious, yea who rule with God, are reproached and reviled by the world; but it is most sad when one good man reproaches another; 'Tis a griefe to heare those who are vile, revile, and throw dirt in their faces, whose faces shine through that beauty and comelinesse of grace which God hath put upon them; but to see one Saint throw dirt in the face of another; to bespatter and bemire the credit of another by pen, or presse, by words or gestures, this is a grief indeed, this is a lamentation, and ought to be for a lamentation among all the people of God, as it is (and will be while it is so) a rejoycing to the world that lyes in wickednesse. But though now

now some of the Saints may say (with *Job*) to their bretheren in the same faith, *These ten times have ye reproached us*, yet we have a promise that a time is coming when they shall not so much as once in one thought reproach one another; *Ephraim shall not envie Judah, and Judah shall not vex Ephraim any more*, (Isa.11.13.)

Lastly, as these words referre to the grace and patience of *Job*. Observe;

'Tis perfect patience when we can indure reproaches, especially many foul reproaches.

It is a worke of patience to indure but one reproach, but when we indure many reproaches then patience hath a perfect worke; as it shewes the miserable perfection of a man in sin, to persevere in sinning, or as it argues the perfect hardnesse of a mans heart in sin, to sin after he hath been ten times or many times reproved; so it shews the perfection of a man in patience, to continue patient after he hath been *ten times reproached*. This answers that rule of suffering given by Christ, (*Matth.*5.39.) *I say unto you that ye resist not evill: but whosoever shall smite thee on thy right cheeke, turne to him the other also*; That is when ye have received one wrong, be ye not meditating how to revenge that but be ye preparing how to receive a second. *Though Grace doth not bid us invite injuries, yet it teaches us to bid them welcome. These ten times have ye reproached me.*

And are not ashamed, that ye make your selves strange to me.

The word that signifies to *be ashamed*, here, is of a milder and gender signification, then that we had before, for reproach or shame. As if he had said, ye have reproached me, as if ye intended not onely to make me ashamed, but to confound me with shame; but you who have reproached me are not ashamed at all, you have not the least tincture of a blush appearing in your faces, though you have gone about to fill my face with shame, and my heart with sorrow.

Verbū aliquanto lenius quam superius; q.d. cum vestrum me opprobrijs vehementer pudefaciatis, vos negligenter erubescitis. Pined.

Further, The word signifies such shame or blushing as causeth a stop in the worke or enterprise which we have in hand. *Many would goe on in doing good, and not a few in doing evill, were they not ashamed out of their purposes.* How holy in outward profession and per-

Verbum hoc significare videtur illum pudorem, quo quis deterretur ab aliquo opere faciendo. Pined.

performances would some be were it not that they feare shame, this stops them in their course, and turnes them out of the way. Hence that severe threat (*Mar.* 8. 38.) *Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinfull Generation, of him also shall the Son of man be ashamed, &c.* Christ our Lord foresaw that as many would take up the profession of the Gospel for their credit, so many would withdraw from it for feare of shame. Now as many turn from keeping the holy commandement for shame, so many are kept from breaking the holy commandement only for shame. How unholy, how vile would they be, were they not ashamed that it should be knowne that they are so? Thus shame is the checke of sinne. But saith *Job* to his friends, *Ye are not ashamed*, there is not so much as any shame upon you, causing you to blush at what you are doing, or to desist from doing yet more. *Ye are not ashamed.*

That ye make your selves strange to me.

הִתְכַּרְן *Multas patitur interpretationes.*

The word which we render *to make strange*, is found onely here in this sence all the Bible over, yet it undergoes (according to the various apprehensions of the learned in the Original Language) much varietie both of translation and of interpretation, yet none of them hurt the sence of the Text, and may all stand with the truth of that which is here asserted.

Quòd apparentis mihi. i. e. apertè aversamini.

First, Some render it thus; *Yee are not ashamed that you shew your selves openly against me*; q.d. are ye so bold and confident, as to speake evill of me in my owne hearing? it were much for you to vent such words behinde my back, but are ye not ashamed to speake thus to my face?

Quòd obstupefactis mihi תכר *Arabicè significat stupere.* Rab. Jona. *Significat etiam Arabicè subsannare. Multa sunt Arabica in hoc libro.* Merc.

Secondly, Others give it thus; You are not ashamed to stand wondering and gazing at me, as if I were some strange Monster never seene before: As some men are wondred at for their noble actings, so are others for their extreame sufferings.

Thirdly, The word in the Arabicke (with which the language of this booke of *Job* often mingles) signifies to scorne or deride; in answer to which our Text is read, *Are not ye ashamed to jeere and jest at me in my miserie*, He hath expressly charged his friends with mocking, more then once before, and 'tis not improbable, that he doth touch it here againe. Wee cannot but

but speake much and often of that, which grieves us much.

Obfirmatis cultum in me. R. b. Jos. Kimchi *Indurati estis mihi.* Mont.

Fourthly, One of the Rabbins speakes *Job's* meaning thus; *Ye are not ashamed to harden your faces against me*; He that hath no compassion towards man, hardens his face as well as he that hath no repentance towards God. He that harders his face against a man, hath also hardned his heart; The shew of the countenance testifies the frame of the Spirit. A man doth not (usually or naturally) looke or speake hardly till he thinks hardly. Thus *Montanus* translates; *Ye are indurate against me*; and so Mr. *Broughton*; *But you harden your selves against me, yee take no pity of me.*

Opprimitis me. Vulg.

A fifth reads; *Ye oppresse me*; the Seventy, *Ye load me, ye lie hard on me*, or; *ye are not ashamed to lay your whole waight upon me.*

Irruitis & premitis incumbitis mihi. Sept.

Once more, others deriving the word from a roote which hath three significations; apply them all three to this place.

כרה

Significat.
1 *Fodere.*
2 *Instruere convivium.*
3 *Emere vel cauponari.*

First *To digge*, making the sence thus; *Ye are not ashamed to dig me*; that is to pierce, and wound me; So the sufferings of Christ upon the Crosse are prophetically described (*Psal.* 22. 16.) *They pierced (or they digged) my hands and my feete.*

Secondly, *To make a feast or banquet.* So 'tis used (2 *Kings* 6. 23. *Jeh* 40 3) and then the sence appeares thus; *Ye are not ashamed to feast upon me*; That is, to make your selves merry with my sorrow, to feed upon my troubles. What he speakes at the twenty-second verse of this Chapter, hath some correspondence with this reading; *Ye are not satisfied with his flesh*; As if he had said, The sorrowes of my flesh, or my outward sufferings are not enough to content and fill you, and therefore you cease not to fill my soule with sorrow.

Cauponari aliquem est abuti alio ad suam gratiam voluptatem vel commodum. Cec.

Thirdly, The word signifies to *buy*, *to barter*, *to bargaine and sell for gaine*: and then, this is the scope of this proofe; *Ye are not ashamed to make merchandize of me*; That is you deale with me, as with a man whom you might use at pleasure, as if I were to be bought and sould at any rate, as if I were so contemptible, and of so cheape a credit, that I were fit onely to serve turnes or an object for every one to play upon. We say of a man that is abused, or wronged, either thorough treachery or revenge, eyther to make sport or profit for others; *This man is bought and sould*; every one makes his advantage, and takes his penniworths out of him.

All these translations yeeld a sence surable to the scope of this Scripture, yet I conceive, ours is more proper then any of them all, and is approved by many learned interpreters as the best. *Ye are not ashamed to make your selves strange to me.* As if he had said, *Ye are my friends, and kindred, I have been long acquainted with you, yet now ye stand off, and keepe your distance, as if I and you were strangers, and had never knowne or heard of one another untill this day, or as if you were much my superiors, and so 'twere too much condiscention in you to be familiar with me.* So the word is used (*Gen.*42.7.) *Joseph* knew his bretheren when they came to *Egypt* for bread *but he made himselfe strange*, he dissembled his knowledge, or forced himselfe to a nescience of them, he would not be knowne that he knew them, he made himselfe strange to them, as if he had been some other man. *Joseph* had abundance of kindnes in his heart toward his bretheren, and therefore did (with State-Art) but feine a strangenes; *Job* feared his friends had no kindnes at all in their hearts towards him, but were as reall in their strangenes as if they had been very strangers. *Ye are not ashamed to make your selves strange to me.*

inter omnia quæ interpretes in hanc vocem afferunt, hic accommodatissimum puto id הכר נכר *i.e. ignotum, sc. existimatum se gesserit.* Merc.

Alios vos mihi exhibitis. Vatabl.

Observe hence; first,

It adds to the sinfullnesse of the evill we doe, not beashamed that we have done it.

It is good to be ashamed when we have done evill, shame is a good affect of a bad cause; shame is the fruit of sinne: till there was sin in the world, there was no shame in the world; and sin will make them ashamed for ever, who sin now and are not ashamed. They who have not the shame of repentance, shall have the shame of punishment. As the people of God have this promise, that they shall never be ashamed by the disappointment of their hopes, so they have this promise also, that they shall be ashamed repenting of their sinnes. *And indeed to confesse or bewayle sin and not to be ashamed of it, is not repentance but impudence.* It is one of the greatest designes of Satan at present to seperate sin and shame, to make men at once bould and wicked. And hee so farre prevailes with some, that they are so farre from looking upon sin as their shame, that they count it a kinde of honour, and as the Apostle gives the character of such brazenfaces, with teares in his eyes, (*Phil.*3.19.) *They glory in their shame*; that is, what they

they looke upon as their glory, is indeed their shame. The Prophet also speakes of these, (*Isa.*3.9) *The shew of their countenance witnesseth against them, they declare their sin as Sodom, they hide it not*: How did *Sodom* declare her sin, *Sodom* did not declare her sin as *Ninevie, repenting in dust and ashes*; *Sodom* did not declare her sin as they that are truely humbled before the Lord declare theirs, who to use the Prophets language (*Isa.*43.26.) *Declare that they may be justified*, but *Sodom* declared her sin impudently, she cared not who saw it, or who knew it; How sad is it when *Jerusalem* patternes her selfe by *Sodom*? *Jeremie* complaines of this (*Chap.*6.15.) *Were they ashamed when they had committed abomination? nay they were not at all ashamed, neither could they blush*, they who harden themselves because they would not blush, shall at last be so hardened that they cannot blush. Shame is the leading act unto repentance, they that are ashamed of their sinne, are in a good way to turne from it. And hence shame is put sometimes for repentance; *What fruit have yee in those things whereof ye are now ashamed*, (Rom.6.21) That is, whereof ye now repent, and from which yee are converted. The repentance of *Ephrahim* is so described (*Jer.* 31.19.) *Surely after I was turned I repented, and after that I was instructed, I smote upon my thigh, I was ashamed yea even confounded, &c.* 'Tis best to do such things of which we need not be ashamed, but they that have done evill shall doe well, to be asham'd. *Job* supposing his friends had don ill in making themselves strange to him, charges this upon them as an aggravation of it, *Ye are not asham'd to make your selves strange to me.*

Secondly, From the matter about which they ought to have been asham'd, their strangenes to him; *Ye are not asham'd that ye make your selves strange to me.*

Observe;

To be strange to friends, specially to godly friends, is an act that we ought to be asham'd of.

It is a shamefull thing to be asham'd of friends, especially of godly friends, This shame might justly fall upon many at this day; what strangenesse is there between friends, and godly friends? such as heretofore lay in one anothers bosome, are growne so strange, that they cannot stay with content in one

anothers fight, they will scarce looke upon one another, who not long since (at least in profession) dearely loved one another. They who met purposely to speake one to another, will scarce speake to one another when they meete accidentally. Yea, they who should be ready to dye for one another, can hardly live by one another. When shall we be ashamed of this strangenes? When will the love of many which hath waxen cold gather heate againe? 'Tis *Englands* sin at this day, *Strangenesse among the Saints*; they who professe themselves to be all acquainted with and friends to Jesus Christ, are unfriendly and unacquainted among themselves. They who are neere to God, behold each other afar off. Were it not monstrous, if one member of the body should withdraw offices of love from another member, or should be as a stranger to it. These unnaturall distances among the members of the same mysticall body, are too open either to be hid or denyed. Is it not a reproach to Christianitie, that they who indeed are members of the same Christ, should act as if they were not members of the same world. To how many thousands of Saints may we say, as *Job* here, *Are ye not asham'd to make your selves strange one to another*; and consider this further, if strangenesse, if a meer withdrawing of converse be so uncomely that Christians ought to be asham'd of it, what then is that which is the roote of it, alienation of affections. If Christians have cause to blush when they are not free and open-hearted one to another, how ought they to be confounded who are guilty of heart-burnings and bitternesse of spirit one against another. If we ought to be ashamed that we are not kind to one another, that we are not ready to doe one another good how should we be *asham'd to be cruel to, or to devise evill one against another*? strangenes is not the doing of evil, but a suspention from doing good, or from shewing wonted respects. Now if it be a shame not to do good, how should we be asham'd of doing evill to our bretheren?

Thirdly, We may consider *Job* not onely as a friend, and as a godly friend, but also as an afflicted friend, as a man almost overwhelmed with sorrow.

Then observe;

It is a shamefull thing not to owne a good man when he is in a low or in the lowest condition.

Job knew the time when enow would own him, when enow would visit him, and were ambitious of his friendship; but being upon the dunghill, few would come at him, and none cared for his soule. Strangers desire the favour of those who are in prosperitie, and neerest friends will shew themselves strange to those that are in adversitie; but it is not their shame to doe so? *Paul* speakes it to the high commendation of *Onesiphorus*, (*2 Tim.* 1. 16.) *He oft refreshed me, and was not ashamed of my chaine*: Many are as much ashamed to look upon a godly friend in chaines, as they are afraid to weare a chaine for godlinesse. No man was ever more proud of his owne golden chaine, then some are ashamed of the iron chaine of others. When Jesus Christ was apprehended and under his sufferings, this temptation went high even upon his owne Disciples and servants, whom he had often forewarned of sufferings, and enstructed how to suffer, (*Matth.* 26. 56, 58.) *Then all the Disciples forsooke him and fled.* They who before forsooke all and followed him, now forsooke him and fled; Neither was this the act of some one or two, but of all the Disciples. *Then all the Disciples forsooke him.* And though *Peter* followed him, yet his following was as bad as a forsaking, *for he followed him afarre off*, (v. 58.) And when he was come neere into the house, he did worse then forsake him, he denied him and forswore him. *Peter* made himselfe so strange to Christ, that he professed strongly, yea with an oath, *I know not the man*; as if he had said, *if you will not take my word, I will sweare I know him not*; O what a distemper of spirit did feare bring him to? how was his spirit overwrought with worldly shame, when he wrought all these sinfull coverings that he might appeare a stranger to Jesus Christ? *O Peter wast thou not ashamed to shew thy selfe strange to Jesus Christ when he was afflicted, who was therfore afflicted to make us who were strangers, and a far off from God, neere unto him and his friends? It is no easie thing to be acquainted with the crosse of others, how hard will it be to be acquainted with our own crosse?* If men be strange to their friends when they are afflicted, O how strange will they be to their owne afflictions? When there is no suitableness in our spirits to suffering and affliction: we cannot suite with those that suffer and are afflicted? The man in the Gospel (*Luk.* 10. 30.) travelling from *Jericho* to *Jerusalem*, *fell among theeves which stripped*

stripped him of his rayment, and wounded him, and departed, leaving him halfe dead; then cometh a Levite and a Priest, and what do they? doe they owne the man? no, they goe on the other side, as if the man had been sick of the plague, and they durst not come neere him for feare of infection; they saw him in that lamentable pickle, and passed by, they would not doe the office of a neighbour (that's the intent of the Parable, to shew who is a mans neighbour) if the man had been mounted on his horse riding gallantly on the way, possibly the Priest and the Levite would have joyn'd with him, and have said, Sir, whether travaile you? they would have fallen inno discourse with him, as a man of their owne Tribe, and have gone to the same Inne with him, but seeing him lie wounded, and groveling upon the high way in his bloud, they made themselves strange to him, *As men naturally shunne their owne afflictions, so those that are in affliction*; 'Tis against the light and common principles of nature to doe so, yet naturally men doe so. And because 'tis against the light of nature to doe so, therefore 'tis a shame to doe so. And if it be against the light of nature, and the principles of morralitie, how much more is it against the light of grace, and the principles of Religion, when this strangenesse is shewed to those who have grace and are indeed religious? 'Tis a Gospel duty to doe good to all, but especially to the houshold of faith; They breake all the bands and tyes of love, who refuse to doe them good that have received and expresse the tokens of divine love, or are strangers in affection to them, who are of the houshold of faith. Every godly man may say to his uncharitable bretheren, as *Job* did here to his friends; *Are yee not ashamed to make your selves strange to me?* Thus *Job* hath reproved his friends undeserved severity, and he reproves them yet further in the next words upon supposition, that he had deserved it.

JOB.

JOB. Chap. 19. Vers. 4, 5, 6.

And be it indeed that I have erred, mine error remaineth with my selfe.
If indeed you will magnifie your selves against me, and plead against me my reproach.
Know now that God hath overthrowne me, and hath compassed me with his net.

IN the fourth and fifth verses of this Context, *Job* proceeds to reprove his friends severity towards him, by way of grant or supposition, He reproves them, not onely, because they deaft thus with him who was innocent; but he supposes or grants (though he yeelds it not) that himselfe had been an offender, or had erred, and yet shewes that their proceeding with him was justly offensive and erroneous.

Ver. 4. *And be it indeed that I have erred, &c.*

He useth a figure in Rhetorick called *concession*, when the Respondent is willing to grant more then the Opponent can prove, and gives that which is disadvantageous to his cause, upon confidence of the righteousnesse of his cause, or when he yeeldeth as much as his adversarie desireth, and yet maintaine what himselfe desireth. *Be it indeed that I have erred.* As if he had sayd, *I have often professed (and still doe) mine owne innocency, but because I see you are very greedy to charge me with, and convince me of an errour, I will be silent in that poynt, and suppose, what you cannot prove, but case it be so, that I have erred, yet you have erred more in your carriage towards me: my errour doth not justifie you in what you have spoken and done to me; Though I by sin have provoked God to anger, will that beare you out in your anger against me? must you needs smite me with your tongues, because he hath smitten me with his hand? will you adde misery to him that is in misery?*

Cōcessio est cum aliquid etiam iniquum videmus causæ fiducia pati Quint. *Professus sum integritatē meam, sed ut illam taceam, & confiteat me errando provocasse Iram dei an continuo dignum est vobis ut miserias accumuletis misero.* Pined.

Be it that I have erred.

שגה *importat deficere vel errare per ignorantiam.* Ers ignorant. *Vulg.*

Some render, *Be it that I am ignorant*, or have been ignorant So the Vulgar.

The

The word in the Hebrew signifies two things.

First, To be ignorant.

Secondly, To be in an errour, or to fall into errour through ignorance. (*Psal.* 19.12.) *Who knoweth the errours* (or ignorances) *of his life?*

The force of this word was opened (*Chap.* 6.24.) Therefore I shall not here stay upon it

Be it that I have erred.

We may take it three wayes

First, Be it that I have erred in judgement, and thinke amisse.

Secondly, Be it that I have erred in word, and have spoken amisse.

Thirdly, Be it that I have erred in action, and have done amisse. Lay the supposition thus large ; be it that I have erred in opinion, in speech and practise, yet what have you gained, or how can ye be excused?

We may consider this clause first in it selfe, and then in relation to this dispute.

Be it that I have erred.

In as much as the same word signifies both ignorance, and errour, it may suggest this note to us.

Ignorance and errour are very neer a kinne, yea, ignorance is the cause or mother of most errours.

Ignorantiæ duæ pessimæ filiæ falsitas & dubietas. August. l. 22. de Civ. dei. cap. 22.

Ignorance is the mother of two very uncomely daughters, as one of the Ancients long since observed. The first daughter of Ignorance is named *Dubiety* or *doubtfulnesse*, which is a constant wavering in opinion. A knowing man hath a setled judgement, but an ignorant man (though he may be stubborne and wilfull, yet he) cannot be fixt or steady. The second daughter of ignorance is named *Falsitie* or *errour*, which alwayes settles us (if ever it be setled) in that which is unsound. It may be hard to convince a knowing man of his errour, but he that knowes no reason, will not be convinced by reason. Errour strictly taken, proceeds ever from ignorance ; for he that maintaines eyther an opinion or a practise against the light of his knowledge, is more then in an errour, 'tis obstinacy in him as it

it referres to practise, 'tis heresie in him, as it referres to opinion.

Secondly, *Job* supposed that which might very well be ; while he said ; *Be it that I have erred* ; he did not suppose an impossibility.

Hence observe,

It is common to man, to the best of men, to godly men, to be in an errour.

A godly man should not suppose himselfe an heretick ; who as he usually erres against light, so he alwayes delights in his errour ; but he may suppose himselfe erring for want of light. They who in this life have most light in them, have also much darkenesse in them ; and we are apter to follow the darknesse of our owne spirits, then the light of Gods Spirit. He that thinkes he cannot erre, reckons himself for more then a man. And while we confesse that either we have erred, or may erre, we doe but confesse that we are men. Yea, as he that saith, *He hath not sinned, so he that saith, he hath not erred, hath no truth in him.* A deniall that we have erred, is the Grand error ; and there are none so stiffe in that deniall, as they who are most erroneous. While there remaines any corruption in the will, the understanding cannot be wholly free from corruption. While sin hath any part in us, it may act it selfe in every part. Though some (possibly) doe not erre, yet 'tis too much for any man to say so of himselfe, no man is exempt from a possibilitie of erring. Till we arive at perfect purity, we shall not arrive at infallibilitie. Thirdly, Note,

Concessions are sometimes the strongest refutation.

We may unanswerably convince others of an error, by supposing that we have erred.

Lastly, Take this briefe note also.

It may be our wisedome to give another leave or scope to say, that we have erred, when we have not : but it is our sin to charge our selves positively with error, when we have not erred.

It is one thing to let it be supposed that we have erred when we have not, and another thing to say we have erred when we have

have not. No man hath liberty to charge himselfe falsely, to take that sin or that error upon his owne account, whereof he is not guilty. Yea, we ought to be more carefull that we beare not false witnesse against our selves, then against another. Every man (next to God) owes most duty and respect to himselfe. And as we must not suffer the glory of God, or the credit of our bretheren to be diminished, so neither must we suffer our owne. We may let others worke upon a supposition of that which is not, but we must not make positions eyther concerning our selves or others of that which is not. We may speake it Rhetorically, but we must not speak it Logically, that we have erred when we have not. Thus *Job* speakes; *Be it indeed that I have erred.*

Mine error remaineth with my selfe.

This sounds like an aggravation of *Job's* sinfulnesse; If he had sayd, *Be it that I have erred*, yet I am now willing to renounce, and depart from my errour, or suppose I have erred, I will now disclaime and recent mine errour; this had sounded well. But to say, *Be it that I have erred, mine errour remaineth with my selfe*, seemes to imply a love to errour, an hugging, and embracing of it. We say, *It is incident to man to erre, but to persevere in errour, or willingly to let errour remaine upon us, is diabolicall and wicked.* How is it then that *Job* sayth, *Mine errour remaineth with my selfe?*

Humanum est errare in errore perseverare est diabolicum.

The word that we translate *remaine* signifies, *to dwel, to tarrie, to rest, to take up a nights lodging.* All which expressions seeme to meet in this, that he was willing his errour should not be transcient but permanent; not as a passing stranger, but as a welcome friend. We have the word (*Jerem.* 4. 14.) where the Prophet chargeth this upon *Jerusalem. O Jerusalem wash thine heart from wickednesse, that thou maiest be save: How long shall thy vaine thoughts lodge (or rest) with thee?* The best have vaine thoughts, passing through them; vaine thoughts will come and knock at the doore for entertainment, but to open the doore and receive them, to like and lodge them, this argues a heart not washed from wickednesse. But did *Job's* errour thus remaine and lodge with him?

Mecum morabitur, dormiet manebit, pernoctabit, habitabit, hac omnia significat verbũ לון

There

There are three or foure Interpretations in answer to this.

First, Thus; *Mine errour remaineth with my selfe.* If I have erred, mine errour will not hurt you, it hurts no bodie but my selfe: what need you be so angry with me for mine errour? you shall not answer for it, you shall not suffer for what I have done amisse: so divers give the sence. But this according to ordinary understanding is very unbecoming a gracious spirit. As *Job* tells his wife (*Chap.* 2.) when shee advised him to curse God, and die, *Thou speakest like one of the foolish women.* So, according to vulgar sence, it might be sayd, that *Job* in speaking thus, *spake as a foolish man*, who when he is told of his faults, aith; *What is that to you; my faults shall not damage you.* Thus wasters and rioters mis-pending their estates, being told of it, or reproved for it, answer, why doe you meddle with us, you shall not smart for what we doe? Such is the language of foolish and vaine men, who have neither honesty to doe well, nor can be ashamed when they doe ill. Such answers speake a man who hath neither any love to holinesse, nor abhorrence of wickednesse; For as it argues a sinfull frame of heart to let another lie in sinne, or to say, what is it to me that my brother sinneth, he may looke to himselfe; *Am I my brothers keeper?* So when a man sayeth, why doe you trouble your selfe about my sinne? What is that to you? let me alone, take you no care of me; *Mine errour remaineth with my selfe.*

In me, sit iste error illusq; punitio, quid ad vos? nihil vos læsi.

Talis responsio est illius, qui neq; pudoris habeat ullum nec virtutis fœdium. Sanct.

Yet some who maintaine this explication, make a favourable construction of it. As if he had sayd thus; To beare the worst that my errour can bring upon me, is not so bad as your severe dealing with me; your reproaches and censures grieve me more, then all my afflictions; 'tis more troublesome to heare what you say to me, then to feele what God doth to me. All the evill which I suffer from his hand, is not so heavy as your tongue, his blowes are not so bitter and smarting as your words. But I passe that.

Sinete me luere pœnas erroris mei ego sum qui ob eum punior, non vos quid ad vos? hoc dicit illorum asperitatem taxans, ut levius sibi putet mala quæ patitur preferre, quam eorum contumelia audire. Merc.

Secondly, One of the Rabbins interprets it in the future, thus; *Be it that I have erred, I am resolved to erre still, or my errour shall remaine with me.* As if he had said, That which you call an error, I am purposed to hold still. As *Paul* professed (*Act.* 24. 14)

Non propter vos ab opinione mea discedam quam vos errorem appellatis. Rab. Sec.

After

After the way which they call heresie, so worship I the God of my Fathers. So *Job* spake here according to the tendency of this interpretation. *Job* was not resolved to sticke to an errour indeed, but (saith he.) if you call this an errour which I have maintained, I am resolved to maintaine it, I will not be driven from my opinion, because you have branded it for an errour. This where it hits right, is a just and vertuous pertinacy.

He that judgeth himselfe to be in the truth, should not leave it because others call it errour.

As we should not take up errour, because some (possibly wise and learned men) call it truth; so neither should we let goe or depart from that which is truth, because many (possibly wise and learned men too) call it errour. As we ought *to try all things, so to hold fast that which is good*, whosoever would pull it from us. The evidence which any way or opinion hath from the word of God, and the cleare light of our own consciences, may beare us our against any contrary evidence or contradiction of man. It becomes the people of God, to be meeke and yeelding, that *a little childe may leade them* (Isa.11.6.) in the right way, yet it becomes them as well to be stout and true to the truth, that the greatest men in the world should neither lead nor force them out of it.

Thirdly, The words are expounded as a redargution of his friends insufficiency in arguing with him, *Mine errour remaineth with me*; That is, you have not yet removed mine errour, nor convinced me that I am out of the way. All that you have said, doth not satisfie my conscience, nor give me any light to change my judgement. You have spoken much, but you have proved little; your reasons are more in number then weight; I finde not my selfe at all pressed with them, nor hath mine opinion received any dammage, much lesse a downfall by them. If I have erred, mine errour remaineth with me, safe and untoucht, for any thing you have hitherto done or said. *Job* spake this sence before (*Chap.6.25.*) *How forcible are right words, but what doth your arguing reprove?* This is a faire interpretation.

Hence note;

Many

Many are bitter against those whom they suppose to be in errour, when yet they have not proved to be in an errour.

Job's friends had reproached him ten times, but they had not answered him to purpose once. He had store of hard words from them, but few sound arguments. *It is an easier matter to be angry with errour, than to argue against it.* And the reason why many are so angry, is because they have so little reason. *Much passion, and little reason usually dwell together.* They will often be most earnest against an opinion, who have least to say against it.

Fourthly, The words are interpreted with reference to that which follows, (*ver.5.*) *If indeed you will magnifie your selves against me*; As if he had said, *Let it be granted, that I am in errour, and not onely so, but that mine errour remaineth*, that I persist in mine errour after all your counsels and admonitions; yet, ye ought not to magnifie your selves against me, or trample upon me. Though you cannot all this while gaine me, from mine errour, and make me sensible of my mistake, yet you may not (without just blame) thus reproach and throw dirt upon me.

Hence note;

He that cannot be convinced nor reclaimed from his errour, must not presently be insulted over and reproached.

Though *he that is an Heretick after the first and second admonition, is to be rejected* (Tit.3.10.) yet every one that is in an errour ought not. The Apostle gives an excellent Rule (*2 Tim.2.24, 25.*) *The servant of the Lord must not strive, but be gentle unto all men, in meeknesse instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.* I shall touch at this againe by and by.

Vers.5. *If indeed you will magnifie your selves against me, and plead against me my reproach.*

As this verse may be connected with the former in the sence last given, so with the following verse; *Know now that God hath overthrowne me, and hath compassed me with his net*; and then the meaning is this; Let it be granted that I am in an errour, if ye (upon that ground) *magnifie your selves against me, and plead against me my reproach, then know that God hath overthrowne me, and*

and he hath compassed me with his net. There's an answer for you; This may put you to silence, and stop your mouthes both from vilifying me, and overvaluing your selves. As if he had said; *The hand of God is upon me, why doe you lift up your heads against me? Doth it become you to greaten your selves, because God hath made me little? or to lighten your spirits against me, when God hath laid me low?*

If indeed you will magnifie your selves against me.

גדל ׳ הגדילו

In hiphil, Magnificavit, auxit, magnificè egit, magna locutus, gloriatus fuit. Shind.

The word which we translate *to magnifie*, referres both to words and works, signifying as to act highly, so to speake big, to boast and vaunt. We magnifie God, not by making him Great, but by making it appeare how great he is. But when man magnifies himselfe, either he would make himselfe appeare greater and better then he is, or he would make his fellow-brethren appeare lesse and worse then they are; (*Psal.* 35. 26.) *Let them be ashamed, and brought to confusion together that rejoyce at mine hurt: let them be clothed with shame and dishonor that magnifie themselves against me.* While *David* prayed that these selfe-magnifiers and admirers might be brought to shame; he plainly intimates both that they had taken more honour to themselves then was their due, and that they had taken that from him, which was his due. Thus he pleads with God against upon the same account (*Psal.* 38. 16.) *For I said, heare me, lest otherwise they should rejoyce over me; when my foot slippeth, they magnifie themselves against me.* As if he had said, Lord hold me up and establish my goings, for if I slip, mine enemies think they stand the faster, and if I fall, their pride riseth. Once more, he complaines of the insultations of his false friends in the day of his distresse. (*Psal.* 55. 12.) *It was not an enemy* (that is, an open enemy) *that reproached me, then I could have borne it; neither was it he that hated me* (that is, who professed hatred) *that magnified himselfe against me, then I would have hid my selfe from him.* While *David* professed or secret enemies magnified themselves, they ever lessened, and abased him.

Quando quidem vobis visum est erumnas meas Grandiloquentia tanta describere, &c. Bez. Ingrandescitis. Heb.

Thus here; *If indeed ye will magnifie your selves against me*, if ye will grow upon me, or (as we say) crow over me in words; if ye will flourish it in high language, and come with full mouth against me, then know, &c. Mr. *Broughton* referres it

it to their whole carriage, rendring it thus; *And truely ye doubtlesly over me.*

Hence observe, First,

Man is apt to magnifie himselfe over those that he supposeth fallen into errour, or whom he sees fallen into trouble.

Man is ready to thinke highly of himselfe, when he beholds another downe. We see this in that great case (about which the Apostle enlarges his discourse, *Rom.* 11) between the Jewes and Gentiles. The *Jewes* were fallen, they were as branches broken off. The Gentiles who were a wild Olive tree, *were grafted in among* (or *for*) *them*, ver. 17. The Apostle had a jealousie that this priviledge would swell the Gentiles into great thoughts of themselves, and into a contempt of the *Jewes*, and therefore he cautions them (ver. 18.) *Boast not against the branches*; that is against the branches that are broken off. For *if thou boast, thou bearest not the roote, but the roote thee?* But it may be objected against the Apostles way of arguing; why, what if thou did not boast, they should they then beare the roote, and not the roote them? surely whether they boasted or boasted not, they being branches, the root must beare them, and not they the roote. I answer, the Apostle doth not at all suppose that if they did not boast they should bear the roote, but uses this as an argument why they should not boast against the branches which were broken off, even because themselves, though grafted in, yet were but branches, and therefore they did not beare the roote, but the roote them. Now there is nothing more unseemly then to boast against that thing or person which beareth us up, or against that which receiveth no benefit from us, but we receive much from it. As the Apostle speakes in the close of the 17 verse; *Thou wilt not beare partakest of the roote and fatnesse of the Olive tree.* By the *Olive tree*, we are to understand the visible Church of God, (*Jer.* 11. 16.) *The Lord called thy name a greene Olive tree, faire and of goodly fruit.* The root of this *Olive tree* was *Abraham*, by vertue of the Church-covenant in Christ, which was made first by name, with him, who is hence also called the *Father of the faithfull*. Yet (in passage) take this caution, *Abraham* was not the roote of the *Olive tree* (the Church) by way of communication, as if either *Jewes* or Gentiles

Gentiles did receive any sap of spiritual life from him, as branches doe of a naturall life from the roote; for thus Jesus Christ alone is the roote of the Church, or of all beleevers; but *Abraham* was and is the roote of the *Olive tree* onely in a way of Administration. The Lord called him forth as the first man with whom he was pleased to create and enter that Covenant with, which yet was originally and (as I may speake) radically made with Christ in the behalfe not onely of ordinary beleevers, whether *Jewes* or Gentiles, but even of *Abraham* himselfe. Thus I have stept a little out of my way, to shew in what sence *Abraham* is called the *roote of the Olive tree*. The *fatnes of the Olive tree*, is all the outward priviledges and ordinances instituted, together with the inward graces promised. Of this *roote and fatnes* the Gentiles did partake, being taken into the visible Church, from which, before, they were aliens and strangers. Now though the Gentiles were thus exalted through free grace in the priviledges of the *Jewes*, yet *Paul* foresaw that they in stead of thankfulnesse to God for the mercy bestowed on them, would be ready to exalt themselves against the *Jewes*, who for a time through their own unbeleefe were cast downe and broken off, and therefore he saith; *Boast not against the branches*. And againe, (*ver.* 20.) *Be not high minded but feare*; As if he had sayd, thy state is high, let not thy mind be so too; The *Jewes* are fallen, and unlesse thou walkest in holy feare, thou canst not stand. The Apostle gives another instance of our unlawfulnesse to exalt himselfe against those that are weake in faith, as before against those who were fallen through unbeleefe. (*Rom.* 14. 3.) *Let not him that eateth despise him that eateth not; and let not him that eateth not, judge him that eateth; for God hath received him.* Here are two sorts; *him that eateth*, and *him that eateth not*: He that did eate was the strong brother; he that did not eate was the weake brother. Now the strong who had a cleare light about Gospel-Liberties, and was fully convinced that the difference of meats was taken away by Christ, seeing his brother scrupled, and forbearing to eat, judged him presently as weake, and so was ready at once to despise him, and magnifie himselfe. These two may easily enough be distinguished, but they are never seperated. *He that thinks lightly of another, hath always high thoughts of himselfe. A despiser of the least of his brethren is*

a small man in his owne opinion. *Paul* being enformed that the strong (among the Saints at *Rome*) despised the weake, did not onely forbid them in this third verse, but chides them at the tenth verse; *Why doest thou judge thy brother?* or, *Why doest thou set at naught thy brother?* And as he tooke downe the Gentiles, *Chap.* 14. with *be not high-minded, but feare.* So he doth these, with *we shall all stand before the judgement-seat of Christ.* As if he had said, We must all be judged by *One*, and therefore let not any one be so busie in judgeing: to love is our duty, to judge is Christs prerogative, let us be more in charitie, and lesse in censure.

Paul also intimates this harshnesse of spirit towards a fallen brother, in the dealing of the *Corinthians* with the incestuous person, whom himselfe had ordered to be cast out of the Church, and given up to Satan, (1 *Cor.* 5. 5. 13.) He perceived their spirits too high against him, and therefore in the second Epistle he mollifies and moderates them, (*Chap.* 2. 6.) *Sufficient to such a man is this punishment which was inflicted of many*; doe not punish him still, doe not imbitter your spirits against him; *Yee ought rather to forgive him, and comfort him, least he be swallowed up with over-much sorrow*, (ver. 7.) We cannot have over-much faith in God, we cannot have over-much love to God; the greatest abundance of these is no excesse, but we may have over-much sorrow; and though we cannot be too pressing upon Saints to beleeve, and love, yet we may be too pressing upon sinners to mourne and sorrow. *Wherefore* (saith the Apostle) *I beseech you to confirme your love towards him.* Carry it meekly, mildly, and gently with your formerly offending, but now deeply humbled and repenting brother; doe not magnifie your selves against him, who hath abased and laid himselfe low before you.

Secondly, Observe;

It is very sinfull to magnifie our selves against those that are fallen.

First, Such forget their owne frailtie, how apt they are to fall. We should be taught by the failings of some, what we may be tempted to doe, as well as we should be taught by the holy actings of others what we ought to doe. That corruption, that

temptation which hath prevailed against thy brother, and cast him downe, may prevaile against thee too, and cast thee downe. *Wherefore let him that thinketh he standeth* (not insult over his brother that is fallen, but remember that himselfe may fall, and) *take heed lest he fall*; as the Apostle gives us warning, (1 *Cor.* 10. 12.)

Secondly, Such forget that themselves have fallen into other sins or errors, and possibly into the same: Some who are deeper in sin and error of another kinde, then their brethren in those charged upon them, or proved against them, yet cannot containe from over-acting in censures upon them. Yea sometimes they who have fallen into the very same sinne, and have been chiefe in it, will yet heighten themselves against those who have sinned with them, till they are awakened to consider their owne sin. *Judah* had defiled *Tamar*, (Gen. 38. 24.) yet as soone as they brought word that *Tamar* was with childe, *burne her* (saith he) to the fire with her presently. Thus he condemned her, being himselfe guiltie of the same fault. He was a most severe judge of that crime in her, for which it doth not appeare that he ever so much as question'd himselfe, though the principall. The Scribes and Pharisees (*John* 8. 5.) haled the poore woman taken in Adultery before Christ, they called for Justice, and urged the Law. Yet it should seeme that they were as bad as she or worse; for when Christ said, *He that is without sin among you, let him first cast a stone at her*, they went out one by one, being convicted within their owne consciences, which secretly suggested, that they could not throw a stone at her for that offence, but they must also hit themselves. How sinfull is it to vexe and judge others for that, of which we our selves are guiltie and have never asked forgiveneſſe. But suppose a man were free from that spot, which he sees his brother hath taken and is defiled with. Yea suppose him as farre from a possibility of taking a sinfull spot, as the holy Angels confirmed by grace, yet it were sinfull even for him to magnifie himselfe against those that are fallen into sin. Doth God insult over poore sinners? so, he pitties and he spares them. The Lord doth not magnifie himselfe against any who are fallen, unleſſe such as being fallen, rise up and magnifie themselves against him by their impenitency and presumption. Now, doth God (against whom

whom man offends, when he falls) pity him, and deale tenderly with him, and shall man insult over an offending brother? It is our dutie, to bewaile and pray for those that fall, to help, and counsell them up againe. To blesse God who hath kept us from those snares and temptations, with which, as we see others are, so our selves might be overcome. Such thoughts will keepe us from swellings and selfe-magnifyings against our brethren, though they have erred, yea though their errour remaineth with them. *If ye will magnifie your selves against me.*

And plead against me my reproach.

Increpatio probè non spiritu lenitatis.

Some render the whole verse thus; *Should you magnifie your selves against me, and plead reproachfully against me?* you should not; 'tis not onely beside, but against your duty to doe so.

Hence note;

We may reprove but not reproach an erring brother.

Omnis reprehensio vacare debet contumelia.

We should have a respect to the credite of our brother, while we are rectifying either his conscience or his conversation, and while we take care to save his soule, we must not be careleſſe of his name, or destroy his reputation. *Reprehention should not savour of reproach.* Our zeale for God must be mingled with pity towards man. The Apostle gives that rule (*Gal.* 6. 1.) *Brethren, If a man be over-taken in a fault, you that are spirituall restore such a one*; (set him in joynt againe. How? with a rough hand? No,) *with the spirit of meekneſſe*, doe not plead against him his reproach. Doe not charge his sin upon him, as if his sin were not common to man; *doe it considering thy selfe lest thou also be tempted.* Deale clearely, and faithfully, but not reproachfully with him: *Restore him with the spirit of meekneſſe.* *Paul* was unwilling to deale severely with the faulty *Corinthians*; and therefore he, as it were, puts it to their choice, and even begs of them to prevent his comming among them with a rod in his hand, (1 *Cor.* 4. 21.) *What will ye? shall I come to you with a rod or in love, and in the spirit of meekneſſe.* Now surely, he that was unwilling to chasten them with the rod of reproofe, had no will to stinge or bite them with the Scorpion of reproach.

Againe, Reproach may be taken for affliction it selfe; And then the sence riseth thus, as if he had said; *Suppose I have erred*

red; and that mine errour remaineth with my selfe; will you plead my afflictions against me as an argument that I am in, or remaine in an errour? So Mr. *Broughton* renders it; *You bring my wretched case an argument against me.* Afflictions are often called in Scripture, *reproaches*: because they are charged on the afflicted as a reproach. Thus *Rachel* speakes (*Gen.* 30. 23.) *God hath taken away my reproach*; That is, my affliction of barreanesse, which was objected against me as a reproach. The same saith *Elizabeth* (*Luk.* 1. 25.) *She having conceived hid her selfe five moneths*, and said, *God hath taken away my reproach.* So (*Ezek.* 36. 30.) the Lord promiseth his people, that they shall receive *no more the reproach of famine among the heathen*; For when the heathen saw the people of God in outward wants, and eaten up with famine, they at once blasphemed the holy name of God and reproached them; *See what a God ye serve, you that would be esteemed the darlings of heaven, see your condition, your God suffers you to starve, to be hunger-bitten.* Therefore they are comforted with this word; *You shall not suffer the reproach of famine among the heathen* implying that the heathen usually reproached them in times of famine and affliction.

Hence note;

Affliction layeth us open to reproach.

And that is one of the greatest burdens of affliction. The old Poet could say, *That povertie had nothing more grievous in it then this, that it leaves men under disgrace, and exposes them to scorne.* Worldy men esteeme others, by their lands, and riches, not by their goodnesse, or the grace of God.

Note secondly.

We are apt to plead the evill which any man suffers as an argument of his sin.

The reproach or affliction which *Job* suffered, was all the argument and proofe which his friends could produce against him. They brought no witnesses to accuse him, but what they found upon him, his poverty and diseases. *Job's* uprightnes had never been questioned by them, if he had not lost his riches. Other passages of this Booke, have yeelded the like observation, and therefore I onely touch it here; and as *Job's* friends insist

sist often upon the same arguments for substance, so also doth *Job* upon the same answers and replyes. *Job* hath already told his friends more then once, in effect, what he is about to tell them in the next Verse.

Vers. 6. *Know that God hath overthrowne me, and compassed me about with his net.*

Will you plead my reproach, or my affliction against me? If you will, I desire you to consider whence or from what hand my affliction comes; *Know that God hath overthrowne me.*

Minus habet hac loquendi formula.

Know, there is sometimes a threat, always a reproofe in this forme of speaking. *Know*, is I would have you know, or you shall know to your cost. It usually implyes a teaching by correction, yea by destruction, not by instruction. (*Exod.* 7 5.) When God saith, *The Ægyptians shall know that I am the Lord*, He meanes, they shall know it to their sorrow, or by their sorrow; As if he had said, *You will not acknowledge it, but you shall know that I am the Lord; you shall know by your owne punishments that I have power both to command and punish.* We have a like expression, (*Psal.* 9. 20.) *Put them in feare, O Lord, that the Nations may know themselves to be but men.* But were the Nations unskilled in this piece of knowledge? It is indeed a very hard thing for a man to know himselfe, but it seemes very easie for any man to know that he is but a man. The Orator saith, There was never any Nation so rudely barbarous, but knew there was a God, and surely there was never any Nation so blindly ambitious, as not to know themselves to be but men. The Psalmist therefore doth not suppose that they thought themselves more then men in the constitution of their nature, but in the institution of their lives. They thinke themselves Gods, who either will act by their owne rules, or are confident they can give successe to their owne actions; when men either doe what they please, or thinke they are able to carry whatsoever they doe, then they forget that they are but men. Hence *David* prayes, O Lord, put them in feare, dash their counsels, breake their plots, then the Nations will know, that is, thou shalt make them know that they are but men. So here, *Know that God hath overthrowne me*; is, as if he had said, *You have not taken notice of this, I have spoken of it before, and you would not receive it, you have acted towards me,*

as

as if God had nothing to doe in bringing me thus low. Therefore *I warne you againe, Know that God hath overthrowne me*; I tell you, it is your errour and sin, to charge my afflictions upon the account of my sin, *Know that God hath overthrowne me.* He hath done it, who may doe it to an innocent, and yet be just himselfe. And seeing God hath done it, how know you that he hath done it, because my sin provoked him to doe it rather then because himselfe (for ends best knowne to himselfe) was pleased to doe it?

Know that God hath overthrowne me.

The word translated, *overthrowne*, signifies in its roote, to turne a thing aside, to put it out of the way; as also the making of a thing crooked, and in the nowne, that which is crooked. *Lament.* 3.36. *He doth not afflict willingly, nor grieve the children of men. To crush under his feet all the prisoners of the earth. To turne aside the right of a man before the face of the most high. To subvert a man in his cause the Lord appeareth not.* The Lord doth not subvert or overthrow a man in his cause. God did not overthrow *Job's* right, but his state. The vulgar translation speakes that in the Letter (and the Originall will beare it.) *Know, that God hath not afflicted me according to Justice.* Yet that reading doth not charge injustce upon God; for that were blasphemie; but the sence is, he hath not done it according to the way of men, or the ordinary course of Justice between man and man. God acts that justly towards man by his prerogative, which between man and man were perverting of justice. Hence the Lord himselfe tells Satan (*Chap.* 2. 3.) *thou movest me to destroy him without cause.* To destroy a man without cause, is to prevert Justice. In that sence we may understand *Job* here; *Know that God hath overthrowne me*; As if he had said, He hath not dealt with me by the common rule of legall proceedings, but according to the pleasure of his owne will. God never doth any man, nor hath he done me any injustice, yet mans justice is not the square of what he hath done to me: therefore you are quite besides the businesse, when all along you charge me with sin, and erronr, as the reason of all my sufferings; *Know that God hath overthrowne me.* First, *Job* speakes this declaratively, not complainingly, he affirmes God had done it, but he did not murmur because he ad done it.

עוה a עותני *perdere percutere, ex sua proprietate afferre videtur curvitatem quandem et perversitatem deviantem a recto.*

Verbum hoc distorsi nem non modo a statu fælici & commodo sed ab æquo & recto significat; sed Job us de statu non de jure loquitur. Coc:

Quod non æquo judicio afflixerit me. Vulg: i. e. *Cum sim innocēs me tanquam impium affligit, idq; præter modem.* Merc:

Hence

Hence note;

A godly man freely and chearefully ownes the hand of God in all his troubles.

As when he is raised, he ownes the hand of God delivering and restoring him, so when he is overthrowne, he ownes the hand of God smiting and casting him downe. We honour God as much by looking to him as the Author and orderer of our afflictions, as of our consolations, of our losses, as well as of our gainings, of our overthrowes, as well as of our victories. The Confessions of the Church run fully in this streame, *Psal.* 44. 10, 11, 12, 13, 14. *Thou hast cast us off, and put us to shame. Thou makest us turne backe from the enemy. Thou hast given us like sheepe appointed for meate. Thou sellest thy people for nought. Thou makest us a reproach to our neighbours. Thou makest us a by-word among the heathen.* An evill heart observes not the hand of God, either establishing or overthrowing. The Prophet speakes this fully (*Isa.* 26.11.) *Lord when thy hand is lifted up, they will not see:* What had the hand of God been doing that they were thus wilfully blinde, and would not see. The tenth verse tells us his hand had been doing good; *Let favour be shewed to the wicked, yet will he not learne righteousness, &c. in the Land of uprightnesse will he deale unjustly, and will not behold the majesty of the Lord.* Now as wicked men will not see the hand of God in favours, so not in judgements. Their sight is bounded with second causes; The creature is their Horizon, and shuts them in, they see nothing above or beyond it. 'Tis the malice of this man, or the unfaithfulnesse of that man, which hath overthrowne them. 'Twas the negligence of those they implyed as instruments, or the ctivitie of those that wre opposite to them, 'twas a chance, or their ill fortune, upon which they have miscarried. God is not in all their thoughts.

Secondly, *Job* tells his friends, *God hath overthrowne me*, that he might abate the keennesse of their spirits towards him, and to move compassion.

Hence observe;

We should take heed of troubling or grieving them, who are already grieved and troubled under the afflicting hand of God.

And if it be unnaturall and uncomely to grieve those who are

Nefas in eos invehi, in quos divina animadversio incubuit, imo vero decet potius eorundem sortem lugere et formidare. Orig:

are in sorrow, what is it to rejoyce at their sorrow. The wisdome of God gives caution against this, even in the case of an enemy, (*Prov.* 24. 17,18.) *Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth*; (Why not? the reason is subjoyned) *lest the Lord see it, and it displease him, and he turne away his wrath from him*: That is, the Lord will take it so ill at thy hand, to see thee rejoycing at the fall of thine enemy, who hath been overthrowne by his hand, that he will turne his wrath upon thee instead of him.

Convertet ab illo vel redire faciet iram suam, sc. in te.

Fourthly, *Job* saith, *God hath overthrowne me*; to shew his friends, that there was no necessitie why they should charge him with wickednesse, because he was overthrowne.

Hence note;

God may, and oft doth overthrow his choicest servants, and spoile them of all outward comforts, without respect to their sinfulnesse.

When we see man punished by man, we may well conclude he is a transgressor, because no man hath power to afflict, or to overthrow an innocent: Man hath no right to smite his brother, eyther in body or estate, but for his fault. But when God smiteth man, we cannot conclude unerringly, that he doth it for his faults or errors. *Know that God hath overthrowne me.*

And compassed me with his net.

Metaphora a venatoria.

It is a metaphor from hunting. The Church bemoanes her sad condition in this language, (*Lam.* 1. 13.) *From above hath he sent fire into my bones, and it prevaileth against me; he hath spread a net for my feete.* Thus *Zedekiah* is threatned (*Ezek.* 12. 13.) *My net also will I spread upon him, and he shall be taken in my snare.*

צור *a radice* צור *significat rete vel etiam arcem & munitionem altissimam & fortissimam.*

The Hebrew word which we translate *net*, signifies also a *Tower*, or *Castle*, or *Fort*. A learned interpreter contends earnestly for this translation. And gives reasons why it should be rather translated *Tower*, then *net*. First, from the words following in the next verse, where *Job* speaks of himself as if he were crying out at a prison window; *Behold, I cry out of wrong, but I am not heard.* Secondly, because at the 8 verse he speaks of darkness set in his paths; which suits better with the metaphor of a prison-

son-Tower, then of a net. But whether we render *Tower*, or *net*, the meaning is the same. And by both, afflictions are understood. And when he saith, *He hath compassed me with his net*, he shewes the extensive or large size of his affliction; for as where promise is made to him that trusteth in the Lord, *that mercy shall compasse him about*, (*Psal.* 32. 10.) the meaning is that he shall have many and manifold mercies, compleat and perfect mercies. So that's a compleat affliction which compasseth us about, as a net doth a bird or beast that is ensnared in it.

Afflictions may be compared to a net for divers reasons.

First, Because there is a contrivance in them, a divine hand doth as it were weave divers providences together, and knot them one with another, to make up an affliction. The Lord useth a kinde of holy art and skill in the preparation of our troubles. There is as much wisedome seene in framing and forming of our afflictions, as there is mercy and kindnesse in working our deliverances and salvations. Hence also the Church compares them to a building, which is an artificiall pile or Fabricke; *He hath builded against me*, (*Lam.* 3. 5.)

Secondly, Afflictions are like unto a net, because most men fall suddenly into them, and are taken unawares. *Job* indeed, saith of his affliction, (*Chap.* 3. 25.) *The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.* It seemes he was jealous of a change, and though his mountaine was strong, yet he said not (as *David* once did) *I shall never be moved.* But usually men put the evill day farre from them, and looke no more for trouble then the silly bird doth for the net when she is caught with it.

Thirdly, Afflictions are like a net, because we are entangled with them; we are entangled with doubts what to doe, yea in affliction we are ready to say, *Lord we know not what we do.* If we know and are resolved what to doe, then we are apt to be entangled, either with cares how, and by whom to get it done, or with feares, that when all is done, it will not be successefull and effectuall for our deliverance.

Fourthly afflictions are like a net, because we being once entangled in them are held fast, and cannot get forth, till God who hath compassed and taken us with his net, be pleased to open it, and disengage us from our entanglements. The bird

cannot get out of the net till she is taken out. We bring our selves into trouble, but unlesse the Lord bring us out, there we shall lie. As our eternall, so our temporall salvations are of the Lord. The nets of affliction which God makes are strong enough to hold the strongest. His nets are not like the Cobweb or Spiders nets, which detaine the weake flyes, but are easily broken by the greater or lesser fowles. Though a wild Bull come into Gods net, as the Prophet speakes, (*Isa.* 51. 20.) yet neither his might nor his madnesse can helpe him out. It was noted, in opening the Original word here used for a net, that it may signifie also a *Tower*, or a *Fort*. The same affliction is both a net and a fort, a net, because it entangles, a fort, because it holds us fast.

Fifthly, As afflictions are like a net, because they entangle and hold us fast; so, because the more we strive to loosen and free our selves, the more we are entangled, and the faster held. There is no getting out of, no nor getting any ease in affliction by struggling. 'Tis best for us to be quiet and patient. Nor, but that we may strive heaven-ward by earnest prayer to God, yea and earth-ward too in the diligent use of lawfull meanes with hand to free our selves. The stirring and striving which straitens the net of our affliction upon us, is onely our displeasednesse and impatience with it, or against God, who hath caught us in it. Or if it be our striving to get loose by the use of creature hands and helpes alone, without dependance upon or application made to God. Such stirring as this will indeed entangle us, and when we have stirr'd thus the most we can, we shall finde our selves the more entangled. When God compasseth us with his net, we must neither sit still sullenly and negligently, nor move impatiently and unbeleevingly. Let us give God glory, as *Job* did, in our net, and he will not onely give us ease, but set our feete in a large place.

JOB.

JOB. 19. 7, 8, 9.

Behold I cry out of wrong, but I am not heard: I cry aloud, but there is no judgement.

He hath fenced up my way that I cannot passe; and he hath set darknesse in my paths.

He hath stript me of my glory, and taken the Crowne from my head.

THe words conteine a part of *Job's* renewed complaint, and continue the aggravations of his sorrow. Having said in the former verse, *That God had overthrowne him, that he had compassed him with his net*; here he tells us two things;

First, What course he took to releeve himselfe in that miserable condition; He petitioned and complained earnestly, and he cryed out so loud, as might make all amazed, and look out, *Behold, I cry out, &c.* And he did not (as some) cry out before he was hurt, or complaine without cause. He was pressed to it by the oppression that was upon him; *Behold, I cry out of wrong.*

Secondly, He tells us what successe his suite or petition had; *I am not heard*, saith he, in the first part of the verse; and he adds, *there is no judgement*, in the second.

Vers. 7. *Behold, I cry out of wrong, &c.*

He did not onely cry, but he cryed out, and that aloud.

Behold,] is a demonstrative particle. Some render the original as a conditionall; *If I cry out of wrong there is none to heare.* As if he should say; *It is my misery that I suffer wrong, but that is a greater misery that I finde none to doe me right in my sufferings. If I cry out of wrong* (there is none to heare, or) *I am not heard.* All my crying availes me nothing; every eare is shut, and every hand turn'd against me.

We may here conceive *Job* under a twofold notion. Either,

First, As a poore prisoner crying through his grates, or out at the window, telling the passengers of his doleful condition, that he is shut up within those walls, and iron grates,

that he hath been oppressed by hard-hearted creditors, and that after so many moneths or years of imprisonment, he can get none to right or deliver him out of their hand.

Secondly, Some conceive him under the notion of a wounded or diseased man, confined to, or shut up in his Chamber, to whom when Phisitians or Chirurgions come to apply medicines and meanes for his cure and healing, he cries out, they torture and trouble him, they hurt and vex him, they are cruel to him, and will kill him. The patient cryes out of wrongs, but the Physitian will not heare him; He that is to have his flesh lanced, laments pitifully, yet he is lanced, he whose flesh is to be cauteriz'd complaines sadly, yet the fiery instruments are applyed to him. The Artist must shew a kinde of cruelty as well as skill, else the cure is not wrought.

Ægyptiorum more loquitur qui cum in manus medici venerint acti doloribus verba quædam injuriosa in ipsum medicum non ex judicio sed ex amaritudine proloquuntur. Philip.

Thus *Job* is here represented, as under the Physitians hands, though indeed an experiment was to be wrought upon him rather then a cure. To take an experiment of our graces, may put us to more paine, then the cure of our corruptions. An experiment (I say) was to be wrought on *Job* to exercise and try him, and he cryes out of wrong, as if their purpose had been to cut his throat, or at least to undoe him for ever in this world.

צעק *propriè est clamare præ dolore aut alio vehementi animi sensu. De disputatione cum amicis, in qua nominē habebat patronum aut judicem intelligit.* Orig.

Behold, I cry out of wrong.] The word which we translate *to cry out*, signifies, properly, that cry which is caused by the enduring of extreame paines of body, or anguish of minde. Yet some apply it to the vehemency of his Spirit, in disputing and pleading with his friends. (Disputants and Advocates often fall into heates and passionate exclamations.) *Behold I cry* in this dispute and plea: urging arguments for my selfe, and making my defence, yet none regards. I can neither finde an equall Judge, nor a faithfull Advocate. But I rather restraine it to that cry, which the racke of griefe and sorrow forced from him, *I cry out*.

חמס *Injuria iniquitas.*

Of wrong.] The word signifies any kinde of oppression or injury. Here it may be questioned; first, of whom; secondly, to whom *Job* made this cry, He cried out of wrong. Who wronged him? or wherein was he wronged?

I answer; The wrong he cryes out of, was received of men. He doth not challenge the Almighty, that he had wronged him: He

He indeed speakes it out plainly in the former verse; *God hath overthrown me, & compassed me with his net*, yet he doth not *charge God foolishly*, as 'tis said in the first Chapter, as if he had done him wrong. The wrong of which he complaines was done him by men, and those men his friends; they wronged him by their hard speeches, and unkinde usages. (*vers.* 2.) *How long will ye vex my soule, and break me in pieces with words? These ten times have ye reproached me*, That reproach was the wrong he complained of. But to whom did he complaine?

First, He complained to men, he told his friends how they had wronged, and censured him, but they would not heare.

Secondly, he complained to God of the wrong done him by men; but as then he did not heare.

Ob violentiam quæ mihi fit vociferor ad deū. Drus.

I am not heard.] Or as 'tis translated by many, *I am not answered*; the word signifieth both *to heare, and to answer*, the worke both of the eare, and tongue. And the reason (as some tell us) why in the Hebrew one word serves both, is, because there is such a connexion and nearnesse of relation between the eare and the tongue; So that he who doth not answer, is supposed not to heare; and he that doth not heare, cannot make answer. In nature, usually, they who are deafe are dumb; and when a man to whom we speake makes no answer, we aske him what, doe you not, or can you not heare. *I cry* (saith *Job*) *but I am not heard.*

ענה *significat audire & respondere hæc enim sunt inter se nexa, ut qui audit respondeat, & qui non respondet credatur non audisse. Inde etiā ut qui mutus est continuò etiam surdus est.* Pined.

We are not to take *hearing* strictly; *For the Lords eare is not heavie that he cannot heare*; and *Job* spake loud enough for men to heare. The Lord heares the least whisperings, the least breathings of the soule. He doth not onely heare our lowest speech, but he heares our very thoughts; Thoughts are the first-borne of the soule, the language of our hearts. This language of our hearts is as loud in the eares of the Lord, as thunder is in ours. *Yea, he understandeth our thoughts afarre off*, (*Psal.* 139.2.) That is, long before we thinke them. *He to whom all times are the present time, cannot but know that which to us is future, & he from whom all things receive their being, understands those things which as yet have no being.* Now, if God understand our thoughts at this distance, even before we think them, then surely he heares all our words (which are thoughts formed and made up) as soone as we have spoken them.

And

And if so, then hearing (in the Text) is not to be taken for receiving the sound of words, but for the returne which is made to the words which are received. To be heard, imports helpe, or the giving out of that helpe, mercy and deliverance, which is desired and asked, whether of God or man. To be heard in prayer, is to be answered in prayer: to be heard when we cry, is to be relieved when we cry. Thus, saith *Job*, *I cry out of wrong, but I am not heard*: That is I have no ease, no comfort, nor is any deliverance wrought for me. *David* as the figure of Christ, gives glory to God, because he had been thus heard; *Thou hast heard me from the hornes of the Unicornes*, (Psa. 22. 21.) That is, thou hast delivered me from the hornes of the Unicornes. To be among *the hornes of the Unicornes*, is a proverbiall speech, for being encompast with greatest danger. The horne is sharpe and strong, and the Unicorne is fierce and terrible, so that to be heard *from among the hornes of the Unicornes*, is to be rescued from deadly danger.

Exaudire et respondere clamanti est adesse laboranti & opem atq; salutem afferre. Est enim hujusmodi responsio non tam verbo, quam re & auxilio præstito. Pined.

This in the Psalme is of the same sence with that of *Paul*, (2 *Tim.* 4. 17.) *I was delivered out of the mouth of the Lion*: *Nero* was this Lion, before whom when *Paul first* appeared, he had *no second*; *At my first answer* (saith he, *ver.* 16.) *no man stood with me notwithstanding the Lord stood with me, and I was delivered out of the mouth of the Lion.* That is, when I was ready to be devoured by the bloudy Tyrant, I cryed to the Lord, and he heard me.

So then, when he saith, *I am not heard*, it may be referred (as his cry was) First, to men. Secondly, to God. I was not heard by men, they did not not right me as they ought; I was not heard by God, he did not rescue me as he was able, or as he might. Take it first, as his not being heard, referrs to men.

Hence note;

Men are very deafe usually to the cry of the oppressed and grieved.

There are two voyces at which the eare of nature is exceeding deafe, or thicke of hearing.

The first is the voyce of holy counsels; when God speakes, many *are as the deafe adder, who stops her eare, and will not heare the voyce of the charmer, charme he never so wisely.*

Secondly, At the voyce of humble complaints, when the poore poore and distressed speake, many turne away their eare, or turne a deafe eare.

And there are (upon the matter) the same reasons why the counsels of God, and complaints of the poore are not heard.

First, God commands both, and the heart of man naturally withdrawes from the command of God concerning man as much as from that command which immediately concernes himselfe.

Againe, They who heare the counsels of God, are more engaged to obey them, and walke up to them. Many could be *swift enough to heare*, as the Apostle *James* exhorts, (*Chap.* 1. 19.) if that would serve the turne, but they are slow to doe. Barely to heare the sound of words, is no great burden to the eare, and 'tis none at all to the heart; but hearing carries an obligation to practise, yea, to heare indeed is to practise; and therefore counsel is not heard.

So, hearing the complaint of the poor, ingageth to relieve and helpe them, to supply their wants, and redresse their injuries, yea, to heare their cry indeed, is to relieve and helpe them; therefore they are not heard. While *Solomon* in his Booke of *Proverbs* shewes the danger of not hearing the cry of the poore, he also implyes the commonnesse of it, (*Pro.* 21. 13.) *Who so stoppeth his eares at the cry of the poore, he also shall cry himselfe, but shall not be heard.* He that hath a stone in his heart, or whose heart is a stone, hath also (as we say) wooll in his eares at the voyce both of God and man.

Secondly note;

Not to hearken to those that cry out of wrong, is very sinfull, a very crying sin.

God in judgement burdens them with oppressions, who neglect the cry of the oppressed: the greatnesse and provocation of the sin, may reade in the threats denounced against it, and in the judgements executed upon. It is not enough (though it be more then many can say) for a Magistrate to say by way of challenge (as old *Samuel* did, (1 *Sam.* 12. 3.) *Whom have I oppressed* unlesse he can also say, *when did I not heare the cry of the oppressed?* It is indeed most sinfull to make the poore cry, but not

not to heare their cry is very ſinfull. *To deliver the poore and needy, to rid him out of the hand of the wicked*, is at once the duty and the honour of thoſe who are in power, (*Pſal.*82.3.) And if man will not, *God will ariſe for the oppreſſion of the poore, and the ſighing of the needy, to ſet him at liberty from him that puffeth at him*, (*Pſal.*12.5.)

Thirdly, note;

Not to hear when the diſtreſſed cry out of wrong and oppreſſion, is it ſelfe a wrong and oppreſſion.

Job doth not onely cry out, becauſe he was in trouble, but becauſe his cry was not heard in trouble; That he was not heard, was more grievous to him then any of his troubles. When they who have power and truſt for the helpe of thoſe that are oppreſſed, will not heare and helpe them, their not helping them is a ſecond, a renewed oppreſſing of them. Yea, whereas an act of oppreſſion is wrong done at once; the not hearing the oppreſſed, is the continuing, or (as I may ſay) the perpetuating of their wrong. The anger of God will burne as hot againſt the Judge who hath not delivered the oppreſſed, as againſt his adverſary, or the Author of his oppreſſion.

Secondly, As theſe words, *I am not heard*, referre to God, note, that

God himſelfe ſometimes deferres the hearing, or relieving of his people when they cry to him.

The Lord ſometimes anſwers before we pray; *It ſhall come to paſſe that before they call I will anſwer, and while they are yet ſpeaking I will heare*, (*Iſa.*65.24.) As there is a grace of God alwayes preventing our converſion, He turnes to us before we turne to him; ſo there is a grace often preventing our petitions, and our mercies are given in by God, before our deſire of mercy is made knowne to God. Yet mercy doth not alwayes out-run our motions, yea the Lord lets us move and move againe, aske and aske againe, before the mercy asked and moved for is given in. God ſees it needfull to exerciſe our patience as well as to ſupply our needes, and therefore lets us tarry before he heares our requeſts; as we put him very often, if not alwayes to exerciſe of his patience, and let him tarry before

before we obey his counſels and commands. And he doth this not onely in a way of juſt retaliation, but in a way of tryall. Nor is it any wonder that God delayes his ſervants, ſeeing he was pleaſed to delay his Son, who though he ſaith, *father I know that thou always heareſt me*, yet in ſome ſence he was not alwayes heard. The Lord deferr'd Jeſus Chriſt himſelfe, whom we finde complaining much after the rate of *Job*. (*Pſal.*22.2.) where *David* as a type of Chriſt, cryes ont, *O my God I cry in the day time, but thou heareſt not, and in the night ſeaſon, and am not ſilent*. That is, I cry night and day, or continually, but thou heareſt not. Chriſt was not heard, that is, he was not preſently relieved in the thing that he prayed for. God ſeemed even to ſhut up, and ſtop his eares againſt his cry; *he cryed and was not heard*. Chriſt was heard, and not heard. He was not heard for the removing of the cup from him; the cup did not paſſe; yet he was heard as to the ſupply of ſtrength in drinking that bitter cup. (*Heb.*5.) *he was heard in that he feared*, or, *for his feare*. He was heard as to the ſupport of his Spirit, and the carrying him through the ſuffering, yet he was not heard as to the removing of the ſuffering. Chriſt prayed againſt ſuffering, though he was moſt willing to ſuffer, and God ſuffered wicked men to have their will over him. The Prophet *Habakuk* hath a very paralell complaint to this of *Job*, (*Habak.*1.2.) *O Lord, how long ſhall I cry, and thou wilt not heare?* About what did he cry? *Even of violence, and thou wilt not ſave*. When the Prophet ſaith; *How long ſhall I cry*; he doth not aske how long he ſhould yet cry, but he affirmes that he had already cryed very long; and therefore he adds; *Why doeſt thou ſhew me iniquitie? and cauſe me to behold grievance?* He meanes not his owne iniquitie, but the inquitie of others. As if he had ſaid, *Why doe I ſee the unjuſt dealing and iniquitie of wicked men, by whoſe violence thy people are wronged and grieved*. And as the Prophet bemoanes himſelfe, that notwithſtanding his cry, he had yet converſed ſo often and long with theſe dolefull viſions, ſo at the 13 verſe, he ſeemes to ſtand admiring how the Lord could beare the beholding of them. *Wherefore lookeſt thou upon them that deale treacherouſly and holdeſt thy tongue when the wicked devoureth the man that is more righteous then he, and makeſt men as the fiſhes of the Sea, &c.* Where the greater ſwallow up the leſſe. As if had ſaid, Lord, I have often

often pray'd about, and preſſed thee with theſe things yet thou giveſt no anſwer; Thou ſeeſt all theſe evils, and though much hath been ſaid to thee about them, yet thou art as a man that ſaith nothing; *Thou holdeſt thy tongue*, even when thy people are ground between the teeth of their cruell oppreſſors. Why doeſt thou ſhew me theſe ſad ſpectacles? Why doeſt thou not rather heare my cry, ſave thy people, and worke deliverance for them?

If it be enquired, how doth this anſwer the promiſe of God to his people, that they ſhould cry, and he not deliver, ſeeing he hath ſaid, *Call upon me in the day of trouble, and I will deliver.*

I anſwer; The Lord doth alwayes heare ſo, as to give his people the promiſed good, though he doe not give them the petitioned good. He deferres to heare, he lets them cry out of violence, and wrong, and will not helpe for ſuch reaſons as theſe.

Firſt, that they may be more fit to receive deliverance; many cry out of wrong, who are not yet fit to be righted. Deliverances may be our undoing, if we are not prepared to receive deliverance. As we waite for the Grace or mercy of God, ſo God waites to be gracious, (*Iſa.* 30. 18.) we waite to receive mercy, and he waites till we are rightly diſpoſed to receive mercy.

Secondly, The Lord doth not deliver his preſently from the wrong and oppreſſion of the wicked, becauſe ſome wicked men have not yet done wrong nor oppreſſed enough, and are therefore ſuffered to doe more wrong to others, that themſelves may be more fit for ruine. They muſt fill up the meaſure of their ſin; therefore they are not taken off with a high hand in the way of ſin. The Lord alwayes puts a morall impediment in the way of ſin, he declares his minde, and gives the rule againſt it, but he doth not alway put a judiciary impediment, he doth not alwaies come forth with power and ſtrength, to ſtop men from going on in the way of ſin. He alwayes ſends his earthly Angels or Meſſengers with a word to ſtay the progreſſe of wicked men, but he rarely ſends his heavenly Angels (as he did to *Balaam*) with a drawne ſword to ſtop their progreſſe in wickedneſſe.

Thirdly,

Thirdly, Many cry out of wrong, and God doth not heare, becauſe he deſires to heare more of their cryes. When the oppreſſed cry in faith, with fervency, and from a holy frame, their very cry is as muſick in the eares of God. Not that he delights in the miſery of their ſtate, but in the holineſſe of their heart. The heart is uſually in the beſt frame for prayer, when our worldly ſtate is out of frame. And then our ſpirits are in the ſweeteſt tune towards God, when we meete with nothing but diſcord, nothing but wrong and violence from men. The kingdom of heaven ſuffers moſt violence from a gratious heart, and he takes it (as it were) by force when himſelfe ſuffers moſt violence here on earth, or when his earthly portion is taken from him by force. And therefore

Fourthly, God ſometimes (that he may teach his to pray better) ſuffers their outward condition to grow worſe. Prayer is the gift of God, and he can make his people perfect in a moment (if he pleaſe,) in this great dutie and heavenly Act of prayer; yet much of it comes in by exerciſe. Our proficiency in any holy duty lyes much in the practice of it; we muſt not forbeare the practice of it till we can doe it better, for in the practice of it we learne to doe it better. Now becauſe our continuance in ſuffering, provokes us to continue in prayer and ſupplication, (the oppreſſed widdow (*Luk.* 18.) cryed night and day, till ſhe got the eare of the Judge, and releaſe from her oppreſſors) therefore the Lord lets the oppreſſion continue upon many of his precious people, that they continually exerciſing themſelves in prayer may grow more ſpirituall and heavenly in prayer.

Fifthly, The Lord defers to ſend reliefe, when his people cry out of wrong, that he may make their reliefe and deliverance from wrong more ſweete when at laſt he ſends it; it is therefore long a coming, that it may be more welcome when it comes. They who cry out of wrong, and are not heard after many cryes, when once they are heard, how do they ſing for joy? We ſay proverbially, *He that gives ſpeedily, doubles his gift.* And 'tis ſo indeed in the nature of the thing given, and in the deſert of the giver, but 'tis rarely ſo as to the prizings and improvement of the receiver. That which is given ſuddenly, is by moſt receivers ſleightly valued, and little improved; whereas thoſe

mercies which we have ſtayed long for, and have coſt us much, ſticke longeſt by us, and turne to greateſt profit, whether we reſpect the honour of God, or the good of our owne ſoules.

Sixthly, God lets them cry long without an anſwer, for the exerciſe of ſome ſpeciall graces: The Lord loves to ſee grace at worke, and ſome graces have no long time to worke; for though all graces are eternall in their nature, yet in their uſe they are not. And ſuch are all ſuffering graces. When we enjoy all (as in glory) we can ſuffer nothing. Now when God lets his people cry out of wrong all their dayes (which are not many dayes) 'tis becauſe he would have that ſort of graces kept in exerciſe, (as well as other graces,) the grace of faith, of meekneſſe, of ſelf-deniall, and of patience, all which (with ſome others) belong to paſſive obedience: that theſe (I ſay) may be kept in breath, he lets the Saints cry out of wrong, and doth not heare them.

Seaventhly, God ſometimes doth not minde his when they cry, that they may hereby take occaſion to remember how oft he hath cryed, and they have not minded him: doth not the Lord cry out to his people of duty, and they do not heare him? Doth he not complaine of this neglect, not onely as a diſhonour, but as a griefe unto him. (*Pſal.*81.11.) *O that my people had hearkened to me, and that Iſrael would have heard my voyce.* No marvaile then, if God let his people cry out of miſery, and doth not heare them. The Lord ſhuts his eare, that we might conſider how we have ſhut our ears; yea he ſhuts his eare, that he may open ours. We are moved to heare and anſwer the call and command of God, when we finde that he doth not heare nor anſwer our call and cry. If the Lord ſhould alwayes be ſwift to heare us, how ſlow ſhould we be in hearing him, and while we have all our deſires, forget moſt of our duties? In heaven we ſhall have all our deſires fulfilled and yet not fayle in any duty; but while there is corruption in the heart, there will be ſloath in the hand, and when we are waxen fat by the ſpeedy ſucceſſe of all our petitions, we are more apt to kicke with the heele againſt God, then to worke with the hand for him.

Laſtly, God heares alwayes, though he doth not alwayes anſwer in our time, or in our way; yea it is a hearing, and an

an anſwer of prayer, that we can pray, though unheard, and unanſwered.

Secondly, Obſerve;

A godly man is under a great tryall a ſtrong temptation, when he cryes out to God, and is not heard.

Gravis eſt luctus dubitantis carnis & expectantis ſpiritus. Merl.

As when Satan tempts us, there is a great conflict between the fleſh and the Spirit, about the doing of good, and the refuſing of evill, ſo about our receiving good, and the removing of evill, when we cry to God, and he is pleaſed to tempt us by deferring to heare us. Then the Spirit hopes, and the fleſh doubts, the Spirit labours to maintain beleeving thoughts, and the fleſh labours to raiſe deſponding, yea deſpairing thoughts. *David* was ſo hard put to it upon this account, that though he made no concluſions againſt the gratiouſneſſe of God, yet he could not avoyd the putting, no nor the doubling, and more then trebling of the Queſtion about it. (*Pſal.*77.7,8,9.) *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy cleane gone for ever? doth his promiſe faile for evermore? Hath God forgotten to be gracious? &c.* How full of Queries was the ſpirit of *David* when he could get no anſwers? And though faith lay all this while in the bottome of *Davids* heart, yet that which lay at the bottome of theſe Queries was his infirmitie; as himſelfe diſcovers, ver.10. *And I ſaid, this is my infirmitie.* It argues a great degree, and much ſtrength of grace, when we maintain high thnughts of God, and ſetled reſolves that he is good, when he not only let's us fall low into trouble, but let's us lye unheard in the day of our trouble. Such was the ſtrength of *Davids* faith, or rather of Chriſts, of whoſe ſufferings that *Pſalme* is a Prophecy, who as ſoone as he he had ſaid; *O my God, I cry in the day time, but thou heareſt not, &c.* (*Pſal.*22.2.) adds in the next verſe, *But thou art holy, O thou that inhabiteſt the prayſes of Iſrael*; As if he had ſaid; I will not have an evill, or an uncomely thought of thee, though thou refuſeſt to hear, I know *thou art holy*, and therefore canſt not but be juſt, and good, whatſoever thou art pleaſed to doe with me. Every ſoule arrives not at this freedome of faith. The deniall of an anſwer to prayer, puts moſt upon complaints and queries; And ſo it doth, eſpecially while they conſider, how explicitly and clearly the Lord

Lord hath engaged himselfe to answer prayer, and to relieve his people when they cry; yea the Lord hath engaged, not onely to heare them when they cry, (which notes earnest strong prayer) but to heare them in their weakest sincere addresses in prayer, when they doe but whisper and breath towards him. The promise is peremptory, (*Psal.* 50.15.) *Call upon me in the day of trouble, and I will deliver thee.* 'Tis so also (*Act.* 2.21.) *Whosoever shall call on the Name of the Lord shall be saved.* The Prophet *Joel*, from whom those words are borrowed, speakes of a time when there should be sore troubles in the world, *Fire and bloud, and vapour of smoake*, all in combustion, heaven and earth (to sence) mingled, good and bad, holy and unholy mingled (in appearance) and wrapt up in the same common calamitie; yet, then, *Whosoever shall call on the Name of the Lord shall be saved*; As if prayer made us shot-free, and were a sure defence in all stormes, as if no evill could touch their persons, or come neere their dwellings, who can touch the Lord by faith, when they draw neere to him in prayer. And which is more; The Lord promiseth to prevent prayer, at least (as was toucht before) that his ear shall be open as soone as our mouths. (*Isa.* 65.24.) *It shall come to passe, that before they call I will answer, & while they yet speake I will heare*: As if the Lord had said; *I will sometimes give you mercy before you aske it, but when you aske it, you shall not goe without it; even while prayer fills your mouthes, mercy shall fill your hearts. While your desires are but in forming and framing, your deliverances shall be formed and framed. You shall have perfect mercies, before you perfect duties. While yee are yet speaking I will heare.*

Now when the Lord saith, *He will answer before we speake*, and yet lets us speake long, and gives no answer; how is the soule puzzled to reconcile the word of God, and his workes, the promises of God, and his providences, this put *Job* hard to it, and strengthned the temptation upon him; *I cry out of wrong, but am not heard.*

This tryall riseth by a gradation of foure steps.

First, It is a tryall, when the answer is deferred.

Secondly, It is a greater tryall, when we are denyed an answer. As God seldome gives what we ask at our time, so sometimes he will not at all give us what we aske.

Thirdly,

Thirdly, It is yet a greater tryall, when God in stead of granting appears angry with our prayers, or with us when we pray, as the Psamist suspected (*Psal.* 80.4.) *O Lord God of Hosts, how long wilt thou be angry (or smoake) against the prayer of thy people?* They cryed out of wrong, they were under the rage and anger of men, and God seemed angry with them while they cryed. So saith the Prophet (*Lament.* 3.8) *Thou hast shut out my prayer.* Which action notes God highly displeased with his prayer. When a man comes to our doore, and we doe not onely deny, or deferre him, but shut the doore against him, this is proofe enough, we are angry with him, or that we count him for an enemy. Yet thus the Lord sometimes deales with his people, in stead of opening when they knocke, he seemes to locke or shut the doore against them.

Fourthly, To cry out of wrong, and not be heard, is then most grievous when the Lord suffers us to be wronged more, and encreases that trouble, the removing of which we pray for, even while wee are praying. This is a sore tryall indeed. Thus the *Israelites*, who were under heavy burthens in *Ægypt*, cryed to the Lord, yet their burthens were made heavier, and their pressures multiplyed. If our disease should gather strength while we are taking medicines to cure it, if our wound wrankle while we are applying Balsames to heale it, we are then ready to conclude, that our case is desperate. How are poore souls brought to the very brink of despair, when their troubles and streights grow more upon them, while (which is the most approved meanes to be eased of them, or eased in them) they are plying the throne of grace with constant fervent cryes and prayers.

I cry aloud, and there is no judgement.

This second part of the verse is of the same sence with the former. Onely there is some varietie in the reading, and expressions. He said there; *Behold I cry out of wrong.* Here, *I cry aloud.* It is but one word in the Hebrew; but we can hardly reach it with two in our language; it signifies more then to cry, yea more then to cry out, it signifies to cry aloud, and not onely to cry aloud as a man, but as dogges and Wolves, whose crying is howling. So some render it; *a howling cry.* We put both

Exponit eandem rem aliis verbis.

שוע *Whac vociferatio est ex proprietate vocis in plorandis alutis & opis causa cum gemitu & ululatu.*

both together in our translation. (*Hos.*7.14.) though the Originall words varie from that here used. *They have not cryed to me with their hearts, when they howled upon their beds.*

Take this note from it.

Strong afflictions usually raise strong affections in prayer.

As trouble and griefe rise, so we rise in our sence of them, and complaints about them. The Apostle saith of Christ, (*Heb.*5.7.) *That in the dayes of his flesh*, that is, of his humiliation and weaknesse, while he was subject to the common (sinlesse) infirmities of our nature; For as the word *flesh* is taken in Scripture for our naturall impuritie, and for our pure nature, so for our naturall failties and infirmities; Jesus Christ never had flesh in the first sence; he still hath flesh in the second (Glory hath not abolished, but exalted the humane nature of Christ). But in the third sence, he once had flesh, but now hath not, he shooke off all our infirmities in the day that he arose from the dead, and ascended into heaven; therefore (saith the Apostle) *in the dayes of his flesh*, while he was continually burdened with temptations and afflictions (*In those dayes*) *he offred prayers and supplications with strong cryings and teares.* Christ was in a strong conflict; the paines of death tooke hold of him: And as his conflict was strong, so also were his cryes. When *Jacob* wrestled with the Angel, he did not onely pray but cry; *He wept and made supplication* (*Hos.*12.4.). Weeping is a loud cry; though we speake not, every teare hath a voyce in it, but usually they who have the weeping cry, have the speaking cry too. And in proportion, when God, at any time, urgeth his people with greater and greater troubles, his people urge him with louder and louder cryes; *I cry aloud.*

And there is no judgement.

Et non est qui judicet. Vulg. *Velut quidam Athleta in stadio consistens vociferor nec tamen meum instituitur judicium.* Orig.

Some render it, and *there is none to judge*. A learned Interpreter tells us, that this is spoken in allusion to the ancient custome of fencers, wrastlers, or runners in a race, who in those exercises were wont to cry out, to cry aloud, to stirre up themselves mightily, and shout, and then judgement was given, who had the better, or who had prevailed. According to this interpretation *Job* is conceived complaining thus; I have endured a great

a great fight of affliction; I have been wrestling long with strong temptations, but the matter is not yet determined, no man appeares to take up the controversie, and passe sentence for me.

Proprium erat Athletarū cursorum & pugilum clamor & gemitus quo se in luctu & certamine confirmarent. Pined:

Others referre these words to the day of judgement, *I cry aloud, and there is no judgement.* As if he had said, the day of the great triall is not come, therefore my crying is but in vaine. There will be a *revelation*, as of *the righteous judgement of God*, so of the righteousnesse and innocency of man, but that day must yet longer be waited for. I cry aloud, but it is not yet *judgement-time.* So, 'tis an argument to schoole and quiet his spirit into faith and patience; *Till the Lord come, who both will bring to light the hidden things of darknesse, and will make manifest the counsels of the heart, and then shall every man have praise of God*, (1 *Cor.* 4.5.) That is, every man who is praise-worthy shall be approved in judgement.

But I rather take it of the present time, *I cry aloud, and there is no judgement*; That is, there is none to judge between me and my brethren in this case. There is judgement of two sorts.

First, In relieving, and acquitting the innocent.

Secondly, In condemning, or punishing the guilty.

Job complaines of the want of both: he found no Judgement either acquitting himselfe, or condemning his adversary.

Hence observe;

The defect of judgement is a deplorable evill.

We finde God himselfe complaining of this, (*Isa.* 59.5.) *None calleth for justice*; many called for justice, by way of entreaty, but none called for Justice by way of command; there were many Suiters for Justice, but there were none to doe or award Justice. But as it follows (*ver.* 14.) *Judgement is turned backwards, and justice stands a far off, truth is fallen in the streete, and equitie doth not enter.* Here are foure words, Judgement, Justice, truth, equitie, all tending to the same thing, and all denied entertainment among that people. Which is also expressed by an elegant gradation in foure words. That which we will not receive, we usually turne backe; here the Text saith; *Judgement is turned backwards*; if not so, yet we will not let it come neere; so here, *Justice stands afarre off*; if it come neere us, yet it shall not be maintained by us, therefore 'tis added, *Truth*

is fallen in the ſtreets; or if it doth not utterly fall, yet it ſhall not prevaile, as the fourth expreſſion tells us, *Equitie cannot enter*; that is, it cannot finde entrance and entertainment: upon all which the Prophet concludes (*ver.* 15.) *The Lord ſaw it, and it diſpleaſed him, becauſe there was no Judgement.* The Prophet *Habakkuk* laments this, (*Chap.* 1. *verſ.* 4.) *Therefore the Law is ſlacked, and judgement doth never goe forth: for the wicked doth compaſſe about the righteous: therefore wrong judgement proceedeth.* Wrong judgement is no judgement; when wrong judgement proceeds, Juſtice is at a ſtand, or *Judgement doth not proceed*, that is, there is none to doe any man right according to Juſtice; it is more ſad when judgement is perverted, then when judgement is ſtayed. When wrong judgement is given, 'tis worſe then when no judgement is given. The abuſe of a thing is a forer evill then the abſence of it. (*Amos* 6. 12.) *They turne Judgement into gall.* (*Hoſea* 10. 4.) *Judgement ſpringeth up like hemlock in the furrowes of the field.* Gall is bitter, and Hemlock is a poyſonous weed: it were better nothing ſhould grow in the furrowes of the field then hemlock, and that we ſhould have nothing to drinke, rather then drinke Gall. Juſtice (though the ſentence of it be death, which is bitter as gall or wormwood, yet) is ſweete; Injuſtice (though the ſentence of it be life, which is ſweete as honey or ſugar, yet) is bitter as gall or wormwood. But when wrong judgement (which is it ſelfe bitter) is alſo the judgement of death, how bitter is it? God ſends a privie ſearch through *Jeruſalem*, to finde a man, (*Jer.* 5. 1.) *Run to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeeke in the broad places thereof, if ye can finde a man, if there be any that executeth judgement.* That Citie hath not a man in it, that cannot yeeld a man to execute judgement, though it have multitudes and throngs of men in it. A people are then at the laſt caſt, when God makes ſearch, and finds not a lover of Juſtice among them. *Nothing layes a people more open to the Judgements of God, then the want of a man to execute Judgement.* When the oppreſſed cry out, and there is no judgement done by man, both oppreſſours and their favourers ſhall cry out becauſe of the judgements of God.

Job

Job proceeds;

Verſ. 8. *He hath fenced up my way that I cannot paſſe, he hath ſet darkneſſe in my paths.*

Miſeriam ſuam comparationibus amplificat, prima eſt a viatoribus, quibus duo in itinere valde ſunt noxia ſepes, & tenebræ.

This verſe conteines a further amplification of his ſorrow, by comparing himſelfe to a diſtreſſed traveller; for here we have a way, and a path, and thoſe things which are moſt offenſive to a traveller in his way. Two things are very troubleſome to a traveller in his way.

Firſt, If he meet rubs in his way, much more if he meet with great blocks or fences ſet croſſe his way: Of this *Job* complaines in the firſt part of the verſe; *He hath fenced up my way that I cannot paſſe.*

A ſecond evill which troubles a traveller (though his way be plaine) is darkneſſe; How can a man goe that cannot ſee before him? A man travels a good way with more feare in the darke, then he doth a bad way in the light. *Job* complaines of this latter annoyance in the latter part of the verſe; *He hath ſet darkneſſe in my paths.*

I ſhall ſpeake but a little to this verſe, becauſe the ſubſtance of it was opened (*Chap.* 3. 23.) *Why is light given to a man whoſe way is hid, and whom God hath hedged in.*

He hath fenced up my way.

Eſt oratio ſine ſuppoſito.

In circuitu circumædificatus ſum. Sept.

But who was it that fenced up his way? No perſon is expreſſed. But as he ſaid before, *God hath overthrowne me*, ſo here his meaning is, *God hath fenced up my way.* The Septuagint read not as we, *He hath fenced up my way*, but, *He hath built round about my way.* So *Jeremie* deſcribes the ſtraitned condition of *Jeruſalem*, (*Lament.* 3. 8.) *He hath built about me.* This ſimilitude is uſed in Scripture when either a perſon or a people are brought into great ſtraits, or are at a difficult poynt, ſo that they know not which way to turne themſelves. The Lord tells the Church of the *Jewes*, (*Hoſ.* 2. 6.) *I will hedge up thy way with thornes, and make a wall, and ſhee ſhall not finde her paths*; That is, the paths of her former ſinfull pleaſures, in which ſhe was wont to walke, and take delight. Now as the Lord hedges up the wayes of ſome, that they cannot doe what they reſolve, ſo he hedges up the way of others, that they cannot reſolve what

to doe. In this sence *Job* complaines; *He hath fenced up my way.*

Hence note;

God sometimes brings his people into great straits.

Many cannot tell how they come into trouble, and most know not which way to get out. The way of that good King was fenced up, when he cryed out, *Lord, we know not what to doe.*

Secondly, *Job* speakes this as a heightning of his troubles, which yeelds this note;

It is an aggravation of our trouble, to see no way out of trouble.

The present enduring of any evill, doth not so much grieve us, as when we see our selves concluded and shut up in it. The fence which stops our way before us, afflicts more then the burden which is upon us. Those afflictions which are not onely a paine to us, but a prison to us, are the greatest tryalls of our patience. *He hath fenced up my way.*

And set darknesse in my paths.

As his way was fenced or stopt with many difficulties, so his path was covered with darknesse. *Job* cryed out, (*Chap.* 3. 23.) *Wherefore is light given to a man whose way is hid, and whom God hath hedged.* He speakes there, as if being in an evill way, he had desired darknesse that he might not see the evill of it; or as if because there was a hedge in his way, it had been a trouble to him to have any light in his way. There is a threefold light.

First, The light of knowledge.

Secondly, The light of comfort.

Thirdly, The light of life.

Job's way was so full of the darknesse of trouble, that it was a trouble to him that he then enjoyed the light of life; and therefore under that temptation, and darknesse of Spirit, he expostulates, *Why is light given?* That is, why is life given *to a man whose way is hid?* But as there, that kinde of light in his way was a griefe to him, so now darknesse is his griefe. *He hath set darknesse in my paths.* What is this darknesse?

Darknesse is taken diversly in Scripture.

First,

First, Properly for the privation of the naturall light, or Sun-light. *Job's* path was troubled no more with this sort of darknesse, then the pathes of other men; without doubt, the Sun in the firmament shone freely enough upon him; therefore

Secondly, Darknesse is taken improperly, and figuratively, for that which beares the image and likenesse of darknesse; Such was the darknesse set in *Job's* path.

This figurative darknesse is chiefly of two sorts.

First, 'Tis put for *affliction*, or the uncomfortablenesse of our condition, and that either externall or internall, either of body and estate, or of minde and spirit.

Secondly, 'Tis put for our doubtfullnesse or unsatisfiednesse, for our ignorance or nescience about our condition. *Job* had all these darknesses in his path; yet I conceive, he in this place principally intends, either the darknesse of inward trouble, which accompanied his outward troubles, or the darknesse of ignorance and doubtfulnesse, what to doe, which way to goe in, or to get out of his troubles.

Hence observe;

God sometimes quite withdrawes all comfort from his people in affliction.

Light is the portion of Saints, and yet they may walke in darknesse, and see no light. Not onely are their pathes darkned by affliction, but darknesse is in that darknesse; Darknesse dwells upon their affections, and darknesse covers the face of their understandings. They are at once in that darknesse which is opposed to comfort, and in that darknesse which is opposed to Counsell. They can neither tell how to rejoyce, nor what to advice. The Psalmist affirmes (*Psal.* 112. 4.) *Unto the upright there ariseth light in darknesse*; That is, comfort in affliction. He hath comforted others in affliction, and been light to them in their darknesse, as is shewed in the latter end of that fourth, and in the fifth verse, and therefore by way of gratious retaliation, the Lord will comfort him in his affliction, and command the light to rise upon him in his darknesse. Many righteous persons have experimented the truth and sweetnesse of this promise; yet not a few have been denied it, and in stead of

Per hujusmodi tenebras uplurimum significatur mentis cæcitas animi perplexitas & hebetudo & privatio omnis consilij. Bold:

of light rising to them in darknesse, have had darknesse rising in darknesse, or darknesse upon darknesse; Inward darknesse upon outward darknesse: The darknesse of an afflicted Spirit, upon the darknesse of an afflicted State; A darknesse about what becomes them to doe, mingled with the darknesse of their greatest sufferings; Their path is at once a painefull one, and an obsqure one, they are full of paine when they goe and they are full of uncertainties and doubts, both when and where to goe. *He hath set darknesse in my paths*; And,

Vers. 9. *He hath stript me of my glory, and taken my Crowne from my head.*

This verse contains a second comparison, by which *Job* amplifies his affliction; He amplified it in the former verse by comparing himselfe to a traveller, who meets with those two great discommodities in his way, *Crosse-fences, and darknesse*: now he amplifies it by comparing himselfe to a man lately cloathed and furnished with rich and excellent ornaments, but now stript naked and bare. Thus in a literall sence *Josephs* brethren dealt with him, (*Gen.* 37. 23.) they stript him out of his coate, his coate of many colours (or pieces) that was on him. The same word is used in both places, *Job* complaines of such hard usage;

He hath stript me of my glory.

פשט *in hiphil est spoliare altero suadente; ex verbo dicas Fecit spoliare ut significet multos in suam calamitatem alicuius praeci puè hortatu & suasu conspirasse.*

The word which we render *stript*, being in *Hiphil*, imports the doing of a thing at the perswasion of another; *He hath stript me of my glorie*; That is, he hath caused, or encouraged others to strip me of my glorie.

'Tis the barbarisme of the worst sort of thieves and robbers, to strip travellers, or such as fall into their hands, and leave them naked. The word signifies also a grearer cruelty, then stripping off the cloathes, even the stripping off the skin; so we translate it, (*Micah* 3. 3.) where the Prophet thus bespeakes the oppressing Princes of *Israel*; *Heare, I pray you, O heads of Jacob, &c. Who also eat the flesh of my people, and flay their skin from off them, and breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.* We give the same sence here; *He hath stript me of my glorie*; That is, he hath taken it off

off, even as the skin of a beast is flaine off, he hath left me not onely without cloathes, but without a skin. When a man hath all taken from him to his skin, then we may say his skin is taken off too. And that's the meaning of the Prophet *Micah* when he saith, *They flay their skin from off them.* Not that they did formally exercise that act of inhumanitie to flay off the skin. He that sleepes (as we say) in a whole skin, may yet in this sence have his skin flayed off. A man is then said to have his skin flayed off, when he is stripped to his skin, and all is taken off from him. Cloathes and other outward conveniences, are to man as the skin his to a beast; therefore, they are said to flay a man, or to strip off his skin, who take away such conveniences. Thus to strip a man to his shirt, is to flay off his skin, much more doe they flay off his skin, who take shirt and all. *Job* seemes here to bemoane the losse, not of meane things, or of pure necessaries, without which he could not live, but of great things, the honours and ornaments of this life. *He hath stript me of*

My glorie.] The word signifies that which is weightie, or ponderous; glory and honour are weightie, and they make the man weightie in the esteeme, or ballance of the world, who hath them. The Apostle calls it, *A weight of glory*, 2 Cor. 4. 16. They that have no glory, nor honour, either in them, or upon them, are light persons, and they are lightly esteemed.

כבך *gravitas pondus; Gloria hominem gravem reddit & ponderosum.*

But what was this glory, of which he was stript?

There are three sorts of glory.
First, There is spirituall glory.
Secondly, There is heavenly or eternall glory.
Thirdly, There is earthly or temporall glory.

First, We cannot understand it of the former. Spirituall glory, is the grace of the Spirit wrought in us. Grace is spirituall glory. Hence the Kings daughter, typifying the Church, is said to be *all glorious within*, even here in the state of grace, (*Psal.* 45. 13.) God will not strip his meanest serveant of this glory, and all the powers of earth or hell cannot. *Job* was cloathed with this glory when he was naked, and cryed out, *He hath stript me of my glory.*

Secondly,

Secondly, Nor can we understand it of the second; It was not heavenly, or eternall glory, *Job* had not yet put on that cloathing, and therefore he could not be stripped of it.

Therefore we are to restraine it to the third sort, Earthly glory: And earthly glory may be taken

First, Strictly, for that which we call fame, or renowne in the world.

Secondly, We may take glory more generally, for that thing whatsoever it is which gets us fame or glory in the world; that which gives any man preheminence above other men, that's his glory. Therefore the mercy of God is called his glory (*Rom.* 3. 23.) because it renders him so glorious; And for that reason the *passing over a transgression* is called the *glory of a man* (*Prov.* 19 11.) Hence also the Woman is called *the glory of man*, (1 *Cor.* 11 7.) *The man* (saith the Apostle) *is the image and glory of God, but the woman is the glory of the man.* But is not the woman also the image and glory of God? The woman may be considered either first according to her specificall nature, and so shee was created according to the image of God in righteousnesse and holinesse, as well as the man; or secondly, according to her sex and personal relation to her husband, and in that regard, the woman is not the image of God but the man, because dominion, (which is the mans privilege) is the image of God, and not subjection, which is the womans duty (*Eph.* 5. 24.) And in this sence the woman (though her Glory be inferior to the mans) is the Glory of the man; for if the subjection of the irrational creatures unto man, be his glory, or honour; then what an honour, what a glory is it for man to have so excellent a creature as the woman, a creature endued with reason, as himselfe is, subject to him? Hence upon the same common ground, Civill power, rule, and authoritie among men, are called the Glory of a man, and so also are worldly riches and substance, because they occasion mans esteeme, and put a kinde of glory upon him in the world. In this language the sonnes of *Laban* complaine enviously of *Jacob*, (*Gen.* 31. 1.) *And he heard the words of Labans sonnes, saying, Jacob hath taken away all that was our fathers, and of that which was our fathers hath he gotten all this glory*; That is, all this substance and riches, his flocks and heards of cattell, he hath feathered

feathered his nest well out of our fathers estate; this they call *his glory*. *Joseph* gives charge to his brethren (*Gen.* 45. 13.) to make report to his father how it was with him; *Tell him* (saith he) *of all my glory in Ægypt*; That is, let him know, how much I am enriched and advanced, being made, by the good hand of God with me, *A father to Pharoah, and a ruler over all the land of Ægypt*. *Joseph* would have this told his father, out of affection to comfort him, not out of ambition to exalt himselfe. *Joseph* did not vainely spread his plumes like *Haman*, who in a kinde of selfe admiration, or in an extasie of pride called for his friends, and *Zeresh* his wife, as soone as he came from Court, *and told them of the Glory of his riches, and the multitude of his children, and all the things, wherein the King had promoted him, and how he had advanced him above the Princes and servants of the King*. Such promotion and advancement is the brightest shine of earthly glory, and whatsoever makes us shine with any brightnesse, is our glory here on earth. Hence likewise children are called *their fathers glory*. So that place is expounded (*Hosea* 9. 11.) As for *Ephraim, their glory shall flie away like a bird, from the birth, and from the womb, and from the conception*. The glory of *Ephraim* consisted in their numerous off-spring, according to the prophecie of *Jacob*; *His seed shall become a multitude of Nations* (*Gen.* 48. 19.) the departure or rather flight of this glory is significantly threatned, when he saith, *Their children shall flie like a bird from the birth, and from the womb, and from the conception*; That is, either their women shall be barren and have no conception, or if they conceive, their infants shall suffer abortion and dye in the wombe, or if they live to the birth, they shall dye as soone as they are borne; *Their glory shall flie away*.

These externall things, as children, riches, power, and places of authoritie, are called the glory of a man; because they render him honourable and *cloath* him (as the opposite word *stript* implyes) with glory in the eyes of men. Under the Law the high Priests ornaments were called *garments for glory and beautie* (*Exod.* 28. 2.) And wee may call those things which are our glory our garments.

These are as garments.

First, Because they compasse and cover us as round as a garment.

Secondly, Becauſe they keepe us warme, and fence us from the cold of outward ſufferings.

Thirdly, They are as garments, becauſe there is an ornament as well as an uſefulneſſe in them. Chriſt imployes that *Solomons* Glory was his cloathing and aray, while he ſaith (comparatively to the lillyes of the field) *Solomon in all his glory, was not arrayed like one of theſe*, (*Matth.* 6. 29.) *Solomon* in his Glory, was *Solomon* at the height of his outward pompe and greatneſſe. When *Micholl* ſaw *David* dauncing before the Lord at the removall of the Arke; *How glorious was the King of Iſrael to day*, ſaith ſhee? That is, he was not at all glorious; ſhee thought he had layd his honour in the duſt, and ſtript himſelfe of his Kingly Glory, while he daunced before the Lord with all his might, girded with a linnen Ephod.

Gloria dicta ſunt de rei. e. quicquid poteſt ad gloriosum reddere.

The Church is the *Citie of God*; And of that Citie *glorious things are ſpoken*, (*Pſal.* 87. 3.) The Hebrew is, *Glories are ſpoken of thee, O thou Citie of God.* All the Cities of the world are the Cities of God by his Generall title of Soveraignty; For ſo the whole *world is the Lords, and the fulneſſe of it*, (*Pſal.* 50. 12.) But there is a Citie which is his by a ſpeciall title of propriety; For as the Lord hath a peculiar people, ſo he hath a peculiar Citie; And indeed, the peculiar Citie of God is nothing elſe but the peculiar people of God, living in the order of the Goſpel. Now this Citie of God hath its Glories, that is, many things which make it Glorious. The Cities of men have their Glories, and many have ſpoken Glorious things of them. Their Glories are; Firſt, A pleaſant ſcituation; Secondly, Riches; Thirdly, Populouſneſſe, or the multitude of inhabitants; Fourthly, Beautifull Buildings; Fifthly, Strong walls and Bulwarks; Sixthly, Good Lawes; Seaventhly, Good Magiſtrates. Theſe are the chiefe Glories of the Cities of men. But the glories of the Citie of God, are, firſt, Truth of doctrine; Secondly, Puritie of worſhip; Thirdly, The unitie of Profeſſors; Fourthly, and chiefly the preſence of God among them; of which the Prophet *Ezekiel* ſpeaks in the laſt verſe of his Propheſie; *The name of that Citie, from that day ſhall be the Lord is there*; Theſe are the Glories of the Citie of God, and thoſe are the Glories of the Cities of men. Now as theſe publicke eminencies and advantages are the Glory of Cities, both in their civill and ſpirituall capa-

capacities; ſo perſonall eminences and advantages are the glory of a ſingle or particular man: and when he who was rich is made poore, when he who is ſtrong becomes weake, when he who had many children is made childleſſe, when he who was exalted in great power and authoritie, is caſt downe, and contemned, then he may ſay, as *Phineas* his wife did when the Arke of God was taken, *Ichabod*, Where is the Glory? or as *Job* in the Text; *He hath ſtript me of my Glory*; and (which carries the ſame ſence and ſcope.)

He hath taken the Crowne from off my head.

A Crowne and Glory, are of ſuch neere alliance, that they are often put together as one thing. *Solomon* exhorts to *exalt Wiſdome*; and why; *She ſhall exalt thee, and a Crowne of Glory ſhall ſhee deliver to thee.* (Prov. 4. 8, 9.) And the Lord promiſeth (*Iſa.* 28. 5.) That he will be *for a crowne of Glory, and for a Diadem of beauty unto the reſidue of his people*; Yea, that *his people ſhall be a Crowne of Glory in his hand* (Iſa. 62. 3.) All Crownes are glorious, and Glory is a Crowne. Hence the Apoſtle ſaith, (*Heb.* 2. 9.) *We ſee Jeſus, who was made a little lower then the Angels for the ſuffering of death*; that is, that he might be fitted to ſuffer death (which he had not been, unleſſe he had been made a little lower then the Angels in one reſpect, namely, by his taking upon him our humane nature; for Jeſus Chriſt was made lower then the Angels that he might ſuffer death, as well as by his ſuffering of death, now (ſaith the Apoſtle) we ſee Jeſus who was thus made low) *crowned with glory and honour.* Thus Glory and the Crowne are joyned; and therefore as ſoone as *Job* had ſaid, *He hath ſtript me of my glory*; he ſutably adds, And,

He hath taken my Crowne from my head.

Some render; *He hath untied*; Crownes being anciently tied to the heads of Princes.

The word *Crowne* may be taken two wayes.

First, Properly, for that Royall ornament of Kingſhip; Some interpret it ſo here, as if *Job* had complained that he had loſt his Kingdome, or was diveſted of Kingly dignitie; 'Tis undeniable that he was a great man, a chiefe Magiſtrate; poſſibly a King.

מור *quod hic vertitur auferre, contrarium eſt verbo* אמר *quod vincire ſignificat, & verti poteſt diſſolvit.*

Conqueritur ſe regno ſpoliatum nonnulli ſuſpicantur. Joburn regē fuiſſe. i. e. regulum terræ Vz, Duſ.

Secondly, The word *Crowne*, may be taken improperly, or largely; And then whatsoever man hath in any eminencie, he is said to be crowned with it, or that is called his Crowne. (*Psal.* 8. 5.) *Thou hast crowned him with honour and dignitie*; That is, thou hast given him abundance of honour and dignitie. So (*Psal.* 103. 4.) *Thou crownest him with thy loving kindnesse and mercy.* And when the yeare is plentifully stored with the fruits of the earth, The Lord is said to *crowne it with his goodnesse.* (*Psal.* 65. 12.) Thus a *vertuous woman is a crowne to her husband.* (*Prov.* 12. 4) The husband is the wives head, and a woman of Strength, (as the Hebrew hath it) that is, a woman of strong and maiculine vertues, is a crowne, that is, an ornament, or an honour to her head. And thus, *Riches are a Crowne to the wise,* (*Prov.* 14. 24.) That is, they give him opportunitie to doe great things, and make excellent improvements of his wisdome; he rules in businesses like a King his counsels are as powerfull as commands, and he gives the Law to others: whereas *the poore mans wisdome is despised, and his words are not heard,* (Eccl. 9. 16.)

Againe; Some restraine *Job's* Crowne to his children. *Thou hast taken my Crowne off my head*; That is, my children. Children (*Prov.* 17. 6.) are called a Crowne; *Childrens children are the Crowne of old men, and the glory of children are their fathers.* Children are the crowne of old men in a twofold respect

First, Because it is an honour to have children, and the more children the more honour.

Secondly, Because they encircle their parents as a Crowne, (*Psal.* 127.) *They stand as Olive-plants round about the Table*: in which sence, a knot or company of Drunkards are called a Crowne, (*Isa.* 28. 1.) *Woe to the Crowne of pride, to the drunkards of Ephraim.* Drunkards (as some expound) are called a Crowne, because they sit round, or because they drinke round, till the house goes round with them. These are called the *Crowne of pride*, or a proud company, because as they drinke their wits out of their heads, so all humilitie and civilitie out of their behaviour. This is true of literall drunkards. Yet that Text may be expounded of metaphorall drunkards, whose minds are fluster'd and overcome with the wine of their owne presumption and proud aerie imaginations.

Thirdly,

Thirdly, Others referre it to his acquaintance and speciall friends, who (having been a comfort, and an honour to him) he calls *his Crowne.* So the Apostle salutes the *Philippians,* (Chap. 4. 1.) *My brethren, dearely beloved, and longed for, my joy, and crowne.* He speakes as high of the *Thessalonians,* (1 Epist. 2. 19.) *What is our hope, or joy, or Crowne of rejoycing? are not even yee in the presence of our Lord Jesus Christ at his coming.* Conversion is the Crowne or chiefe worke of the Ministry, and converted persons are the Crowne, or chiefest honour of a Minister. What is more either desirable or honourable, then to convert, then to winne soules to Christ, and to build them up in faith. And thus any man may call his godly friends, and familiars, especially such as he hath been helpfull to in their turning to God, his Crowne.

Yet I rather take the word *Crowne* here in the generall notion of it (as Glory was in the former part of the verse) for any earthly excellency. In which sence the whole people of *Israel* cry out, (*Lament.* 5. 16.) *The Crowne is fallen from our head,* or, *the crowne of our head is fallen*; That is, all our priviledges and dignities are departed, now that wee are carried Captives into *Babylon.*

Hence observe;

The best of earthly excellencies may soone be taken from us.

Glory and Crowne, expresse the highest of worldly attainments, or enjoyments; and yet behold *Job* stript of his Glory, and his Crowne is taken away. Not onely is *all flesh grasse,* but all *the goodlinesse thereof is as the flower of the field,* (Isa. 48. 6.) *The flesh* of man is his naturall constitution, *the Goodlinesse* thereof is all morall and civill perfections; not onely is man of a brittle constitution in nature, but all the perfections which he hath, on this side grace, are brittle too. All Goodlinesse is fading, onely goodnesse or godlinesse is not. As the Prophet (by way of opposition) intimates *ver.* 8. *But the word of the Lord shall stand for ever.* As the Crownes of all men, or their chiefe delights, so the Crownes of Princes (who are the Crowne or chiefe of men) decay and wither. Former ages have given testimony to it, and so hath ours. If the Scripture were silent

in

in this poynt, yet experience ſpeakes it; and if experience had never ſpoken it, to this day, nor given an inſtance of a decaying Crowne, yet reaſon ſpeaks it, and tells us from the nature of all earthly things that it may be ſo, though in the event it had not as yet ever been ſo. But when not onely reaſon and Scripture tell us this, but many and many experiences witneſſe it, who can doubt it? nor ſhall I here adde any more to confirme it, having at the 12th Chapter, as alſo from other paſſages of this booke, taken occaſion to touch this argument, the changes of Princes, and of all earthly things. Onely take theſe two admonitions, by way of Corallary from it.

First, Set not your affections upon things here below, ſet them not upon earthly glories, upon earthly Crownes. 'Tis no wiſdome to hold that faſt in our affections, which we cannot hold in our poſſeſſion, or to love that much, which may ſpeedily be loſt. *Solomon* reprooves that unadviſedneſſe with a vehement expoſtulation, (*Prov.* 23. 5.) *Wilt thou ſet thine eyes upon that that is not? for riches certainly make themſelves wings, &c.* While rich men make locks and bolts, while they make clogges and ſhackles to keepe, yea to impriſon their riches, their riches are as buſie *in making themſelves wings to flie away.* And becauſe few will beleeve or credit this report of riches, but judge it a very ſlaunder, therefore *Solomon* doubles the word for confirmation, which we render, *Certainly*, riches doe it. We are not certaine of any thing that riches will doe for us, onely we may be certaine, they will doe as little for us as they can, and a great deale leſſe then wee expect, when we heare for certaine that they are making (not feete) but wings to be gone, yea to flie from us. Now ſeeing it is ſo, is there not much reaſon in *Solomons* reproofe, *Wilt thou ſet thine eyes*, or (as the Hebrew Text hath it with much elegance) *Wilt thou cauſe thine eyes to flie upon that which is not.* A covetous mans eye is as greedy after riches as a ravenous bird after its pray, and therefore he is, with much ſignificancy ſaid to cauſe his eyes to flie upon riches. But ſhall our eyes, much more our hearts (uſually the eye moves after the heart, though occaſionally the heart may move after the eye, but ſhall eyther our eyes or hearts) flie upon that which is flying, or make much haſt to get that, which makes ſo much haſt from us when wee have gotten it? If our crowne of earthly glories be not taken from us, yet it will take leave of us, or we muſt leave it.

Secondly, *Purſue ſpirituall, and make ſure of heavenly glorie*; lay hold upon that, which may be held. You ſhall never be ſtript of the glory of the righteouſneſſe of Jeſus Chriſt in Juſtification, nor of the glory of the graces of Chriſt in ſanctification. Theſe ſpirituall glories, theſe inward glories, ſhall not be taken from you. The ſoule that is once thus cloathed, ſhall never be found naked. The exerciſe of ſome graces muſt be left off, becauſe there will be no uſe of them in Glory. But you ſhall never looſe or be ſtript of any grace. And if wee cannot be ſtript of the glory of Grace, then much leſſe can we be ſtript of the Grace of Glory, or have the Crowne of Glory taken from our heads. And as that Crowne cannot be taken violently from our heads, ſo neither will it ever naturally wither or decay upon our heads. *The Crowne of righteouſneſſe*, of which the Apoſtle *Paul* ſpeakes, (2 *Tim.* 4. 8.) is alſo, (as the Apoſtle *Peter* ſpeaks) *a Crowne that fadeth not away*, (1 *Pet* 5. 4.) A learned tranſlator conceives, that the Greek word which we with others render, *Fadeth not away*, is taken from the proper name of a flower, of which anciently Crownes or Garlands were wont to be made. *The flower fadeth* (ſaith the Prophet, *Iſa.* 40. 7.) yet this flower *Amarantus* (as Naturaliſts obſerve) fadeth not. Not that it never fadeth, but becauſe it retaines its freſhneſſe and beautie (though cropt) very long; therefore they call it (beyond the nature of all other flowers) *the unfading flower.* Whether the Apoſtle (ſome conceive he did not) did allude to this flower, or or not in the uſe of this word, or onely attended the radicall meaning of it, is not much materiall to the poynt, ſeeing this is cleare, that his intendment is to advance the Glorious State of the Saints after this life by the everlaſtingneſſe of it, having alſo called it at the fourth verſe of the firſt Chapter, *An inheritance incorruptible, and that fadeth not away.* This Crowne, for the beautie and ſweetneſſe of it, is like a crowne of flowers, but in the continuance and laſtingneſſe of it, it is like a crowne of Gold, the moſt durable and pureſt mettall, Yea to ſhew that there is no ſeed or tendency of death or decay in it, it is called *a crowne of life*, (*Jam.* 1. 12.)

Beza in loc.

Camer: Myroth.

We

Wee reade of a Crowned Woman (*Revel.* 12. 1.) *Behold, there appeared a great wonder in heaven, a Woman cloathed with the Sunne, having the Moone under her feete, and upon her head a Crowne of twelve Starres.* Every true beleever is cloathed (in his proportion) as this Woman (who is the representative of all beleevers) with the Sunne, that is, with Christ; and hath the Monne, that is, (the glory, and the Crowne) the best of earthly things under his feete; as for his head, that's crowned with Starres, celestiall excellencies, or the truth and puritie of that Gospel doctrine which the twelve Apostles (those Starres of the first or greatest magnitude,) first preached from the mouth of *Jesus Christ that bright morning Starre*, and hath since in all ages been held forth by all faithfull Ministers, who are *Starres in the right hand of Christ*, (*Revel.* 1. 16. 20.) With this glory Saints are crowned here, and they shall be crowned with the fruit of it for ever hereafter. *Job's* complaint shall never be heard in heaven, which hath often been heard on earth, and may againe, be quickly heard from their mouthes, whose crownes, in the opinion of the wisest men, sit fastest on their heads; *He hath stript me of my glory, and taken the Crowne from my head.*

Job 19.

Job. Chap. 19. Verf. 10, 11, 12.

10. *He hath destroyed me on every side: and I am gone: and mine hope hath he removed like a Tree.*
11. *He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies.*
12. *His Troops come together, and raise up their way against me, and encamp round about my Tabernacle.*

JOB still continues his complaint, he had done it before in divers allusions, he takes up three more in this Context, to shadow his sorrowfull condition.

The first is taken from Buildings, in the former part of the tenth Verse.

The second, from Trees, in the latter part of the same Verse.

The third from Warre, in the 11th and 12th Verses.

Verf. 10. *He hath destroyed me on every side.*

The word here rendred *to destroy*, signifies any ruining work, yet most properly the ruining of a building; *He hath destroyed me* (say we.) *He hath pulled me asunder member by member*, (saith another) as a house is demolisht part by part, or roome after roome, till as Christ foretells the demolition of the Temple, *There shall not be one stone left upon another.* Thus (saith *Job*) *He hath destroyed me.* The Hebrew Text is in the future, *He will destroy*; as if *Job's* feare had Prophecyed utter destruction to himselfe; yet most Translate (as we) in the Preterperfect Tense, *He hath destroyed me.* And though *Job* saith *me*, yet we are not to confine this destruction to his person, but must extend to his family, and whole estate, as the next words intimate; *He hath destroyed me*

Round about.

'Tis sad enough to be destroyed in any one part, but *Job* was destroyed in every part; therefore he adds; *He hath destroyed me round about:* This heightens the sence. *Job* shewing the care of God in the fabrick of his body, bespeaks him thus,

נתץ *confringere, demolire, destruere; exprimit omnimodam destructionem; ædifitijs proprie convenit.*

סבב *pro* סטביב Merc.

(Chap. 10. 8.) *Thy hands have made me, and fashioned me together round about*; He that is made and fashioned, is made and fashioned *round about*; Yet this addition *round about* hath its force, noting the exact and particular care of God in setting up the whole frame of his outward man in every part. Here the work of judgement is as large, and exact, as the work of mercy once was: *He was formerly fashioned round about*, and now *he was destroyed round about*.

Further, This expression *round about*, may have either its reference strictly to a building of Defence, a Fort, or Castle, which when it is besieged (as he prosecutes it in the latter words) when Forces lye round about it, they batter and assault it on every side, till at last they level and flight it, on all sides, not leaving one Tower, or Pinnacle standing. Or it may referre to the allusion of a Tree; in the next clause of this Verse, which when we would root up, we digge round about it, and then pull it downe. *Thou hast destroyed me round about*: It was the envious and malicious complaint of Satan, (Chap. 1. 10.) that God hath made an hedge or wall, (which was as an impregnable Fortification) about *Job*'s estate and person. *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?* He doth not onely say, Thou hast made an hedge about him, *sc.* his person, and about his house, and about all that he hath, (which is very particular,) but he subjoynes *on every side*; *Job* once had an hedge round about him on every side, but now his defence was on every side removed. This complaint of *Job* stands in direct opposition to that of Satan.

Hence observe;

That even universall destruction (in regard of outward things) may be the lot of the best and holiest of the servants of God.

Job was not onely touched, (as Satan desired) but destroyed; not onely were the Pinnacles of his house pull'd downe, or the battlements and beauty of it defaced, but, the Pillars of it loosed, and the foundation razed; All that was destroyable was destroyed. The servants of God have somewhat that can never be destroyed; 'Tis our comfort, that though

though all *round about us* is perishing, yet we have somewhat *within us* that shall never perish.

Thou hast destroyed me round about: and I am gone.

That is, according to the Arabick Idiom, *I am dead*; dying is a going away, *I am gone*; I am a lost man, I am removing from the Land of the living. *Excedo è vivis & iam me excessisse dicas, mortuum, sc: non moribundum* Pined.

I am gone. He was not gone when he spake this, and yet he saith, *I am gone*.

That which we looke upon as certainly future, or inevitably to come to passe, is to us as if it were present, or already past.

That good which we are sure to have, is as good as had; and that evill which we either must feele, or have deserved to feele, is as already felt. *Abimeleck* having deserved present death, the Lord tells him; *Thou art but a dead man, because of the woman whom thou hast taken*, (Gen. 20. 3.) because in strictnesse of Justice, 'twas death to take another mans wife, therefore he is spoken to as a man among the dead. So because believers are sure of eternall life, therefore the Scripture expresseth them in a present possession of life, or as *being past from death to life*, as if they had not onely some beginnings, and foretasts of it by faith and hope, but were in the full fruition and visions of it. Thus here, because all outward appearances and probabilities spake *Job* going out of the world and dying, therefore he concludes himselfe gone out of the world, and dead, *I am gone*.

And he hath removed my hope as a Tree.

He hath made my hope to depart, or goe away, so in strictnesse of the letter, as if he had said; *I am gone, and my hope is gone*; and the reason why he said *he was gone*, was, because his hope was gone; hope is the most stayed comfort that we have, the last that departs, yea that which can scarce depart; hope cannot be reckoned among our *moveables*, for it is compared to an Anchor, and to an Anchor that will not dragge; *Wee have* (saith the Apostle, *Heb.* 6. 19.) *this hope as an Anchor of the soule, both sure and stedfast*; yet, *Job* perceived his Anchor moving, yea *removed*. *Recedere aut abire facit* seem.

He hath removed my hope.

My hope is gone; what hope was this which was so moveable? It was his hope about, or for worldly things; *Our hope about moveables, is moveable*; The hope we have about the world, is like the fashion of the world, which passeth away. *Job's* friends had laboured much to encourage and revive his hope, the hope of a restitution to honour and greatnesse in this life. But, saith he, *my hope*, this kinde of hope is removed, 'tis gone; he had given sufficient proofe that he had a hope which was not gone, but was indeed the Anchor of his soule, *sure and stedfast*, and that it *stood fast as Mount Sion*, in the middest of all the shakings of his worldly hope, and could not be removed.

He hath removed my hope.

As we are to take it for a worldly hope in generall, so some restraine it to his hope of Children; Parents have much and many hopes about their Children: A good Child is usually call'd a hopefull Child; Children hope to have an Inheritance from their Parents, and Parents hope to have comfort in their Children. He that hath no hope of Children, is called *a dry Tree*, (*Isa.* 56. 9.) Here *Job* bemoanes (according to this Interpretation) both the losse of the Children which he had, and his hopelesnesse of having any more Children, under the metaphor of a dry Tree.

He hath removed my hope as a Tree.

But I conceive we are not thus to straiten his sence; for not onely (to his apprehension) was his hope of Children removed, but his hope of life, and of any good which concerned this present life. *He hath removed my hope*

As a Tree.

NV indifferens est ad lignum viride & aridum aut excisum significandum.

The word signifies both a Tree growing, and a Tree cut downe, or rooted up; here we must restraine it to the latter; he hath removed my hope as a Tree which is removed or pulled out of the ground. *Job* prosecuted this metaphor, (*Chap.* 14. 7.) *There is hope of a Tree if it be cut downe, that it will sprout againe,*

againe, and that the tender branches thereof will not cease, though the roote thereof wax old. There he spake of a hopefull Tree, but here he speakes of a Tree that hath no hope, or of a Tree of which there is no hope; *My hope is removed as a Tree*; that is, as a Tree of which there is no hope that ever it should sprout againe; For though a Tree that is cut downe may sprout againe, the roote being left in the ground; yet when a Tree is pulled up by the rootes, there is no hope that it should ever grow againe. Indeed a Tree that is pulled out of one ground by the rootes, may yeeld hopes of growing, if it be planted in another ground; And thus Trees are sometimes removed out of the ground, not to the fire, but to a fitter soyle. And thus (though I doe give it for the meaning of the Text) *Job's* hope was indeed removed as a Tree, it was removed from earth to heaven, from things seene and temporall, to things which are not seen, but are eternall. *My hope hast thou removed as a Tree.*

I have (upon other Texts of this Booke) spoken of the nature of hope in generall, and of hope about worldly things, and therefore I passe it here; onely take this Observation.

That worldly hopes are perishing and looseable.

The Apostle ascribes an eternity to spirituall hope, (1 *Cor.* 13. 13.) *Now abideth faith, hope, and charity, these three*; Spirituall graces continue, but spirituall gifts are subject, not onely to declining, but to vanishing. Charity never faileth (*vers.* 8.) *But whether there be Prophecies they shall faile, whether there be tongues they shall cease, whether there be knowledge, it shall vanish away*: But *faith, hope, and charity*, are lasting graces, there is no corruptibility in them. In heaven we shall be above hope, being taken up to the fruition of that which we hoped for; yet we cannot say, that then our hope shall be removed, but but then we shall move in a spheare beyond hope. Hope is not destroyed, but perfected by fruition, as faith is perfected by vision. Saints may have their hopes of earthly things removed, but themselves remove into those heavenly things which they hoped for. The Tree of this hope shall stand and flourish for ever; but of their other hope, they may say as *Job*; *He hath removed it as a Tree.*

Vers. 11.

Verſ. 11. *He hath alſo kindled his wrath againſt me, and he counteth me unto him as one of his enemies.*

Job proceedeth to ſet forth his affliction by a third Alluſion. His affliction was very great, in that his hope was removed; but this made his affliction moſt grievous, that there was an appearance of the wrath of God againſt him in it, and the kindlings of Divine diſpleaſure. God doth ſometimes remove the hopes of his faithfull people, in regard of worldly things, and yet manifeſts his love to them, in ſpirituall things; they feele not the kindlings of an enemy-like wrath, but the warme beames of a friendly, yea of a fatherly kindneſſe in their fiery tryalls; but when theſe two meete, when at once earthly hopes are removed, and a fire from heaven kindled, who can beare it? The Prophet *Malachy* queſtions (Chap. 3. 2.) *Who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a refiners fire.* If none can abide the coming of Chriſt with *refining fire*, then who ſhall abide it, when he comes with *conſuming fire?* The fire of Divine holineſſe is very terrible, then O how terrible is the fire of Divine wrath?

He hath kindled his wrath againſt me.

In this and the next Verſe, the compariſon is taken from Warre, (as before from Trees and buildings) in which God is compared to ſome great Monarch of the world, who being exceedingly offended, and provoked, his anger kindles againſt his enemies, and he ſends his Troopes and Armies, to incamp againſt them; *His wrath is kindled againſt me; and he counteth me as one of his enemies.*

Warre begins at anger, and wrath, it ſtirres firſt within, and then it breaks out; *Whence come warres* (ſaith the Apoſtle *James*, Chap. 4. 1.) *and fightings among you? Come they not hence, even of your luſts, which fight in your members?* Were there not a fight in our ſelves, there would be no fighting with others. There is ſomewhat in the Lord, proportionable to this; Whence are the Warres that he hath with the Creature? Their originall is deſcribed after the manner of men, from ſome kindlings of jealouſie and wrath in him, not that there is any perturbation in the heart of God, he is infinitely above it, but he is thus deſcribed, after the manner of men, the flame of whoſe warres begin with a fire of wrath; therefore ſaith *Job*, *He hath kindled his wrath.*

The word *kindled* in the Hebrew comes from a roote, which ſignifies anger, becauſe anger is the kindling of a fire in our boſomes; and from that Hebrew word it is conceived, that the Latine word *ira* is derived, it being as neere in ſound, as it is in ſence. Wrath is a fire, and is therefore properly expreſſed by a word ſignifying the heate of fire; wrath in it ſelfe is hot, and burning, here the fire is made hot, *He hath kindled his wrath*, theſe put together, note fierce wrath. (*Pſal.* 2. 12.) *If his wrath be kindled, yea but a little.* The wrath of God is a fire, but ſometimes it is as a fire not kindled, but if his wrath be kindled but a little, it makes a dreadfull fire. 'Tis the nature of fire to be hot, but fire is not ever hot but fierce when 'tis kindled. (*Numb.* 32. 14.) *You are riſen up in the place of your fore-fathers to kindle the fierce anger of God.* The kindled anger of God is the extreameſt anger of God.

חרה exarſit incenſus, aduſtus fuit, hinc latinum ira & iraſcor.

I ſhall not ſtay upon the deſcription of the Wrath of God, having ſpoken of it at large, (*Chap.* 14. 13.) where *Job* as dreading the appearance of the wrath of God, begs with earneſtneſſe; *O that thou wouldeſt keepe me in ſecret, untill thy wrath be paſt!* Only note here, that the wrath of God (as was touched before) and the kindlings of it) doe not imply any paſſion or change in God; he hath infinite ſerenity and quietneſſe in his breaſt for ever: What fires ſoever he kindleth in the Creature, himſelfe is alwayes in one minde. The Scripture ſpeakes thus in reference to thoſe effects expreſſed upon man, not in reference to any impreſſion wrought in God. When that is done upon the Creature which teſtifies the fierceneſſe of anger, then anger is ſaid to kindle in God. One of the Ancients tells us, That the wrath of God againſt ſinners is nothing elſe but the punishment of ſinne; Or the wrath of God is his holy and moſt bleſſed Will, everlaſtingly burning with hatred againſt ſin, and turning from it in high diſpleaſure; even as man diſcovers his hatred of thoſe things which are againſt his will, and lets out his ſpirit in anger againſt them. Had not ſin broke forth in man, there had never been any appearance of

Ira Dei eſt deſiderium pœnæ, furor Dei eſt ſupplicium peccatorum. Chryſol.

of anger in God. As the wrath of God drawes out punishment, so sin is the occasion which drawes out the wrath of God. Yet the wrath which *Job* speakes of here, was not kindled upon that account; God himselfe declaring that he was moved to destroy him without any such cause. That fire was kindled for the tryall and exercise of his patience, not for the punishment of his wickednesse. *He hath kindled his wrath against mee.*

Hence Note;

First, *The wrath of God is terrible.*

A fire kindled to warme is comfortable. *Aha* (saith he in the Prophet, *Isa.* 44. 16.) *I am warme, I have seene the fire*; but a fire kindled onely to consume is dreadfull. The wrath of God is sometimes as a fire raked up, sometimes as a fire blowne up. *The light of Israel shall be for a fire, and his holy One for a flame, and it shall burne and devoure his thornes and his bryars* (such are all his enemies who scratch and teare his people) *in one day.* The Lord is *a consuming fire* to his owne (*Heb.* 12. 29.) for the burning out of their corruptions; but he is *a consuming fire* to the wicked, and unbeliever, for the burning up of their persons; he is a consuming fire to these, and yet they shall not consume; he is a fire, whose heat is unsufferable, and yet they must suffer it; the fire of his wrath is unquenchable by any thing but the blood of Christ; And the fire of the wrath of Christ is altogether unquenchable. *If his wrath be kindled, who alone quencheth the wrath of the father; how shall his wrath be quenched, or who shall quench it?* Psal. 2. 12.

Secondly, Note;

A godly man may be under some present apprehensions of wrath.

He hath kindled his wrath against me. Job was not onely sensible of the abatement of his outward comforts, but he felt some sparklings of the wrath of God, in the absence of inward comforts. Christ hath delivered believers *from the wrath to come*, yet even they may see and feele wrath kindling and coming upon them.

Thirdly;

Thirdly, *The apprehensions of wrath are more grievous to a believer, then all his other sufferings.*

It is possible to beare all sorrows with comfort, which are seperate from wrath. The plague of thunder and hayle upon *Ægypt* was grievous, but that which made it very grievous was to see fire mingled with the hayle, (*Exod.* 9. 24.) 'Tis the minglings of the fire of divine anger with the storme of thunder and hayle, the troubles of this life, which renders them so grievous to be borne. 'Tis wrath which makes hell so terrible, the fire in hell would be (comparatively to what it is) but as a warme Sunne, did not the breath, that is, the wrath of the Lord *like a streame of brimstone kindle it*, as it is said of *Tophet*, (Isa. 30. 33.) As the wrath of God makes hell so hot to the damned for ever, so it is some appearance of wrath, which makes affliction so hot to believers for the present. *He hath kindled his wrath against me.*

And counteth me as one of his enemies.

Job spake this language before, (*Chap.* 13. 24.) *wherefore hidest thou thy face, and holdest me for thine enemy*; there he troubledly expostulates the matter with God about it, here he affirmes directly; *He hath kindled his wrath against me, and counteth me as one of his enemies*; Though the words carry the same generall sence, yet we have somewhat here worthy our observation and discussion, besides what was there held forth.

He hath counted.

That is, He hath reckoned and set me downe, or cast me up in the number of his enemies; all those translations the word will beare. חשב

Againe; *He hath counted me as his enemies.*

The Text is plurall in the Hebrew, not as we render, *As one of his enemies*, but, *as his enemies.* That is, as a deadly, not as a common enemy; as if I were such an enemy to him, as had the enmitie of all his enemies contracted together in mee; he counts me, not as a single enemy, but as an Host of enemies. It is a frequent Hebraisme in Scripture, to put a word of the *In fonte est, sicut adversarios suos; i. e. sicut unum ex adversarijs suis.*

plurall number, to note ſome ſpeciall thing or perſon in the ſingular. Thus 'tis ſaid of *Jephtha*, *that after he had judged Iſrael ſix yeares, he dyed, and was buried in the Cities of Gilead* (Judg. 12. 7.) that is, in one of the Cities of *Glead*. Againe, The godly is *like a tree planted by the rivers of waters* (Pſal. 1. 3.) That is, as a tree planted by ſome eminent river of water; ſo here, *He hath counted me as his enemies*, that is, as one of his enemies, yet ſuch a one as may ſtand for all the reſt.

Præclarè dicit tanquam, vel, quaſi. Neq; enim, aut Hoſtili animo aut etiam perturbato deus ſupplicia irrogat. Nicet.

Further, *Job* doth not ſpeake abſolutely, *he hath counted me an enemy*; as if God had proceeded againſt him (*hoſtili animo*) with the heart of an enemy, but he expreſſeth himſelfe comparatively, or with a qualification by a note of ſimilitude, *he hath accounted me as one of his enemies*, or, *like an enemy*.

Job did not ſuſpect, much leſſe conclude that God had written his name in the Catalogue of his enemies, no, he knew God was his friend, and his heart told him that he was Gods friend, that he bare no ill will to God; yet (ſaith he, though ſuch be my ſtate, though I know God loves me, and though he knowes I love him, yet) he hath counted me, (that is) he hath carried himſelfe towards me, and dealt with me as with one of his enemies; his heart is with me, bnt his hand is againſt me.

Hence note;

First, *God is really a friend to his people, yet he ſometimes deales with them appearingly, as with enemies.*

The love of God is everlaſting and unchangeable to his people, but his diſpenſations towards them have many changes. Hypocrites make a ſhew as if they were Gods friends, and God makes a ſhew againſt the ſincere, as if they were his enemies. Hypocrites are as Gods friends, and God deales with them as with his friends, they give him an outſide profeſſion, and he often gives them outſide comforts, and proſperitie, he deales with them as if they were his friends: now (I ſay) as hypocrites declare a formall friendſhip or love to God, ſo God declares a formall enmitie againſt many who are ſincere, that is, he gives them the uſage of an enemy, the wounds and ſtroakes of an enemy. As the Lord deſcribes the formall profeſſions and practices of love and ſervice to him, (*Iſa.* 58. 2.) *They ſeeke me daily, and delight to know my wayes,*

wayes, as a Nation that did righteouſneſſe, and forſooke not the Ordinances of their God; So, we may deſcribe the Lords outward diſpenſations and providences of wrath to his; He ſmites them daily, and afflicts them in all their wayes, as a Nation that doth unrighteouſneſſe, and hath utterly forſaken the Ordinances of God. Thus he is ſaid to count them as enemies when he acts towards them as we doe towards thoſe whom we indeed count our enemies, as was more at large ſhewed upon that place before-cited, *Chap.* 13.

Further, take notice of theſe two things.

First, That God hath enemies; ſome are even fighters againſt God himſelfe; And theſe are of two ſorts.

First, Naturall enemies, or enemies by nature, and thus every man that is borne, is borne his enemy. (*Col.* 1. 21.) *Being enemies in their mindes, by reaſon of wicked workes.* All men are enemies, with all their hearts to God, till he doth overcome and change their hearts. (*Rom.* 5. 10.) *While we were yet enemies, Chriſt dyed for us*; thus all are enemies.

Secondly, God hath enemies by practiſe, ſuch are all they who live and continue in ſinne, theſe upon the matter, proclaime and maintaine warre againſt God himſelfe. Sinne is not onely a turning from God, but a turning againſt him. Theſe enemies are alſo of two ſorts; either ſecret, or open Moſt are ſubtle enemies to God, going on cloſely in wayes of ſinne, and keeping ſecret correſpondence with the luſts of their owne hearts, and the temptations of Satan. Others are profeſſed and open enemies to God, they even ſend defiances to heaven, and will doe what they liſt, let God doe or ſay what he pleaſe. Such a one was *Pharoah*, and ſuch was *Julian*, ſuch were they (*Luke* 19. 14.) who ſaid, *We will not have this man reigne over us*: of whom Chriſt ſaith, (*verſ.* 27) *But thoſe mine enemies that would not have me to reigne over them, bring them forth and ſlay them before me.*

Againe, What he ſaid before, *God hath deſtroyed me on every ſide, and kindled his wrath againſt me*, is reſolved into, or wrapt up in this, *He hath counted me as an enemy*; ſo that, to be an enemy, is made the meaſure, or the ſignification of the worſt eſtate imaginable. He that counts a man his enemy, (according to the rule of nature) counts the leaſt good too much for him,

him, and the greatest evill too little for him. As it implyes the greatest manifestation of love and tenderneſſe, when it is ſaid, God deales with us, *as with ſonnes*, (*Heb.* 12. 7.) And ſpares us *as a father ſpares his own Son, that ſerveth him*, (*Mal.* 3. 17. A ſon may expect, by the lawes of nature, the moſt gentle uſage, and kinde acceptance from a father) ſo it implyes the hotteſt revelation of wrath and diſpleaſure, when it is ſaid, that God counts us, or deales with us, as with an enemy. God keepes his friends *as the apple of his eye*, (*Pſal.* 17.) which notes their ſafeſt keeping; but as for the perſons and lives of his enemies, he caſts them out as out of the midſt of a Sling, which notes their utter periſhing.

Hence obſerve;

That it is a moſt dangerous condition to be in a ſtate of enmitie againſt God.

Who would live in ſuch a condition as aſſures him of nothing but death? What doe enemies expect leſſe at our hands, and what can the enemies of God expect leſſe at his hand, in whoſe hand the breath of his enemies alwayes is, and all their wayes? God hath given us a rule to love our enemies, *If thine enemy hunger feed him, if he thirſt give him drinke*, (*Rom.* 12. 20.) And in doing this we obey God, ſo we imitate him, *and declare our ſelves the children of our father which is in heaven; for he maketh his Sunne to riſe on the evill and on the good: and ſendeth raine on the juſt and on the unjuſt*, (*Matth.* 5. 45.) But though God doth this often and long, yet he doth not this alwayes, or ever; nor doth he expect that we ſhould doe this alwayes, or to all our enemies. It may be ſinne to us not to take vengeance on ſome who are our enemies, even as it would be ſinne to avenge our ſelves on any. And if men ſhould quite ſlacken Juſtice and not take vengeance on thoſe who are Gods enemies and theirs, yet God will. But if we be found continuing under a ſtate of enmitie againſt God, he will not act towards us according to that law which he injoynes us, he will not feed ſuch enemies, nor will he give them water to drinke; He will not make his Sunne to ſhine upon them, but command his fire to conſume them; and he will raine, not fatning and refreſhing ſhowers, but *ſnares, fire, and brimſtone, this ſhall be* (their drinke) *the portion*

tion of their cup. (Pſal. 11. 6.) 'Tis true, *When we were yet enemies, he ſent his Sonne to dye for us*, there he acted up to the higheſt degree of that law of love; yet they that beleeve not on his Son but ſtand out in rebellion againſt him, ſhall ſurely dye. God hath not prepared bread and water, but fire and brimſtone for preſumptuous ſinners and unbelievers. This abuſed love will turne to the hotteſt wrath. And as God hath ſhewed himſelfe the beſt friend to his enemies; ſo he will be their worſt enemie. God will appeare an eternall enemy to his enemies in the next life, and he will not ſpare them in this. *Moſes* gives them a dreadfull alarme, (*Deut.* 32. 40.) *I lift up my hands to heaven and ſay, I live for ever, if I whet my glittering ſword, and my hand take hold of judgement, I will render vengeance to mine enemies, and I will reward them that hate me, I will make mine arrows drunke with blood, (and my ſword ſhall devoure fleſh) and that with the blood of the ſlaine from the beginning of revenges upon the enemie; rejoyce O yee Nations with his people, for he will avenge the blood of his ſervants, and will render vengeance to his adverſaries.* As the love of God, in many paſſages of Scriptures, triumphs in lofty and pureſt ſtraines of Rhetoricke over all the unworthineſſe of man, ſo doth his wrath in this over all the oppoſitions of man. The enemies of God ſhall be ſure to ſmart and fall; and therefore 'tis well for thoſe that have to doe with enemies, if they can but make it out, that their enemies are Gods enemies; for as God will ſurely bleſſe thoſe who bleſſe his people, and curſe thoſe who curſe them: ſo when his enemies are curſed by us, he curſeth them too, and while we oppoſe them, he joynes with us; whenſoever we goe forth againſt the Lords enemies, wee goe forth *to the helpe of the Lord*, (Judg 5. 23.) therefore the Lord will helpe us to deſtroy them. The Lord will deſtroy them according to his owne decree, though we ſhould forbeare or withdraw our helpe; much more will he deſtroy them when we helpe on the execution of his decree. *The Lord* (ſaith *David*, (Pſal. 110. 1.) *ſaid unto my Lord*, that is, the Father ſaid to the Son, whom he hath given us for a Mediator to his people, ſo a Lord over them) *ſit thou at my right hand, untill I make thine enemies thy footſtoole*: that is, till I ſubdue them all under thee, or make them fall before thee. All the enemies of God are under this decree, and this decree (as the Prophet *Zephanie* ſpeakes

Chap. 2.

Chap. 2. 2.) *will bring forth.* The decree (like a woman with childe) will be in travaile, till it hath brought forth this judgement against all the enemies of Christ; yea though they sit upon thrones, and have the Nations under their feete, yet they must be made his footstoole. *Job* found hard stroakes from the hand of God, who did onely count him as an enemy, what then shall they receive, who are his enemies indeed?

Job proceeds to give us a more particular description of Gods dealing with him, as with one of his enemies, still prosecuting the Allegory of Warre.

Vers. 12. *His troopes come together, and they raise up their way against me, and encampe round about my Tabernacle.*

Here are three things considerable.

First, The gathering of the Armie; *His troopes come together.*

Secondly, Their march; *They raise up their way against me.*

Thirdly, Their Siege; *They encamp round about my Tabernacle.*

In all which, *Job* elegantly describes the enemy-like proceedings of God with him.

His troopes come together.

The Hebrew is *Gad*, the name of one of the Patriarkes, (*Gen.* 49. 19.) *Gad, a troope shall overcome him, but he shall overcome at the last*: Both words are of the same roote, *Gad* signifies *a troope*, and to *overcome*.

His troopes come together against me.

Copiæ dei sunt omnis generis calamitates. Merl.

But what are these troopes?

I answer, They are the severall afflictions, and troubles, which God muster'd and called together to charge *Job* with. Many Horsemen make a troope, and so doe many afflictions, *Job* had so many as made not onely a troope, but an Armie, yea a great Armie. He speakes not of a single troope, but of many troopes; *He hath brought his troopes against me.*

Some troopes in the letter assaulted *Job*, troopes of *Chaldeans*, and of *Sabeans*; but besides these his sicknesse, and his sores, his

his paines, and his povertie, the anguish and terrors of his soule; all these were troopes, which came upon him as armed men, yea his very friends who were about his bed were as troopes of enemies to him, at best, they were but miserable comforters to him.

This coming together of his troopes, may be taken two wayes.

First, *They come together*, that is, they come all at once, or at one time.

Secondly, *They come together*, that is; they come with one consent, they have (as it were) made a compact, or a confederacy, they are united as one man to afflict my soule. So the word is rendred (*Psal.* 55. 14.) *Wee tooke sweete councell together*, that is, we were of one heart, we agreed sweetly in our counsels. *Job* had many troubles, but they were all of a minde; they came all upon him by orders from one hand, and they came with one heart. The Septuagint expresse it by the same word, which is used in the *Acts* of the *Apostles* (Chap. 2. 46.) to shew the onenesse of the pure primitive Church in the worship of God. *They continued daily with one accord* (or unanimously) *in the Temple, &c.*

Vox originalis non solum temporis est sed etiam consensus & voluntatis ejusdem ὁμοθυμαδὸν δὲ ἦλθον τὰ ποιρατήρια αὐτοῦ ἐπ' ἐμοί. Sept.

Thus the Armie is levied, and the troopes are come to their Rendevouse, we shall see them in their march presently, take onely a note or two from those words; *His troopes are come together.*

First, *Afflictions are as Gods Armie*; Here are troopes of them. The name of God is, *Lord of Hosts*, and as he raiseth his host to ruine his enemies, so also to chasten his owne people.

Secondly, Observe; *The Lord sends many afflictions upon one man at one time.* Here is not a single affliction to a single man, but a single man to many, to a multitude of afflictions. Here was a man, and an Armie. *Job* and a whole Hoast grapling together: *Many are the troubles of the righteous* (saith the *Psalme*;) And, *now ye are in heavinesse through manifold temptations*, saith the Apostle (1 *Pet.* 1. 6.) And why were they in manifold temptations? the next verse answers; 'twas for the tryall of their faith. It is a sufficient tryall of humane strength and manhood, to combate with one man; He is counted more then a man, a Gyant, who contends with two. But for the tryall of divine strength and faith, manifold temptations are but

but sufficient. A little of God in one man raiseth up his spirit to doe more then many men; even to combate with many troopes of temptation.

Thirdly, From this allusion note; *That afflictions are all at Gods command*; They are his troopes, he is their Generall; they move according to his orders. As God raiseth these troopes, so 'tis he that sends them directions what to doe, and whether to goe; they come when he bids them, and they goe when he bids them; when he saith Charge, they charge, and when he saith retreate, they retreate; according to the sound of the Trumpet which they heare from Heaven, they move on earth. Wee may say to these temptations as he in the Prophet to the sword (*Jere.* 47 6.) *O thou sword of the Lord, how long wilt thou be ere thou be quiet? put up thy selfe into thy scabbard, rest, and be still*; Here was a cry to the sword to be quiet, but the sword answered, or the answer was made in behalfe of the sword; *How can it be quiet, seing the Lord hath given it a charge against Askelon, and against the Sea-shore, there hath he appointed it.* It is to no purpose to speake to the sword to be quiet, you must speake to the Generall; to him that commands in chiefe, and is cloathed with a Commission for the warre. What can the sword doe? it must proceed till he that drew and called it forth, recalls and remands it back into the scabbard. 'Tis thus also in this warre, or fight of afflictions. The soule having been long pressed and assaulted by them, may perhaps cry out to them, O ye sorrows of the Lord, when will ye depart? O ye paines and sufferings, when will ye cease? But they answer, how can wee depart, wee are Gods troopes, he hath given us a charge to come together against you; and with you we must stay, till God calls us off.

And seing afflictions are at the command of God, be not angry, let not your passion rise against the creature, against this, or that second cause, by which you are afflicted; looke up to the Lord of this Hoste, to the Commander of these troopes. He sends them out as he pleaseth, and when he pleaseth, to punish and destroy his enemies, as also to exercise the graces, and try the holy valour of his owne children and servants.

Fourthly, *God is able to raise troopes of affliction out of any of his creatures*; He is never at a losse for an Armie. When the wrath of man is kindled, O, if he could get an Armie, he would doe wonders. The Lord can levie an Armie with a word speaking, he can have troopes, if he doe but sound his Trumpet, and beat his Drumme; if he doe but hold out his will, and say it is his pleasure, they are presently at his call. How soone did the Lord raise Armies against *Pharoah*, of flyes, and lice, and hayle? &c. How quickly did the *Chaldeans*, and the *Sabeans*, breake in upon *Job*? how soone did an unkinde wife, scabbs and sores, and what not, that was grievous to a poore man, either within or without, come in troopes against him at the Lords appointment. *His troopes come together.* Thus they are met and mustered, now they are upon their march.

They raise up their way against me.

That is, (as some interpret it) they make themselves a large and plaine way to come against me; and so 'tis an allusion unto Armies, who when they are marching, send Pioneirs before them to open narrow wayes, to levell those that are uneven, and throw downe their bankes, the ordinary roade is not fit to march in, Armies must have roome, therefore they raise up or prepare their way. This word is used, (*Isa.* 57. 14.) to prepare, and fit a way, a way which before was way-lesse, and inaccessible; *Cast you up, cast you up, prepare the way.* The Baptist in a spirituall sense fulfilled that Prophecy, he prepared the way of the Lord, by him *the valleyes were exalted, and every mountaine and hill was made low, the crooked he made straight, and the rough places plaine.* 'Tis the worke of the Ministers of the Gospel to take out all the stumbling blocks and rubs that lie in the way of conversion, and hinder soules from turning to the Lord. The troopes in the Text did not raise up a way for *Job*, but for themselves, or against him.

סלל, *parare viam & quid videbatur incessum sternere & ad aequalitatem ducere.*

Significat fore ut Apostoli monstrent, gentibus atq; sternat facilem viam & aditum ad fidem evangelij, ne haereant aut deterreantur difficultatibus.

They raise up their way against me. That is, they prepare a way to come upon me, or against me. The Hebrew word signifies *upon*, as well as *against*; they make their way upon me, they goe over me, and trample me under their feete, they make me their way. The Prophet speakes this language (*Isa.* 51. 23.) implying the extreame insultation of the adversary afflicting the people of God; *I will put it into the hand of them that afflict thee, (meaning the dregs of the cup of his furie,) which have said to thy soule,*

Fecerunt viam super me Vulg. עלי *potest super me exponi, utsit sensus, velut viam tritam reddiderunt super me, ut sim illis velut via frequenti ambulantium itione trita.* Merc.

soule, (that is, to thee) *bow downe that we may goe over, and thou hast laid thy bodie as the ground, and as the streete to them that went over*; That is, thou hast humbly submitted thy selfe to their proudest cruelties. Indeed, wicked men (according to the letter of this Text) would have the soules of the Saints bow to them by yeelding to or following their sinfull counsels and commands; but the soules of Saints (in this sence) are stiffe and cannot bow; as for their bodies or outward man, they can lay them downe and bow, not onely to the ground, but as the ground or as the streete for their enemies to goe over. So here, these troopes (saith *Job*) have made me as the very ground, or as the streets upon which they trod; they have trod upon me. As *Joshua* gave order to the people of *Israel* (Chap. 10. 24.) when he had overcome those Kings (who were a type of all the enemies of the Church, over whom the people of God shall triumph) *It came to passe, that when they brought those Kings unto Joshua, that he called for all the men of Israel, and said unto them, Come neere and put your feete upon the neckes of these Kings*; goe over them, make them your way; doe not stand upon it, because they are Kings and great ones, tread upon them, and feare not. As to tread upon enemies, and make our way over them, notes the compleateſt victory and higheſt triumph, so to be trodden upon by enemies, and to be made their way, speaks the loweſt sufferings, and contempt.

But I rather follow our owne translation, they have made their *way against me*; That is, comming against me, they have made, or prepared their way. As if he had sayd, whatsoever lay in the way of my afflictions they have removed, that so they might have a cleere marke, and make a full charge against me.

Hence observe;

That when God sendeth evills upon a person ('tis true also when he sendeth them upon a people) *nothing shall hinder*. His troopes shall raise up their way against the best and strongest; Though it be a barred way, a rough mountainous way, a craggie way, like the *Alpes*, (which *Hanniball* passed with his Armie against the *Romans*) yet the Lords Armie will (as he sayd) finde a passage, or make one. Wee have an expression in the 78 *Psalme* v. 49. very neere this, where the wrath of God against *Ægypt* is

is thus described, *He cast upon them the fiercenesse of his anger, wrath, indignation and trouble, by sending evill Angells among them*. Most interpret these evill Angels of wicked spirits, or Devills that vexed them; others of troublesome men, who vexed them with evills, some expound that Text particularly of *Moses* and *Aaron*, who, though personally considered, were very good, yea the best of men then living, yet they were evill Angels in regard of the effect of their message unto the *Ægyptians*. A good man may (in this sence) be an evill Angel, he may be a messenger of evill, or a meanes of executing the wrath of God upon wicked men. Thus *Moses* and *Aaron* may be called evill Angels, for they brought sad messages or ill tydings to the *Ægyptians* concerning those dreadfull plagues wherewith the Lord oppressed them for their oppressions upon his people; For by the ministrie of *Moses* and *Aaron*, the Lord cast forth the fiercenesse of his anger, wrath, and indignation. But *Ægypt* was a strong place, and the *Ægyptians* a mightie people, they would not easily yeeld; Wherefore (saith the Text) when he did so, *he made a way to his anger*; As if the Psalmist had said, if there were not a way for his anger, that is, for the execution of his anger, he forced his way; though he did not finde a way, yet he made one, and fought himselfe through all difficulties which seemed to oppose the destruction of his enemies. We put in the margine, *He weighed a path*; he made the path as exact, as if he had put it into a ballance; the way was fitted to the largeneſse of his owne anger, and 'twas fitted to the dimensions of their wickedneſse Thus he made a way to his anger, both by suiting the way to his anger, and by removing all impediments out of the way of his anger. If God will worke to save, who shall let it, and if God will worke to destroy, who or what shall let it? When God will either try his owne people, or punish his enemies, nothing can hinder; neither the power, nor the politick preparations of evill men, no, nor the prayers of good men (which yet are the strongest rubs in the way of his anger) he will make his way thorough their supplications when he is resolv'd to punish his people; *Though Moses and Samuel stood before me, yet my minde could not be toward this people* (Jer. 15. 1.) Now with what weapons did *Moses* and *Samuel* use to stand before the Lord? surely, with prayers and teares; nothing

makes so reall a defence against the anger of God, as the prayers of his people doe; yet God will breake through these, he will make a way for his anger through these, they shall not stop him, much lesse shall the preparations or strength of wicked men stop him. As the weaknesse of God is stronger then man, so the weaknesse of prayer is stronger with God, then all the strength of man. If prayer doth not stop his wrath, humane power shall never be able to give it the least check. All our strong holds and forts, will be but as the first ripe figs, which being shaken fall into the mouth of the eater, when once the Losds Armie makes a battery against us. His troopes will not turne till they have sullfilled all his pleasure; *They have raised up their way against me.*

And encamp round about my Tabernacle.

The Lords troopes being raised, they raised up their way, and marched, and now they sit downe, and encamp round about distressed *Job*; *They encamp round about my Tabernacle*; That is, about all that I have, or my whole possessions. Heres a strange sight, an Armie encamping against a Tabernacle; *Job* might say, what needs such warlike preparations against me? alas, mine is but a Tabernacle; I am not fortified in a Castle, or encompassed with impregnable walls and Bulwarkes; They encamp against *my Tabernacle*; A Tabernacle is but a weake house, weaker then our ordinary houses; A Tabernacle can hardly keepe out the raine, or stand against the winde. How then can it keepe out an Army, or stand their storme? A Tabernacle is a moveable dwelling, fastned with coards and stakes, without foundation; yet here *Job* speakes, as if God had brought all his Artillery, planted his batteries, and engines of warre, to beat it downe; *He hath encamped round about my Tabernacle.*

Hence note;

All that man hath in the creature amounts but to a Tabernacle.

Job was a great man, and he had a great estate, an estate foundation'd and setled upon as much strength as the creature usually can afford, yet all was but a Tabernacle, whose coards are

are quickly loosned, and whose stakes are soone puld up, and then downe it falls. Man himselfe in regard of his naturall life is perishing, his body is a Tabernacle; *Our earthly house of this Tabernacle*, as the Apostle calls it, (2 *Cor.* 5. 2.) Now as the body of man wherein his naturall life dwells is a Tabernacle, so are all those things which concerne the support and continuance of his naturall life. Who would trust to or shelter himselfe in a Tabernacle, when we have the Name of the Lord as a strong Tower, into which we may flie with assurance of safety. He that gets most of the world, hath got but a Tabernacle, and hee that looseth all that he hath in the world, hath lost but a Tabernacle. A little true knowledge of what the world is, mingled though with but a little true faith about the things of the world to come, will easily carry us above all the good and evill of the world.

Againe (in pursuance of the Allegorie) we know when an Armie encampeth about a Citie, and layeth siege to it, no man can get out; *Thus it is with many poore soules, afflictions hemme them in round, they have never a port to get out at, the way is onely open to heaven.* The Lord is pleased to lay very close sieges to many of his people; they are straitned in their outward enjoyments, they are straitned in their spirituall enjoyments, and can finde no comfort. As the soules of some refuse to be comforted, so comfort refuseth the soules of others; or all comforts are (as by a strong hand, yea as by a strong host) withholden from their soules. *Davids* mighty men broke through the host of the *Philistims*, when he longed for the water of *Bethlem*; But Gods host of troubles and afflictions, cannot be broken through by the mightiest among the sonnes of men, though there be a well of water beyond them, which their soules long for as much as *David* did for that of *Bethlem*.

Lastly, Take this note from the allusion also; *They encamp against me.*

Afflictions may continue long upon us, or about us.

There is a difference between the fighting of a Battell, and encamping: a battell is but for an houre, or a day, but Encampings are for continuance; we have heard of encampings, and besiegings, not onely for a few dayes, but for many moneths, yea

yea for some yeares. The troopes of trouble give some onely a fierce Charge, but they sit downe, and *encamp against the Tabernacles* of others. Some particular soules have endured longer sieges then ever any Citie did. Not onely doe the *terrours of God* (within and without,) *set themselves in array against them* (as *Job* complained *Chap.* 6. 4.) but *they are afflicted and readie to dye from their youth up, suffering those terrours*, as *Heman* complaines, (*Psal.* 88. 15.) Therefore let not our hearts faint, though we are besieged, though sorrowes encamp against us. When God seemes to tell us in the dispensations of his providence, that he will batter us downe, and levell us with the ground, yet all this is but to try how we can stand our ground in an evill day, how we can maintaine our trust, and hold out a siege. Some give up the strengths under their command at the first summons, others hold out till the last bit of bread; God doth but trie his whether they will persevere to the last, to the utmost. *Let patience have its perfect worke*, for afflictions will have their perfect worke; when they make long worke, let patience make long worke too. When God encamps against us, let us speedily give up the strong holds of sinne, but let us maintaine the strong holds of grace, the forts of faith and patience, quitting our selves like men, or rather like Christians; let us give proofe of holy courage in the hotteſt assaults, and in the longest sieges. The Lord doth not intend ruine to our persons, though he ruine our Tabernacles. Those outward evills shall worke for our good, which deprive us of all outward good, and if both the Tabernacles which we use, and in which we dwell, while we are in the body, as also the Tabernacles of our body be dissolved and shattered to the ground in this warre, yet *we have a building of God, an house not made with hands, eternall in the heavens.*

lastly, Observe;

There is no striving, no contending with afflictions.

God hath whole troopes and Armies of them at his command. As his enemies cannot stand before him, so neither can his friends when he appeareth as an enemy. There is no prevailing but by submitting. *Who* (saith the Lord, *Isa.* 27. 4.) *would set the bryars and thornes against me in battell, I would goe thorough*

thorough them, I would burne them together? Wicked men are bryars and thornes; if they contend with God, they contend with a fire, and are burnt. If godly men should set themselves in battell against God, when he sets himselfe in battell against them, how soone could he goe through them also, and burne them together? When the Lord of Hosts sends his troopes to encamp against us, He doth not intend we should fight them away, but pray them away; nor is it his meaning, that we should raise the siege by opposing his troopes, but by falling downe before them. Wee cannot conquer the least affliction by force, but we shall be more then Conquerours over the greatest afflictions, even over all afflictions by faith. When Armies of bloody men invade or encamp against the people of God, we cannot (without presumption) expect victorie, unlesse we fight as well as beleeve, and act courage against them, as well as faith in God. But when Armies of affliction encamp against us, there is no over-comming, but onely by beleeving in God, and humbling our selves. We must resist the Devill and his troopes of temptations, and he will flie from us. But no affliction sent by God did ever depart from him that was found resisting it. The Armie of sorrows which encamped against *Job*, was never fully withdrawne, till he said, *I abhorre my selfe, and repent in dust and ashes* (Chap. 42. 6.)

Thus, we have heard *Job* bewayling his condition under the Allegorie of warre, troopes of enemies drawing together, and encamping against him; in the next place, he bewailes his condition, in the withdrawing of his friends; if when evills and enemies, come upon us, our friends stand close to us, it is a great support, but when many troubles throng about us, and all our friends leave us, this is sad. Thus *Job* describes his forlorne estate in the next words, *He hath put my brethren far from me, &c.*

Job. Chap. 19. Vers. 13, 14, 15.

13. *He hath put my Brethren farre from me, and mine acquaintance are verily estranged from me.*

14. *My kinsfolke have failed, and my familiar friends have forgotten me.*

15. *They that dwell in mine house, and my maidens count me for a stranger, &c.*

JOB hath thus farre expreſt his (almoſt) unexpreſſible ſorrowes and afflictions, by many elegant metaphors and alluſions; he is now as exact and accurate in ſetting forth the effects of thoſe ſorrowes, or what followed upon his affliction.

The firſt effect is deſcribed in this context, to the end of the 19th verſe; and that is the unkindneſſe and contempt, the unfaithfulneſſe, and unthankfulneſſe of his friends and neereſt relations.

Secondly, He ſhewes the waſting of his ſtrength, and the generall conſumption of his owne bodie, at the 20th verſe; *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.* The burthen of all which preſſures, inforced him to make a threefold cry.

Firſt, For pitie and compaſſion; *Have pitie upon me, have pitie upon me, O ye my friends, for the hand of God hath touched me, verſ.* 21.

Secondly, For ſparing and forbearance in the 22. *verſ. Why doe you perſecute me as God, and are not satisfied with my flesh.*

Thirdly, He cries out for attention to his cry, and ſerious conſideration of his ſad Complaint, in the 23 and 24 verſes; *O that my words were now written, O that they were printed in a book, that they graven with an iron pen and lead in a rock for ever*

Theſe words hold forth the firſt effect which followed his ſorrowes and afflictions, namely, the withdrawing of his friends, the unkindneſſe or contempt of all thoſe that were about him; and he ſeemes to caſt, or diſtribute thoſe into foure rancks, from whom he received ſuch unkindneſſes.

First,

First, His kindred, or thoſe of his blood; *He hath put my brethren farre from me*, in the 13th *ver.* and in the 14th; *My kinsfolke have failed.*

Secondly, He complaines of the unkindneſſe of his owne familie, in the 15th 16th and 17th verſes, which he ſets downe. Firſt, in generall, in the former part of the 15th verſe; *They that dwell in my house.* Secondly, he meanes them diſtinctly. Firſt, his *men-maide-ſervants*, in the cloſe of the 15th verſe. Secondly, his *ſervants*, in the 16th verſe. Thirdly, his *wife*, in the 17th verſe; thus his owne houſe and familie had deſerted him, and proved undutifull to him.

Thirdly, He was likewiſe grieved by the contempt which he received from children, the children of thoſe who lived about him; in the 18th verſe; *Young children deſpiſed me, I roſe and they ſpake againſt me.*

Fourthly, He deſcribeth the unkindneſſe and unthankfulneſſe of his intimate acquaintance, and higheſt confidents, to whom he was wont to open his boſome, and with whom he had maintained cloſeſt correſpondence, both by giving and receiving curteſies in the 19th verſe; *All my inward friends abhorred me, and they whom I loved are turned againſt me*; Theſe are diſtinguiſhed from his kindred; and may be intended alſo in thoſe words of the 13th verſe; *My acquaintance*, and in thoſe of the 14th verſe; *My familiar friends.* Thus we ſee all were runned againſt him, his kindred, his family, his acquaintance and aſſociates. This was an extreame aggravation of his affliction, eſpecially if we conſider two things.

First, The univerſality of this deſertion; it was not ſome one, or two of his relations; *all his relations failed him*, kindred, ſervants, acquaintance, and, who is more then all theſe, his wife.

Secondly, Not onely did all his common friends, but even they who had made profeſſion ſerious profeſſion of love to him; there are ſome friends, of whom we make no great reckoning, if they fall off from us; but when intimate friends, ſuch as know our hearts, and have been truſted with our ſecrets, ſuch as we love with much intireneſſe, and are endeared to us by long familiaritie, when theſe apoſtatize from their profeſſed friendſhip, and renounce the lawes of love, how heavie is this

croſſe? yet even ſuch was *Job's* deſertion, as will appeare in the opening and proſecution of this context.

Verſ. 13. *He hath put my brethren farre from me.*

In the former verſe we heard of Troopes drawing about *Job's* Tabernacle, and beſieging it. Now, in this nick of time, while Troopes of enemies draw neere about him, his brethren withdrew and departed farre from him; *He hath put my brethren farre from me.* This deſertion of his brethren is put in equall ballance with the invaſion of his enemies, and is indeed a heavier burden of affliction, and doth much over-ballance it. *Their unkindneſſe troubles us moſt, from whom we have leaſt reaſon to ſuſpect unkindneſſe.*

He hath put my brethren, &c.

אח *frater cognationem habet cum* אחר *unus quia fratres in uno cõvenire debent, ac proinde res inanimatæ, quæ in uno conveniunt fratres dicuntur.*

The word which we tranſlate *brethren*, notes not onely *neereues*, but *onenes*: Many brethren, yea all brethren ſhould be one, and agree in one. They who are neere in relation, ſhould not be farre off in affection. *Job* calls himſelfe *a brother to Dragons* (Chap. 30. 29.) becauſe his preſent ſtate was like that of Dragons, ſolitary and withdrawne from friends. And *Solomon* tells us (*Prov.* 18. 9.) *He that is ſloathfull in his worke, is brother to him that is a great waſter*; That is, he is very like him, *or ſuch another*; yea, things without life, which have a likeneſſe, are called in Hebrew brethren or ſiſters (*Exod.* 26. 3.) becauſe brethren and ſiſters have, or are ſuppoſed to have likeneſſe in conditions, and onenes in affection; *My brethren.*

But what were his brethren?

There are ſeven ſorts of brethren.

Firſt, Naturall brethren, who are of the ſame blood; and theſe are ſo called, ſometimes in a larger, and ſometimes in a ſtricter ſence: they are called brethren in a large ſence who are of the ſame linage, though they be not immediately ſprung from the ſame loynes. *Abraham* calls *Lot* his brother, who was onely his nephew (*Gen.* 14. 14.) *James* and *Joſes*, *Simon* and *Judas*, who were the kinſmen of Chriſt, are yet called his brethren, *Matth.* 13. 55. But ſtrictly they are naturall brethren, who are borne of the ſame parents.

Secondly,

Secondly, They are called brethren, who are of one Countrey or Nation.

Thirdly, They, who are of one neighbour-hood, or are neere in habitation.

Fourthly, There are brethren by ſtudie, by courſe of life, or profeſſion.

Fifthly, There are brethren in manners, and ſutableneſſe of diſpoſition.

Sixthly, Brethren by friendſhip, by covenant and mutuall ſtipulation.

Seventhly, Brethren in Religion, and faith of the Goſpel. We may take all theſe ſorts of brethren into the Text, but ſpecially brethren in blood, and neereneſſe of alliance, theſe *Job* ſeemes particularly to intend, while he ſaith, *He hath put my brethren farre from me.* But, how farre were they put, or at what diſtance did they ſtand? We may underſtand it of a twofold remoteneſſe or diſtance:

First, Of remoteneſſe in place; as if he had ſaid; *My brethren come not at me, they will not ſo much as be where I am, one houſe will not hold us, I have little of their company.*

Secondly, Of a remoteneſſe in ſpirit, they are farre off in affection, their mindes are departed or alienated from mee; though I enjoy at any time their bodily preſence, I have little of their company, but leſſe of their hearts.

Againe, He doth not ſay, *My brethren are gone from me*, but *He hath put my brethren farre from me.* But who was it that put his friends farre from him? *Job* aſcribes this as much as any other part of his affliction unto God; *Job* was as ſencible that God had put his brethren and friends farre from him, as he was that he had ſent ſo many enemies and ſtrangers (*Chaldeans* and *Sabeans*) in upon him. It was from the ſame hand that theſe invaded him, and that they departed from him.

Hence note;

First, *Brethren may faile in love to their brethren, and prove not onely forgetfull but unfaithfull.*

Yea, not onely may brethren prove forgetfull of us, but cruell to us. Wee have an experience of this in the firſt paire of brethren that ever were in the world; As ſoone as the bond

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of brotherhood could be broken, 'twas broken; *Caine slew his brother Abell*, he was farre from him indeed, when he thus drew neere to him. Christ forewarnes us that we may quickly meete with such actings against the light of nature, while we follow and act up to the light of Grace; *The brother shall deliver up the brother to death, and the father the childe, and the children shall rise up against his parents, and cause them to be put to death,* (*Matth.* 10. 21.) To deliver a brother up to death, that is, to deliver him up to others to put him to death, is as bad as if our selves had taken away his life. We doe that evill which we doe not hinder others (according to our place and power) from doing, much more may we be said to doe that evill, which we provoke those to doe who have power to doe it. To deliver a brother up to death, is to kill our brother. Grace teaches us to lay downe our lives for the brethren. Corruption teaches the brother to take away the life of a brother. Our Booke of *Martyrs* gives divers instances of brethren suffering for Christ, by the procurement of brethren. There are no bonds of love, but have often received a crack by lust, and sometimes a totall breach; and where there should be the greatest love, there have been the greatest breaches. The Prophet *Obadiah* checks those *Edomites*, who were the Descendants of *Esau*, and so by *Isaac* their common father, brethren to the *Israelites*; the Prophet, I say, checks them for their insolency against their afflicted brethren (v. 12.) *Thou shouldst not have looked on the day of thy brother.* The day of their brother, was the day of their brothers calamitie, as is plaine in the next words, *In the day that he became a stranger*, that is, to his owne Land, being carried away into Captivitie: Thou shouldest not have looked upon this day of thy brother. But was it a sin to looke upon them in that day? To see them was no sin, and to see or looke upon them with an eye of compassion was a duty; but they looked upon their brethren with an eye of scorne at, or with an eye of delight in their misery; it pleased them to see their brethren oppressed and carried captives. This kinde of seeing their brethren was (within one degree) as sinfull as slaying them, such looking upon them when led into captivitie, was a leading them into captivitie. That which we rejoyce to see any suffer from the hand of others, they suffer also from our hand. The Prophet *Isaiah*

Isaiah describes this unnaturall unkindnesse against Brethren (arising in some at least, from a pretended or ignorant zeale for God) in the profession of the same Religion, (*Chap.* 66. 5.) *Heare the word of the Lord, ye that tremble at his word, your brethren that hated you* (he doth not say, your enemies that hated you, this is a strange conjunction, *Hating Brethren, your brethren that hated you*) *that cast you out for my Name sake* (there's the ground of this quarrell, it was religious, or about the things of God) said, *let the Lord be glorified*, or, *appeare in glory*. Which implyes that either they pretended to glorifie God by casting out their brethren, as Christ foretold, *Joh.* 16. 2. *They shall put you out of the Synagogues, yea the time cometh, that whosoever killeth you, shall thinke that he doth God service.* To doe God service is to glorifie him. These brethren judg'd their brethren evill doers against the Lord, and that therefore it was good to punish and cast them out, hence, they said, *let the Lord be glorified*: or these words, *let the Lord be glorified*, may be expounded ironically, as if these persecutors of their brethren, had derided their brethrens expectation and hope, of the glorious appearance of the Lord in judgement, to vindicate their innocency and doe them right. And so it answers that of the same Prophet, *Chap.* 5. 19. *Let him make speed and hasten his work, that we may see it.* As also that of the Apostle, 2 *Pet.* 3. 3, 4. *Where is the promise of his coming, &c.* Hence 'tis added, *But he* (that is, the Lord) *shall appeare to your joy, and they shall be ashamed.* They who either thinke to bring glory to God, by troubling their brethren, or who deride their brethrens hope, that the Lord will appeare to deliver them from, or to recompence them for all their troubles. These troubling brethren (I say) shall have shame to their portion, and the portion of their troubled brethren shall be joy at the appearing of the Lord. The same Scripture shewes the extreame hatred of brethren against their brethren, and the fore displeasure of the Lord against Brethren-haters.

Secondly, Observe;

The estrangement of brethren from us is very grievous.

Job layd it more to heart that his brethren did not comfort him, then that strangers did afflict him. It is one of the most delightfull spectacles to see brethren dwell together in unitie.

(*Psal.* 133.

(*Pſal.* 133. 1.) *Behold, how good and how pleaſant it is for brethren to dwell together in unitie:* He compares it to the dew of Hermon, and to the precious oyntment upon the head, that ran downe upon the *beard, even Aarons beard, and that went downe to the skirt of his garment.* Now, as it is a pleaſure to behold the union and harmony of brethren, ſo 'tis very bitter to ſee brethren broken off and disjoynted from one another. Whether they be brethren by blood, or brethren by profeſſion, but chiefly if they be brethren in the faith and profeſſion of the Goſpel. *Abraham ſaid unto Lot, let there be no ſtrife, I pray thee, between me and thee, and between my herd-men and thy herd-men.* He would not onely have no ſtrife between themſelves, but not between their ſervants, and why? *For we are brethren* (Gen. 13. 8.) The diviſions of brethren are both grievous and ſcandalous; grievous to themſelves, and ſcandalous to others. Hence *Moſes* gives counſell to the two contending *Iſraelites* (as *Stephen* reports it, *Act.* 7. 26.) *Sirs, why doe ye wrong one to another? you are brethren.* The name of a brother, or the remembrance that we are brethren, is enough to pacifie our ſpirits, and haſten us to a reconcilement of all our differences. And that ſo many brethren, who alſo are *Iſraelites*, fall out with, and wrong one another, and will not be reconciled, how ſad is the ſcandall, and how heavie the burden at this day? All gratious hearts have much cauſe to lament this, as all eyes, even the eyes of our common enemies, have too much occaſion to take notice of it.

Thirdly, In that he ſaith, *He hath put my brethren farre from me*, Obſerve;

The changes of affliction are from God: or, *it is of the Lord that our brethren are at any time eſtranged from us.*

As God puts health farre away from us, or aboundance farre away from us, ſo he puts friends farre away from us. This doth not excuſe brethren in their unkinde departures and eſtrangements from one another, onely it ſhould teach us to depend upon God, as much for the eſtabliſhment and continuance of friends in their affections and reſpects to us, as of our Lands and Cattell in their fruitfulneſſe to us, or of our own bodies in their health and ſtrength to us. There is an overruling hand of God, and his effectuall working, as in all other afflictions

afflictions and troubles which come upon us, ſo in the withdrawings of friends and brethren from us. As God formes the ſpirit of man within him, in reſpect of being and exiſtence, (for he is the God of the ſpirits of all fleſh, or the father of ſpirits) ſo likewiſe in reſpect of motion and influence (*Zech.* 12. 1.) It is the Lord who makes men to be of this minde, or of that minde, who ſhapes and faſhions their ſpirits, either towards a complyance with, or a diſlike whether of things or perſons. Friends love no longer then God maintaines love in them, and they can doe us good no longer then God maintaines in them a will to doe us good; we cannot diſcharge the loweſt naturall dutie of love unto a brother, unleſſe God come in; yea, we quickly grow unnaturall, if God leave us. The love or hatred of man is from the Lord.

But ſome may ſay, Is the hatred of man from God? If ſo, how ſhall we acquit God from being the author of ſin?

I anſwer, God is ſaid to put our friends farre from us, when he withdrawes or withholds that aſſiſtance or influence which inlarges and unites the hearts of friends. We are all by nature (as the Apoſtle ſpeakes, *Tit.* 3. 3.) *Hatefull, and hating one another.* And while nature, as corrupted, acts alone, it is not more hateſull to God, then full of hatred to men, eſpecially to good men. As God doth not, ſo there is no need he ſhould put enmitie and hatred into the heart of brother againſt his brother, there's too much of theſe already in every mans heart; if God doe but leave a brother to himſelfe, he quickly ſhewes himſelfe unbrotherly. Now if brethren hate unleſſe God over-rule their hearts, then 'tis no wonder if ſtrangers and enemies doe it. (*Pſal.* 105. 25.) When *Moſes* deſcribes the cruell uſage which the *Ægyptians* ſhewed to the people of *Iſrael*, he tells us, *God turned their hearts, that they hated his people, & dealt ſubtilly with his ſervants.* That is ſomewhat a hard ſpeech when 'tis ſaid; *He turned their hearts to hate his people*; God did not drop hatred into their hearts; God turnes the heart from ſin, not to ſin; but he is therefore ſaid to turne their hearts to hate his people, becauſe he gave them up to the baſeneſſe and ſuſpiciouſneſſe of their owne hearts, which told them a thouſand ſad ſtories, or prophecies rather, what the *Iſraelites* would doe, and how they would burden *Ægypt*, and bring it low, unleſſe

unlesse themselves were brought low by an imposition of new burdens. This was enough, and this was all that God did when he turned the hearts of the *Egyptians* to hate his people, *and deale subtilly with his servants*; unlesse God hold our hearts, and keepe them for us, we are not onely unsteady in every duty both to God and man, but we act quite beside, yea contrary to our duty. We love where we should hate, and hate where we should love; we helpe those whom we should oppose, and oppose those to whom we should be helpfull. We are like brethren to those whose enemies we should be, and we are as enemies to our brethren; *He hath put my Brethren farre from me.*

And my acquaintance are verily estranged from me.

יודעי *Noti mei* Vulg. *Necessarij mei.* Tygur. *Scienies nomen meum oblivi juni mei*, Sept.

Brethren are our neerest *acquaintance*, and all our *acquaintance* may be called brethren. The Hebrew word signifies, *to know*. Some render it so here, *they who knew me, or were knowne to me are estranged*. The knowledge we have of men brings us into acquaintance with them, and the more we are acquainted with them, the more we know them. The word implyes, intimate and speciall knowledge, (1 *Sam.* 3. 7.) *Samuel did not yet know the Lord*; Not know the Lord! why, how was *Samuel* bred, that he did not know the Lord? he was come to yeares of knowledge, and had he lived in ignorance? The meaning is not, that he did not know the Lord at all, but he had not yet knowne the Lord by way of extraordinary revelation, or vision. Thus *Samuel* did not know the Lord till that time. God reproves the *Jewes* for their hypocrisie and formalitie (*Isa.* 58. 2.) *They seeke me daily, and delight to know my wayes*; that is, they pretend to an earnest desire of knowing my wayes, they seeke to me as if they would creepe into my mouth, yea and lodge in my heart; to know all my desire concerning the holinesse of their lives, and the exactest conformitie of their wayes to my will. Thus they would be thought to know me and *acquaint* themselves with me; and so much the word used by *Job* (which we render *acquaintance*) holds forth. Yet because *Job* speakes at the 19th verse, of his *inward friends*, therefore I rather take *his acquaintance* here, for common friends, such as were but generally knowne to him, or such as knew him but generally; *My acquaintance*,

Are

Are verily estranged from me.

זור *Alienatio aut recessus ejusmodi est ut cum aliquo nauseam habet.*

The word signifies, such an estrangement, or alienation of spirit, as ariseth from nauseousnesse, or the offence which the stomacke takes at such meates as are improper to it. As if he had said, *My acquaintance loath me, their stomackes turne at me, they are ready to vomit at the sight or thought of me, and of my afflicted condition.* In which sence, the word is used (*Ezek.* 14. 5.) Where the Lord complaines of the backsliding of his ancient people to Idolatry; *They are all estranged from me thorow their Idolls*; As if the Lord had said; *My people whom I have loved begin to loath me, I am out of date with them, and my wayes are out of request with them since they have found new gods, or new wayes of worshipping God.* Old acquaintance are often laid by when we finde new. And (which was *Job's* case) when old friends fall into a low condition, some will loath them, or estrange themselves from them, though they have no new. My acquaintance are

Verily estranged.

אך זרו

The word *verily*, hath an emphasis in it, and notes not onely the truth of the thing, or that it was so, but also the degree of the thing, that it was very much so. As if he had said; *They are altogether estranged*, or, *there is nothing in them but estrangement and unfriendlinesse.* We have the like use of the word, though to another end (*Psal.* 23. 6.) *Surely goodnesse and mercy*, (or, *onely goodnesse and mercy*, pure goodnesse and mercy) *shall follow me all the dayes of my life*; That is, I shall have goodnesse and mercy without any mixture of sorrow and trouble; so here, *They are surely or verily estranged from me*; That is, they are strange as strange can be; there is not the least mixture of love, not the least appearance of good will to me among them all.

אך טוב *Tantum bonum bonum meum nullius mali mixtura adulteratum.*

Vers. 14. *My kinsfolke faile.*

Before he spake of his brethren and acquaintance, now of his *kindred*. All our brethren are our kindred, but all our kindred are not brethren. The originall word signifies one that *is neere*, and in the verbe, *to draw neere*; so 'tis used (*Psal.* 73. 28.) *It is good for me to draw neere to God*; We draw neere to God in any act of worship, or in the exercise of any Grace, especially in the exercise of faith, even as we are said in Scripture,

ture, to depart or turne from God, when we neglect his worship, or when we act any sinne, especially unbeleefe, *Heb.* 3. 12. And because the people of God use to draw neere unto him thus, and 'tis never so well with them as when they doe so; therefore all the people of God, are called *Gods nigh ones.* (*Psal.*148.14.) *He also exalteth the horne of his people, the praise of all his Saints, even of the children of Israel; a people neere unto him*; All the Saints are (as we may say) Gods kindred (it is this word) *a people neere to him.* Our kinsfolke are neere to us. How great a priviledge is it to be neere God, or of kinne to the most High?

My kinsfolke faile.

חדל *affert cessationem ab aliquo opere aut officio.*

Friends faile. First, In number when they die, that was not *Job's* meaning.

Secondly, There is a failing in courtesie; thus his kinsfolke failed; they ceased to performe the office of kindred to him; as *Ruth's* kinsman did. *Job* had many of his kindred living, but none in whom kindnesse lived. He had many kinsfolke, but few friends. *My kinsfolke faile.*

And my familiar friends have forgotten me.

Familiar friends are expressed in the Hebrew, by the same word which was before translated *acquaintance*; onely with a little difference, this is active, the other passive as if *his acquaintance* were rather knowne by him, then knew him, and his *familiar friends* knew him more then they were knowne by him. *Familiar friends* are such as we daily or very frequently converse with. We say, *Out of sight, out of minde.* It seemes *Job's* friends cast him out of their mind, while they were in his sight. Forgetfulnesse is the absence of a thing or person from our minds. Memory is the treasury of the minde; forgetfullnesse exhausts that treasure. *My familiar friends*, saith *Job*,

Have forgotten me.

Possibly some of them forgot that they had such a friend, but all of them forgot him as a friend, they forgot all the courtesies and kindnesses that ever they received from him, as also all the kindnesses and courtesies that ever they professed to him.

Againe,

Againe, To *forget*, is to neglect, or to slight. Though they had him in their thoughts, though he lived in their naturall memory, (as memory is taken properly for the keeping or laying up of that which is past) yet they morally forgot him, that is, they slighted and neglected him; And then my familiar friends have forgotten me is, as if he had said; *Those friends to whom I have expressed love, take no care of me, they performe no offices of love to me, nor doe they regard what becomes of me, sinke or swim 'tis all one with them.* So the word is applyed (*Lament.*2.2.) *He hath violently taken away his Tabernacle, as if it were of a garden, he hath destroyed his places of the assembly, the Lord hath caused the solemn feasts and assemblyes to be forgotten in Sion.* How forgotten? The Lord did not cause the Jewes to forget that there had been solemne feasts, and Sabbaths in *Sion*, the thing was remembred, and that was an addition to the sorrow of their captivitie; but those feasts were disused by all, none came at them, none observed them, and they were slighted by many; thus they were forgotten. And as the Lord at that time in wrath caused them to forget their solemne feasts in a strange land; so he promised in mercy, that a time should come when they should be forgotten in their owne Land; (*Jer.*3. 16.) *And it shall come to passe, when ye be multiplied and encreased in the Land, in those dayes saith the Lord, they shall say no more, The Arke of the Covenant of the Lord, neither shall it come to minde, neither shall they remember, &c.* But what are those dayes, wherein the Arke (which is put Synechdochically for all Ceremoniall observations) should not be remembred, or should be forgotten? We may understand it, either of the dayes of Christs comming in the flesh, when all shadowes should vanish or disappeare; or of the times of their restauration, when they should not trust to nor boast of those externall Evidences of Gods presence, as formerly they had done when they cryed, *The Temple of the Lord, The Temple of the Lord*, Jer 7.4. They who use outward administrations may be said to forget them while they live in the spirit, and have no confidence in a forme, though good usefull and necessary.

Oblivio negligens est, recordatio vero diligens & studiosa.

Thus *Job* complaines, *My familiar friends have forgotten me*; either they doe not at all visit me as friends, or they doe not use me friendly in their visits. To forget, is either to neglect the

the doing of a thing, or the doing of it negligently, as to *remember a thing*, imports, not onely the doing of it, but the doing of it diligently. And ſo, thoſe former expreſſions, *They are eſtranged from me, they have failed*, are the ſame with this, *They have forgotten me.* All ſignifying and ſpeaking the unkindneſſe of his friends to him in that low condition.

Hence obſerve;

First, *Adverſitie and affliction are the touch-ſtone of friendſhip.*

That's the time to try friends, to know what friends are, or who are friends. And as adverſitie is the demonſtration, or touchſtone of friends, ſo 'tis a high commendation to continue friendſhip in adverſitie. Chriſt tells his Diſciples (*Luk.* 22.28) and he puts an accent of honour upon it; *Ye are they, who have continued with me in my temptation*; As if he had ſaid; *All have not done thus, nor could ye have done it, unleſſe it had been given you from above*; and when the temptation, that is, the tryall and ſufferings of Chriſt grew very high, they began to faile in doing it, and ſhrunke from their Maſter; yet Chriſt tooke their former conſtancy to, and continuance with him ſo well, that he did not onely give them the honour of this acknowledgement, *Ye are they*; but preſently tells them of an honourable reward, *and I appoynt unto you a Kingdome, as my father hath appoynted unto me.* It is an eaſie matter to abide with Chriſt, or with thoſe that are Chriſt, in times of peace, or in the day of their conſolation, but when we are under temptations, afflictionr, and troubles, then to abide and keep cloſe to Chriſt, and thoſe who profeſſe Chriſt, here's the proofe of friendſhip, and Goſpel-love. Many will run to friends to aske ſhelter, when themſelves are in a ſtorme (as we uſe to betake our ſelves to the ſhelter of a ſpreading tree in a ſtorme of foule weather) who quickly leave them when the ſtrome is blowne over, and the weather fayre. But how few are there who run to their friends when they are in a ſtrome to offer them ſhelter? The Apoſtle complaines of his deſertion in ſuch a condition (*2 Tim.* 4. 16.) *At my firſt anſwer no man ſtood with me, but all men forſooke me: I pray God that it may not be laid to their charge*: And he remembers it to the praiſe of *Oniſephorus*, for whom alſo upon that account he prayes (*2 Tim.* 1. 16.) *The Lord give mercy to the houſe of Oniſephorus,*

phorus, he oft refreſhed me, and was not aſhamed of my chaine. Many friends come about us when we have a crowne of comfort or of honour upon our heads, or when we have our garments of praiſe and joy upon our backs, but when we are in ſackcloath, or weare a chaine, then to appeare with us or for us, argues ſtrength as well as truth of love. True and ſtrong love hath theſe five things in it.

First, It is not weakened by time, it never waxeth old; true love, the older it growes the ſtronger and freſher it growes. We ſay, *Time is a great eater*, it conſumes all things; but Eternitie cannot eate out true love, either to God or man. True love ſhall be old, but it never waxeth cold, nor vaniſheth away.

Secondly, True love is not hindred by remoteneſſe of place, love knowes no locall diſtances; A friend in the fartheſt parts of the world, is as neere to reall affection, as he that lodgeth under the ſame roofe, and eates bread with us every day. We may ſoone remove out of the ſight, but we cannot remove out of the minde of a friend indeed.

Thirdly, True friendſhip or love is fruitfull; ſincere affection will put it ſelfe forth, and bud into action, it doth not reſt at the tongues end, or confine it ſelfe to fine expreſſions, and complements, but it makes appearance or may be ſeene at the fingers ends, and is laborious in workes and offices of friendſhip. As faith, ſo love without workes is dead, and as that faith which juſtifies, ſo the love of a juſt perſon is juſtified by worke. Hence the beloved Diſciple mingles or makes up his counſell about this duty with a dehortation and an exhortation (*1 John* 3. 18.) *Brethren, let us not love in word or in tongue, but in deed, and in truth*; That is, let our deeds ſpeake the truth of our love; it is an eaſie matter to ſay, but it is a great matter to doe or to deed our love. Much love may be expreſſed by the tongue, but actions are the compleature of love. There may be aboundance of love-labour in lip-labour, but where love labours truely at the lips, it will not withdraw the labour of the hand, or of the whole man for his good whom we love.

Fourthly, Truth of affection is full of compaſſion, ſorrowing the ſorrowes, and being afflicted in the afflictions of thoſe we love; it is ſo farre from departing from thoſe that are bur-

den'd,

den'd, that it beares a part of the burden with them; it weepes with thoſe that weepe, and cauſeth us to *remember thoſe that are in bonds as bound with them, and them that ſuffer adverſitie, as being our ſelves alſo in the body,* (Heb. 13. 1. 2.) They who are of one heart, make both their loſſes and their enjoyments common, they all ſhare in what befalls any one.

Fifthly, True love is as ready to owne the perſon of a friend, as to ſympathize with his condition. As hope makes us not aſhamed of our owne eſtate whatſoever it is, ſo love makes us not aſhamed of the eſtate of another. (*Prov.* 17. 17.) *A friend loves at all times*; He is not aſhamed to profeſſe or expreſſe his love at any time. He loves his friend in good report and ill report, (if that ill report be not raiſed upon his ill deſert) in honour and in diſhonour, (if that diſhonour riſe not from his diſhoneſty) He is neither aſhamed of his friends poverty, nor of his priſon, when (not his owne ſinne, but) the chaſtning hand of God, or the unjuſt hand of man caſts him into either.

Thus a *friend loves at all times*, and he that loves not at all times, is no friend at all. We ſhall quickly ſee the end of their love, who love either God or man meerely for ſelfe-ends: but where the ends of love to God or man are pure, that love will endure and hold out unto the end. Chriſt forewarnes us (*Matth.* 24. 21.) That in the latter times, *becauſe iniquitie ſhall abound, the love of many ſhall wax cold*: cold no doubt to God, and cold to man. The abounding of iniquitie in thoſe dayes will make a ſcarcitie of love. When iniquitie abounds, trouble waxeth hot. And as then all falſe love waxeth quite cold, ſo the true love of ſome both to God and man will wax colder then it was. The blaſts of trouble whether among or againſt the brethren, may (poſſibly) blow up and more inkindle the love of ſome, but they will blow up aud quench the love of many. Trouble is the ſureſt tryall of love; and therefore Chriſt tells us plainly (what *Job* found in the time of his perſonall trouble) that in times of great publicke trouble there ſhall be but little love.

Secondly, In that *Job* complaines of this ſo much and ſo often in his affliction. Obſerve;

The

The alienation of friends, or their abatements of love, is a very great encreaſe of our ſorrow in times of ſorrow.

The kindneſſe of friends is comfortable at all times, much more in ſad times. And as their unkindneſſe leſſens our comforts in good times, ſo it adds to our ſorrow in evill times, and that upon a threefold conſideration.

Firſt, Becauſe they are obliged by received courteſies.

Secondly, Becauſe they have obliged themſelves by promiſed kindneſſes. It doth not trouble us much to ſee them uncourteous to us, who never received courteſie from us, or to ſee them unwilling to doe us a kindneſſe, who never promiſed any. But when we ſee our courteſies loſt upon any man, or him ſitting looſe to us, notwithſtanding all his owne promiſes, this goes to the heart, and cuts deepe. An unexpected croſſe is not ſo grievous to us, as the croſſing our expectation. God himſelfe calls Heaven and earth to witneſſe againſt ſuch as faile him in obedience, when he hath fill'd and followed them with benefits, (*Iſa.* 1. 2.) *I have nouriſhed and brought up children* (ſaith the Lord) *and they have rebelled againſt me.* Though when any man rebelleth againſt God, he croſſeth his will, yet many rebell againſt him of whom (in a ſence) we may ſay, that they doe not croſſe his expectation; for though he hath deſerved better at the hands of all, yet he lookes for no better at the hands of ſome: But when children, and children whom he hath tenderly brought up and nouriſhed, rebell againſt him; when they whom he hath even ſtudied to pleaſe, care not to pleaſe him, when they from whom he had reaſon to expect all obedience, and nothing but obedience, pay him with rebellion, he will beare no longer. 'Tis thus in a proportion betweene man and man, as between God and man. Hence *David* complaines often of the unkinde alienation of friends, (*Pſal.* 31. 11.) *I was a reproach among all mine enemies* (that was not ſo much, he could expect no better) *but ſpecially amongſt my neighbours, and a feare to mine acquaintance, they that did ſee me without fled from me.* *David* ſpeakes here of three ſorts; Firſt, enemies; Secondly, neighbours; and Thirdly, acquaintance; That his enemies reproached him, was a trouble to him, yet the leaſt of his troubles; the thing which troubled him moſt, was, that his neighbours

bours reproached him, and that his acquaintance were *afraid of him*; He was *a feare to his acquaintance*, not that they were afraid he would doe them any hurt, but they were afraid to own him, or doe him any good. We have *David* bemoaning himselfe againe for this, (*Psal.* 38. 11.) *My lovers and my friends stand aloofe from my sore, and my kinsmen stand a farre off.* His friends came neere enough to him when he was (as we say) in a whole skin, or in a good condition, but when sores were upon him, he meanes it not of sores (in proper sence) upon his flesh, but of sores in a metaphor, troubles in his estate; then as if his sore had been a plague-sore, they stood a farre off. Read the same holy man once more bewayling the unfaithfulnesse of his friends, (*Psal.* 69. 8.) *I am become a stranger to my brethren, and an aliant to my mothers children.* And though *Hemans* greatest trouble was a divine desertion, yet he was not a little troubled that men deserted him. (*Psal.* 88. 8.) *Thou hast put away my acquaintance farre from me; thou hast made me an abomination unto them. Heman* had pretious spirit, yet God at once powred terrour upon him, and suffered men to powre contempt upon him; and while the terrours of God distracted him, he could not conceale how much the contempt of men disquieted him.

Thirdly, Observe;

The most professed and reall friends in the world, may prove unsteadie and unkinde.

We cannot be assured of any friend but Christ. Where or whom he loves, he loves to the end; but we may quickly see the end of mans love. *Men are mutable in their condition, but more mutable in their affections.* Now they love, anon they hate, now they applaud, anon they calumniate, now they lay us in their hearts, and anon they cast us out of their houses: now they cannot tell how to live out of our company, and anon they cannot live in it. There are many rocks upon which love hath split, and friendship hath been broken; but usually 'tis some change in our outward condition, which makes the change in our affection. Sometimes the prosperitie of friends turnes our love into envy. And, which we may (charitably) interpret as an argument of Gods favour to them, checks our friendship with them. It

It is an ancient observation; That prosperitie hath many friends, yea, that all men are greedy to call themselves the kindred of the rich; and like swallowes to flutter about those who live in the warme summer of worldly aboundance. Yet the envie of some is too hard for their love, and they grow poore and beggarly in their affections to those who outgrow them in riches and possessions. Some cannot rejoyce in friends any longer then they stand upon equall termes and even ground with them. But the ordinary rock upon which friendship suffers, is povertie and affliction, that which should be the speciall season for friends to shew themselves in, becomes the occasion of their falling off, (*Prov.* 17. 17.) *A friend loves at all times, and a brother is borne for adversitie*; As if he had said, there is little or no use of a brother, but in a time of adversitie, or that's the speciall time in which we have use of him, he is borne for that very end, to assist and comfort an afflicted Brother; as Christ speakes of witnesse bearing to the truth, (*Joh.* 18. 37.) *To this end was I borne, and for this cause came I into the world, that I should beare witnes to the truth*: As if Christ had thus expressed himselfe; *I should loose the very end of my birth, the end why I came into the world, if I should not beare witnes to the truth*; so we may conclude, if brethren and friends help not their friends and brethren in adversitie, they loose the very end why they were borne, and the designe of setting up that relation. To give witnesse to an oppressed truth, and to give assistance to a distressed brother, are a payre of the noblest workes, which we have to doe in this world. Yet we rarely finde eyther zeale enough in men to give witnesse to oppressed truthes or love enough in men to give helpe to their distressed brethren.

ἐυτυχία πολύφιλος. ἐυτυχούντων πάντες εἰσὶ συγγενεῖς. Græc. Prov.

Fourthly, Observe;

Holy and good men may be deserted by friends that are holy and good.

Job was a good man; and there is no question but *Job* had good men to his friends, and that divers of his kindred feared God, yet how shamefully was he owned by them all? There is no dutie whether to God or man, but a good man may come short in his answer to it; *In many things we offend all*, and all are apt to offend in this. As the law of faith in God, so the law of love

love to man is not easily fulfilled; Where the true habit of love is, there may be a great defect in the exercise of it. As he that hath faith, doth not always act faith, sometimes he acts as an unbeleever; and as he that hath the graces of patience and humilitie, doth not always act the patient, and the humble man; so he that hath love, and is a friend at his heart, may yet shew himselfe unfriendly; Not onely may carnall and graceless friends, but even spirituall and gratious friends prove very vaine and unstable to us. As *Alexander* the Copper-smith, a temporary beleever, turn'd enemy against *Paul*, and did him much evill, (2 *Tim.* 4. 14.) so they who were true beleevers and sound in the faith, were not true to him in their friendship; for they all forsooke him, though not through unfaithfulnesse, yet through feare in an evill day, as he complaines at the 16th verse of the same Chapter. *At my first answer no man stood with me, all forsoke me.* *Paul* had not a friend to owne him, or shew him any love when he was brought before *Nero*. How great the sin of this universall desertion was, wee may collect from that serious intercession, *I pray God it be not layd to their charge*. Unlesse free mercy come in with pardon and discharge, our cowardly withdrawings from Saints in times of danger, as well as our withdrawings from Christ and his truth, will be charged sadly upon us. When Christ himselfe was betrayed by *Judas*, and attached by the *Jewes*, all his Disciples (even *John* the Beloved Disciple, who but a little before leaned on his bosome), forsooke him, and fled: And as all they fled from him, so *Peter* who followed him, followed him a farre off, and when he was come neere to Christ in his bodily presence, even unto the High Priests Pallace, he then forsooke and fled from Christ more then all his fellow-Disciples, he denied him and forswore him: Our Lord Jesus Christ might say indeed, *My familiars and acquaintance are verily estranged from me.* Therefore in such forsakings and failings of friends, let us not be scandalizd, as if some new thing had happened, or as if this were not a temptation common to man. While we remember that Christ was forsaken, that *Paul* was forsaken, that *Job* was forsaken, who are we, that we should not be forsaken? Men may say it, and yet fayle, onely God hath sayd it, who cannot faile; *I will never leave thee nor forsake thee.*

To

To close this poynt, take these foure Deductions.

First, *There is no friend upon whom we can fully confide, but God himselfe.*

And indeed to confide fully in any friend were (upon the matter) eyther to suppose or make him our God. (*Mach.* 7. 5.) *Trust ye not in a friend, put ye not confidence in a guide; keepe the doores of thy mouth from her that lyeth in thy bosome; for the son dishonoureth his father, the daughter riseth up against her mother, the daughter in law, against her mother in law; A mans enemies are the men of his owne house.* But may we not trust friend nor brother? may not a husband trust the secrets of his heart with his wife? This seemes unnaturall to all these relations, and takes that from them, which is a principall end why they are. The Prophet in all these cautions against creature-trust, doth not command or teach friends to nourish jealousies concerning each others faithfulnesse (which is the canker of friendship) nor would he have the husband torment himselfe with feares of his wives disloyalty to him, if he should communicate his bosome secrets to her (which were to make marriage a meere bondage) That which he aymes at is to arme us with patience, if friends fayle and prove unfaithfull, or to fore-warne us that there is no friend but may prove unfaithfull, and that therefore as himselfe did (*ver.* 7.) so we should resolve *to looke unto the Lord*; that is to be confident of his helpe alone.

Secondly, *It is of God that friends are faithfull and true unto us.*

When friends are friendly, this is of God; and if our friends are unfriendly, this also is of God. The Lord can make our enemies to be at peace with us. And unlesse he uphold the hearts of our friends, they will quickly be as enemies to us. The smiles and the frownes, the love and the hatred, the good will and the ill will of man are ordered by a divine hand; riches and honour, with all other accommodations and comforts of this life, are not more the gift of God to us, then the affections of our friends are.

Thirdly, *Though friends have given us much proofe of their faithfulnesse, yet they may faile in the offices of friendship.*

Not onely professed, but experienced friends may prove vaine and helplesse to us. We cannot conclude that any man will doe us good, or stand our friend, because he hath done so; for not onely may his hand be shortened, so that he cannot doe as before, but his minde may change, and he will not doe as before. Experiences of what God hath done for us, are strong grounds of confidence in him; the more experience we have, the more hope, but the experience we have of men, is not a sure ground of hope; that they have been a support and comfort to us, is no infallible argument that they will be so againe.

What *Absalom* said to *Hushai* (when upon a seeming defection from *David*, he offered him his service and advice) *is this thy kindnesse to thy friend? why wentest thou not with thy friend?* The same may be said to many, who make reall defection from their friends, and apostatize from all their most serious professions of friendship; is this your kindnesse to your friends? why goe you not with your friends? False friends will alwayes fayle us for an advantage to themselves; and true friends may sometimes fayle us, when we expect most advantage, and need most assistance from them. Who can bring a cleane thing out of an uncleane? is *Job's* denying question in this booke. We may also question with as strong a negative, concerning persons; *Who can finde a certaine friend among men*, who are all (upon one account or other) uncertaine? We have no assurance of men but this, that *surely men of low degree are vanitie, and men of high degree are a lye* (Psal. 62. 9.) men of high degree, and men of low degree, comprehend all sorts of men. A lye and vanitie, comprehend all kinds of uncertaintie; and therefore (though such men, whose hearts God establisheth to us, may be sure to us yet) we may write *uncertaintie, uncertaintie*, upon all men.

Fourthly, *'Tis best to use friends, as knowing that they may faile us.*

We must have them as if we had them not, and love them as

as if we loved them not. Not that we should be unsound or cold in our love to others (that were not onely uncivill, but sinfull) but that we should not be confident, or make our selves sure of the love of any. That man who is unsound or cold in his love is lesse then a friend, and he that is confident or makes himselfe sure of the love of a friend, makes him more then a man. That speech, *So love as if thou shouldest shortly hate*, may have an ill use, yet there is a good use to be made of it; For though (in regard of the sincerities of our own affections) we should so love, as if we were to love for ever, yet in regard of the instabilitie of mans affections, we should so love, as if occasion might be given us to hate every moment. We must so love God as knowing that whom he loves he loves to the end, that is, without any end of loving; yet we must so please God, as if we feared his love might end, or be turned into hatred every houre; But though we should be willing to please and pleasure men, in all lawfull things, as if their love towards us could never end, yet we must so love them as knowing that their love may quickly end. Wee rarely give our friends so much love as we ought, but we often expect more love from them then we should. We can never give God so much love as we ought, nor are we able to hope for so much love from him as we should. 'Tis best for us to give all our love to God and not to expect much from man; We may hope for most from God, when we expect least from the creature. The fresh springs of the consolation of God flow most fully into us, when the fresh springs of our affection run chiefly unto God. And the Lord is pleased sometimes purposely to staine the beautie of all our comforts in the creature, with their failings and uncertainties, that while we use them we may enjoy none but Himselfe; and that while we love them, we might live onely in and upon his love.

Sic ame tanquam osurus.

Job 19.

Job. Chap. 19. Vers. 15, 16, 17, 18, 19.

15. *They that dwell in mine house, and my maides, count me for a stranger, I am an aliant in their sight.*
16. *I called my servant, and he gave me answer: I entreated him with my mouth.*
17. *My breath is strange to my wife, though I entreated for the childrens sake of mine owne bodie.*
18. *Yea young children despised me, I arose, and they spake against me.*
19. *All my inward friends abhorred me, and they whom I loved are turned against me.*

Vers. 15. *They that dwell in mine house.*

גור א גרי *Variè redditur, Incola, Inquilini, Advena. Inquilini domus meæ.* Vulg. Παροικοι οικιας γειτονες του οικου. Sept.

THe word is rendred, a tenant who hires land to use, or a house to dwell in, and so some understand it here, *they that dwell in mine house*; that is, they that hyre my houses, or my lands, and dwell upon them, *My tenants count me a stranger.*

Others translate *neighbours*, or such as dwelt neere him; *My neighbours count me a stranger.*

Thirdly, The word signifies a *sojourner*, who hath the conveniencies of lodging and dyet in the house. (*Exod.* 3. 22.) *Every woman shall borrow of her neighbour, and of her that sojourneth in the house, jewels of silver, and jewels of gold.*

Fourthly, The word may note any passenger or stranger, whom we entertaine, and admit to stay with us, and abide in our house for a season. The sojourner lives with us at his own charge, he payes for what he receives; but the stanger stayes with us upon our cost, and hath his welcome freely. *Be not forgetfull* (saith the Apostle) *to entertaine strangers* (Heb. 13. 2.) So the word is used (*Exod.* 2. 22.) *Moses* called his sons name *Gersbom*, for he said, *I have been a stranger in a strange land.* And *Job* shewing his nobleneſſe in Hospitalitie, saith (*Chap.* 31. 32.) *The stranger did not lodge in the streete*; I tooke him into my house.

Fifthly,

Fifthly, This word signifies a *Proselyte*, who was not originally of the people of *Israel*, but a Gentile, or a stranger by birth, yet receiving Circumcision was looked upon as one of them, and admitted to the priviledges of the *Jewes*. The word is used in that sence (*Exod.* 12. 48.) *When a stranger shall sojourne with thee, and will keepe the Passeover to the Lord, let all his males be circumcised, and then let him come neere and keepe it.* Of such Christ speakes (*Mat.* 23. 15.) *Woe unto you Scribes and Pharisees hypocrites, for ye compasse sea and land to make one proselyte*, (that is, to bring one into the Jewish Religion) *and when he is made, yee make him twofold more the childe of hell then your selves*; for (to open that difficulty onely in passage) though seducers are sevenfold the children of hell more then the seduced, barely so considered, in which regard the seducing Pharisees were the elder sons of Satan, or more the sons of Satan then the seduced proselytes; yet because young proselytes who drinke in false opinions, or superstitions, at the perswasions of others, are usually farre more taken with them and more zealous for them, then their perswaders (we have seene many novices very violent, and even to out-act their leaders) hence it is (as I conceive) that Christ saith, that the old Pharisees made the young proselytes *two-fold more the children of hell, then themselves*; seeing by how much any doe the more advance the designe of hell, by so much the more are they advanced in their portion in hell; *Double workes shall have double wages.* But to returne; though some proselytes were at once converted and perverted, or turned from what they were to what they should not be, yet many were indeed converted from what they were, to what they should be; And 'tis supposed, that the Psalmist includes those (*Psal.* 118. 2, 3, 4.) Among all sorts that are invited to praise the Lord. First, the whole body of the Jewish Nation, (*ver.* 2.) *Let Israel now say*, &c. Secondly, the Priests and Levites (*ver.* 3.) *Let the house of Aaron say, his mercy endureth for ever.* Thirdly, the proselytes, (*vers.* 4.) *Let them now that feare the Lord, say, that his mercy endureth for ever.* Some who were not either of the house of *Aaron*; that is, of the Priests or Levites; nor of the house of *Israel*, that is, native *Jewes*, yet might be of the Jewish Religion, and *feare the Lord.* All such were called *Proselytes*, and therefore they also were invited to praise the Lord. Some under-

Eadem vox Gherim Hebrai vocabant eos quos Graci προσηλυτους vocant, illos, scil. qui non genere sed quasi adoptione initiati profitebantur Judaismum, & circumcisionem accipiebant. Bold.

understand *Job* speaking of such in this Text. *The dwellers in mine house*, or proselytes, such as I have been a meanes to turne to God, even they turne away from me; *They count me a stranger, and I am an aliant in their sight.*

They counted me a stranger.

זר *alienum significat & hostem.*

The word signifies not onely a stranger, but an enemy; *Strangers have devoured the land*, (Isa. 1. 7.) that is, enemies. And the reason why the same word signifies both an enemy and a stranger, is, because enemies are the worst of strangers: And though sometimes our neighbours and they of our owne house are enemies to us, yet most commonly our enemies are strangers to us, and alwayes they who are enemies, are estranged from us. In which sence *Solomon* often calls the *Harlot a strange woman*, (Pro. 2. 16. 5. 3. &c.) Not onely because she is o stranger, or another, from a lawfull wife, but because she is really an enemy, and will destroy his peace who is enticed and overcome by her.

Further, This word which we render *Stranger*, signifies also *a prophane man*, who indeed should be a stranger to the Saints, and is a stranger to God, as the Apostle expresseth all such, (*Ephes.* 2. 12.) *Aliens from the Common-wealth of Israel, strangers from the Covenant of promise, having no hope, and without God in the world.* So, some understand it here.

They count me a stranger; That is, the men of my house, who have seene my way of worship, and have joyned with me in the exercises of Religion, now that I am fallen under these afflictions, count me as a stranger from the Covenant, as a prophane man, as an out-cast from the people of God: As if he had said; *They who lately were strangers and aliens from the true God, now count me a stranger, and an alien, as if I had renounced my Religion, and had made defection from the feare of God.*

Sicut prophanum reputaverunt me. Targ.

And I am an aliant in their sight.

נכרי *Extraneus fui.*

An aliant, is a man unknowne to us, or if knowne to us, yet not of the same Nation with us. *I am accounted an aliant.* As if I were not the same man as if I were not *Job*, but a strange kinde of creature, newly come into the world, or come from another world. My friends looke upon me as if they had never seene

seene me before, or any like me; They whisper among themselves, or say in their hearts; Is this *Job*? Surely it is not he, or if it be, he is not the man he was.

Hence, note;

First, *Man is ready to receive, and as readie to forget received courtesies.*

Job was not counted a stranger by strangers, but by home-dwellers, by persons oblieged, by such as had tasted of his favours, and reaped a plentifull harvest from his bounty; These, these were they who counted him a stranger, How unnaturall and inhumane is it to count him a stranger to us, that hath entertained us when we were strangers? yet such returnes man makes to man. And no marvaile if such be the carriage of man to man; when man carries it thus to God himselfe. Every sin we commit against God, is a transgression not only of the law of holines, but of the law of love and kindnes. The Apostle doth most significantly put these two together, *unthankfull, unholy* (2 Tim. 3. 2.) Seing every act of unholinesse hath much unthankfulnesse in it. We are dwellers in Gods house. The whole world is Gods house; he hath set up this great fabrick, yet to how many that dwell in this house, is God a stranger, and an alien in their sight? they live without God in the world. Yea there are many that dwell in Gods more speciall house the visible Church, who yet count God as a stranger, or at least have little acquaintanae with him. Many professe the name of God, who know not what it is to converse with God. And they who know what it is, are yet so slow and seldome in it, that the Lord may justly say, *You that dwell in my house count me a stranger.* We have all our accommodations in the house of God, he feeds and provides for our bodies in his common house the world; And in his spirituall house the Church, he feeds and makes provision for our soules, and yet (in a great measure) we are as strangers to him, and give the Lord cause to be a stranger unto us. *Moses*, having told the people of *Israel* what God had been to them, and done for them, checks their unthankfulnes (*Deut.* 32. 6.) *Doe you thus requite the Lord, O foolish people, and unwise?* Why? What had the Lord done for them? He had taken them into his house, and he made them his house, he dwelt

among them, yet they forgot him, and turned aside unto other gods. They made themselves strange gods, and so made God a stranger to them. They who take strange gods, make the true God a stranger; *If God alone be not our God, he is not at all our God.* It is said of good *Hezekiah* (2 *Chron.* 32. 25.) that when the Lord had healed him, and restored him from the grave, whither he gave himselfe for gone; That, yet *Hezekiah rendred not again according to the benefits done to him; for his heart was lifted up*; His heart should have been lifted up in thankfulnesse, but his heart was lifted up in pride. God dwells with an humble soule, and humble soules dwell with God; But as God beholds the proud afarre off, so when any of his owne people, who are in a state of neernesse to him, are lifted up with pride, they behold God a farre off, he is as a stranger to them. While we keepe close to God by faith, our hearts are kept low by humilitie. *Hezekiah* prayed hard to have his body healed, and no sooner was his body healed of that swelling boyle, but his soule swelled. They who are proud, whether towards God or man, can never be thankfull. When shall we who are so greedy to receive, say, what shall we returne?

Secondly, Consider how *Job* taxeth those who had dwelt in his house, whom he had entertained when they were strangers, who had received kindnesses from him. O saith he, *They that dwell in mine house, count me a stranger.*

Hence note;

Man cannot but resent it ill to see those forgetfull of him that have received kindnesse from him.

The former poynt shewed that we are apt to forget the courtesies we receive; this shews how deep an impression this makes upon their hearts from whom we receive them: when they that dwell in our houses count us strangers, when they who have eaten our bread will not own us, what brand is black enough for such unthankfulnesse? Now, if a man cannot beare it to see those forgetfull of him, of whom he hath been mindfull, and to whom he hath been helpfull, surely God will not beare it at the hand of man. This caused the Lord (*Isa.* 1. 2.) to make his appeale to heaven and earth; *Heare O ye Heavens; and give eare O earth:* What's the matter? *I have nourished and brought up children,*

children, and they have rebelled against me. God resented it deeply when such as himselfe had nourished, rebelled; when the children whom he had brought up were disobedient against him. There is an obligation in nature, to bring up children, to feed and nourish them. Now, if it be so offensive when children doe not answer our care in their breeding and education; much more is this true in reference to strangers. The Lord may tell those who are now his children, that he nourished, yea and redeemed them, when they were not onely strangers, but enemies; how greatly then doe we provoke the Lord by our unthankfulnesse, when we make him a stranger to us, who tooke us in when we were strangers, and acted such unspeakeable love to us when we were enemies.

Further, the Text holds out another antecedent to these words besides the dwellers or sojourners in *Job's* house, even his houshold servants.

My maidens count me a stranger, I am an aliant in their sight.

He speaks also of his men-servants in the next verse; *I called my servant, and he gave me no answer.* We are now come to the third sort whom *Job* taxeth of unanswerableness in duty to him in his afflictions. First, his Kindred were unkinde; secondly, his friends were unfriendly; thirdly, his servants proved unserviceable.

My maidens.

The word which is here used for *maidens*, doth not signifie those who are for ordinary service onely, but such as have command and trust, such as keepe the keyes of the familie. The word imports *trust*: servants are expresst by that word both for the trust committed to them, and for their expected faithfulnesse in that trust. *Abigail* gives a distinction of maid-servants in that expression (1 *Sam.* 25. 41) some for government, others for common worke in the house: that Text saith, *She arose and bowed her selfe on her face to the earth, and said, Behold, let thine hand-maid be as a servant to wash the feete of the servants of my Lord.*

אמה *ancilla, sic dicta a fideliate; ancilla libera & ingenua; cui credita sunt præcipua domus ministeria.* Bold.

שפחה *Notat servum objectionis conditionis.*

Let thy hand-maid. There she expresseth her selfe by the word of the Text, *Let thy hand-maid be as a servant*; That word notes a

a ſervant of an inferior ranke, not a directing, or an over-ſeing ſervant, but a working ſervant; *Let thy hand-maid be as a ſervant* (to doe the meaneſt worke) *to waſh the feete of the ſervants of my Lord.* *Job* ſpeakes of the beſt ſort of ſervants, not of drudges; *My maidens* (who had truſt) *accounted me as a ſtranger.*

Verſ. 16. *I called my ſervant, and he gave me no anſwer.*

'Tis the duty of ſervants to be at a call, or to come when they are called. The word implyes calling by name; which is a free and a familiar way of calling, It carries ſome reſpect and favour in it to ſpeake to a ſervant by name; *I called my ſervant, and he gave me no anſwer*: Silence is ſometime a ſigne of conſent, but ſilence is here taken for a ſigne of contempt; not to anſwer when we are called is incivility in moſt, and it is undutifulnes in ſome. If a ſervant anſwer not when he is called he forgets what his calling is. The Apoſtle forbids ſervants ſome kind of anſwering (*Tit.* 2. 9.) *Exhort ſervants to be obedient to their owne Maſters, and to pleaſe them well in all things, not anſwering againe*; yet here *Job* reproves and complaines of it as a fault in his ſervant, that he did not anſwer, how then ſaith the Apoſtle, *not anſwering againe.*

There is a twofold anſwering; Firſt, by way of contradiction; ſecondly, by way of ſubmiſſion, or there is an anſwer of reluctance, and an anſwer of obedience; when the Apoſtle ſaith to ſervants, *Be obedient to your Maſters, not anſwering againe*, he meanes, not anſwering by way of contradiction, or reluctance, as ſervants are very apt to doe. When Maſters give lawfull commands, ſervants muſt give anſwer by ſubmitting, not by queſtioning, much leſſe by oppoſing: hence we put in the margent, *Not gaine-ſaying.* A ſervant muſt give an anſwer when he is asked a queſtion, but he muſt not gaine-ſay when he is enjoyned a duty. Some ſervants are both lowd and lazy, quicke of tongue and ſlow of hand. *Job's* ſervant was one if not both theſe; *I called my ſervant, and he gave me no anſwer.*

And I intreated him with my mouth.

חנן *eſt blandè loqui et cum obſecrationibus, ut loquitur pauper.*

I did not onely call, but intreate him; the language of a Maſter is imperative, 'tis his place to command, not to entreate; but ſaith *Job, I intreated.* The word here uſed ſignifies the *humbleſt*

humbleſt intreatie, the intreatie of a poore man for an almes, according to that of *Solomon* in the *Proverbs*, (Chap. 18. 29.) *The poore man uſeth entreaties*, or, *ſpeaketh ſupplications*; it is this word, *He ſpeaketh humbly*; they that are rich and have enough ſpeake big, the words of Great men are uſually like themſelves great and high, but poore men ſpeake ſupplications. *Job* did not ſpeake commands, but ſupplications to his ſervant, he did not ſpeake to him as a ſervant, but as if himſelfe had been his ſervant, at leaſt, as if he had been his fellow-ſervant. As his eſtate was brought low, ſo his ſpirit was humble; 'Tis comely when our expreſſions beare the image of our condition.

I entreated him with my mouth. There is ſomewhat more in that. The mouth is the ſhop of words, (as the heart is of thoughts) there they are wrought and framed, and from thence they are ſent out; yet a man may ſpeake and not with his mouth; A nod with the head, a looke with the eye, a motion from the hand, have a language in them, eſpecially from a Maſter to his ſervants; and there are geſtures of the head, hand, or eye, which may ſignifie not onely ſpeaking but entreating; but *Job* entreated *with his mouth*; A Maſter may entreate by the mouth of another, and ſend a meſſenger to entreat his ſervant. Had *Job* done onely ſo, that had been much; but it is much more for a Maſter to entreat with his owne mouth, *I intreated him with my mouth.* I ſpake my ſelfe, and yet I could get no anſwer. *Job* puts in all theſe aggravations to ſet forth this part of his affliction, he called, he intreated, and that with his owne mouth, yet his ſervant regarded not.

Farther, His meaning is not onely that he could not get a word from his ſervant, but that he could not get any worke from him. *Job's* ſervant did not onely refuſe to ſpeake to him, but to doe for him; when a ſervant makes no anſwer with his mouth, yet if he act with his hand, it makes ſome amends; his induſtrioufneſſe is a ſatisfaction for his unmannerlineſſe; and his diligence may obtaine pardon for his ſilence. We read in the Goſpel of a father who ſaid to one of his ſons, *Goe, and he anſwered, I will goe, but he did not*, he anſwered with his mouth, but not with his hand; to another ſon he ſaid, *goe*, doe ſuch a thing, and he ſaid, *I will not*, he did not onely not promiſe to goe, but plainly denied to goe, but afterwards he repented and went,

went, he denied his father with his tongue, but he obeyed with his hand; it were well if a ſervant who forbeares to anſwer by word, would anſwer by his worke, When *Job's* ſervant gave him no anſwer, he gave him neither word nor work, neither tongue nor hand. And though *Job's* ſervant had denied him nothing but an anſwer in words, yet he had reaſon enough to be troubled at it, and to number it among his ſorrowes. Not to anſwer when we are called to, is a deſpiſing of him that calleth us; and we can hardly ſpeake any thing of a man, which renders him more worthleſſe, then by not ſpeaking to him? What can we eſteeme him worthy of, whom we doe not eſteeme worthy of a word from us?

Hence Obſerve;

First, *A man in affliction is apt to lay every thing to heart; and is very jealous of every mans carriage towards him.*

We are ſencible of any diſreſpect from men, when the hand of God is upon us; *Job* could not but take notice of a ſlight from his ſervant; We might thinke that *Job* a man of a great and truly noble ſpirit, ſhould have over-looked the neglect of his maidens and men-ſervants, and not have troubled himſelfe with it, but he could not. Though the thing in it ſelfe was light, yet it lay heavy upon his ſpirit; As in his proſperity *he did not deſpiſe the cauſe of his man-ſervant, or of his maid-ſervant, when they contended with him* (Chap 31.13.) ſo in his adverſitie he could not deſpiſe the contempt of his man-ſervant, or of his maid-ſervant, when they did not owne nor anſwer him. *We take moſt notice of little evills, when great evills are upon us.* And as uſually it is our infirmitie to do ſo, ſo there may be both a diſcovery and an exerciſe of much grace in doing ſo. For as it ſhews much holineſſe of ſpirit, if when we are loaded with great mercies, we can take notice of little mercies to be thankfull for them, ſo if when we are under great afflictions, we take notice of little afflictions to profit by them. He that is ſpirituall, deſires to picke out the meaning of God towards him, in the ſmalleſt croſſe-carriage of man towards him. There is much faith ſeene in bearing a heavie croſſe, and much tenderneſſe in feeling the lighteſt croſſe. And as he that hath a tender conſcience is troubled for and feeles the ſmart of the leaſt

leaſt ſin which he hath committed againſt God, ſo he feeles ſome ſmart of the leaſt trouble inflicted upon him by the hand of man, becauſe he lookes upon it as a tryall ſent from God.

Secondly, In that he complaines thus of his ſervants; Obſerve;

God can create trouble to us out of any of our relations.

They who live and depend upon us, may become a burden to our lives. As ſervants are a helpe to their Maſters, ſo Maſters are the ſupport and ſtay of their ſervants, they feed them, they cloath them, they lodge them, they have all that they have in the world from them. 'Tis true, ſome ſervants have been great comforts to their Maſters, they have been to them as their right hand, or as their children; hence *Solomon* gives the wiſe ſervant a part of the inheritance among the brethren, (*Prov.* 17.2.) yet how often doth that relation prove an affliction? How many ſervants are there, who ſerve their owne ends, and not their Maſters, or who care not to ſerve their Maſters any longer or further, then they can ſerve their own ends. The ill diſpoſition and demeanour of ſervants, is none of the leaſt of thoſe troubles, of which the Apoſtle warnes them that marry (1 *Cor.* 7.28.) *Nevertheleſſe, ſuch ſhall have trouble in the fleſh*; That is, in their outward condition. With all our comforts troubles are mingled, the ſtate of marriage is not onely an honourable, but a comfortable ſtate, yet many troubles attend and throng about it: there is comfort in children, but there is trouble in children too; there is comfort in ſervants, yet they are troubles alſo. A ſervant is the loweſt and laſt reſort of a miſerable man for comfort, if he be denied it there, if a ſervant refuſe to help, and inſtead of ſubmiſſive and ſweetning anſwers, either ſtands mute and ſullen, or gives revilings, how great is the miſery of ſuch a man?

Al valde acerbam injuriam pertinet, ut domini cum ſervis blande loquantur, & ſervi contemnant. Pined.

Thirdly, In that he charges it upon his ſervant, that he did not anſwer when he was called: Obſerve;

It is the duty of ſervants to be obedient to the call and command of their Maſters.

The time and buſineſſe of a ſervant, is not his owne, but his Ma-

Masters hand; and 'tis his duty at all times to serve his Master in every honest businesse. Gratious hearts patterne themselves in their attention to God, by the attentivnesse of good servants to their Masters (*Psal.* 123. 1.) *Unto thee lift I up mine eyes, O thou that dwellest in the Heavens, behold as the eyes of servants looke to the hands of their Masters, and the eye of a maiden to the hand of a Mistresse, so our eyes waite upon the Lord our God till he have mercy on us.* The servants eye should alwayes be upon his Master, and the maidens eye upon her Mistresse, not onely to hearken what they say, but to observe what they doe, and to pick out the meaning of every motion and turning of their hand. A servant should alwayes stand ready, and set himselfe in a posture of obedience. Beckning with the hand, or a nod with the head, should be to him as a word of command. The Centurion gives that character of a good servant (*Matth.* 8. 9.) *I have Souldiers under me, and I say to one goe, and he goeth, and to another come, and he cometh, and to my servant doe this, and he doth it.* Here is no murmurings at, no nor so much as any the least disputing of the orders given. Going and coming and doing, are the best language of servants; 'tis most comely when they speak with their feete, and make answer with their hands. The Apostle is much upon this obsequiousnesse of servants in most of his Epistles, (1 *Tim.* 6. 1.) *Let as many servants as are under the yoake, count their owne Masters worthie of all honour, that the name of God and his doctrine be not blasphemed:* The Doctrine of God is, that servants should give honour to their Masters, therefore the doctrine of God is blasphemed if they doe not; The Apostle speakes to believing servants, and he presseth them upon that very account; *They that have believing Masters, let not them despise them because they are brethren.* The Apostle seemes to say, that some servant might thus object, *As my Master is in the faith, so am I too, what honour doe I owe him? there is neither Jew nor Gentile, bond, or free, master nor servant, but in Christ we are all one;* It is true saith the Apostle, yet abuse not this priviledge: ye are all one as to the participation of Gospel Grace, in the pardon of your sinnes, and the justification of your persons; but ye are not all one as to the state of your relations. Grace doth not take away or cut asunder the bonds of duty, whether naturall or civill. Read more, *Col.* 3. 22. *Ephes.* 6. & 5. Now (I say) seeing

seeing the Apostle insisteth so much upon that poynt, surely there is much of the will and glory of God in it, else the Spirit of God would not have left such frequent and plentifull admonitions about it. Hence as *Paul* useth a negative consideration in *Timothy*, provoking servants to obedience, that the name of God be not blasphemed, so he useth an affirmative in direct opposition to that in his Epistle to *Titus* (Chap. 2. 10.) *That they may adorne the doctrine of God our Saviour in all things.* Holinesse being most visible in our relations, relationall holinesse must needs be the chiefest ornament of our profession. Whereas *Job* saith, his servant would not answer, though he intreated him with his mouth. Observe.

To act against the condescention of those who are above us, highteus our sinne.

It is a fault for a servant not to answer when he is barely called or commanded, but for a servant not to answer when he is intreated, is exceeding sinfull. Every Master is above his servant, but when he entreats, he puts himselfe below his servant. And by how much the Master goes out of his place, in gentleneesse to entreate his servant, by so much doth a servant go the more out of his place in stubbornnesse, by not obeying his Master. Now, if it be such an aggravation of a servants undutifulnesse not to heare when his Master entreateth; how sinfull is it when man doth not heare at Gods entreaty? We are all servants to God, how oft doth God call, and we doe not answer, yea, how often hath he intreared us with his mouth, and yet we have not yeelded. God beseecheth man to be reconciled to him, and he refuseth, God beseecheth man to obey him, and he either denieth or delayeth obedience. No man could beare that at a servants hand, which God beareth at ours. We are careleesse and negligent, we are stubborne and unfaithfull, yet God is patient, Did Masters reflect on their services to God, they would see little cause to complaine of, or much cause to be patient towards their most unprofitable servants. We are very sensible of a servants failing in dutie to us; when shall we be sensible as we ought of our failings in duty to God? When we are troubled that servants doe not come at our call, nor doe at our bidding, we should consider how many calls we

Cum vis ut serviat tibi servus tuus & tu non vis servire deo, facis deo quod tu pati non vis. August.

have withſtood, and how many biddings we have diſobeyed. Let us be exact in duty to God, and walke to all well-pleaſing, ſeeing we expect exactneſſe in duty from man, and to be pleaſed in all things.

Job proceedeth to deſcribe his affliction in a neerer relation. By how much any relation is neerer to us in which our affliction lyes, by ſo much doth that affliction come neerer to us. Affliction from a ſervant pincheth much, but affliction from a wife pincheth much more.

Verſ. 17. *My breath is ſtrange to my wife, though I intreated for the childrens ſake of my owne bodie.*

We found that *Job's* wives breath was ſtrange to him, (*Chap.* 2. 9.) when ſhe bid him *curſe God and die*, now his breath is ſtrange to her. 'Twas ſinne which made her breath ſtrange to him; but ſorrow made his breath ſtrange to her.

My breath was ſtrange to my wife.

There are foure interpretations of theſe words.

Firſt, Some by the word (*ruach*, which we render *breath*) underſtand *the minde*, or *underſtanding*, and becauſe the word which we tranſlate *ſtrange*, ſignifies alſo *to be diſtracted*, to be as a mad man who hath loſt the uſe of his reaſon; from both the ſence is made up thus, *I was as a diſtracted man in the accompt of my wife*, my wife lookes on me as if I were out of my wits, and ſo unfit for her converſe or ſociety. The underſtanding of a madman is a ſtranger to himſelfe, and we love not to be neere thoſe who are mad.

Quaſi uxor Jobi cum pro demente habuerit. Bold.

Secondly, Others tranſlate, not *breath*, but *life*, becauſe life is continued by *breathing*. Life is the union of ſoule and body, while breath continues, life continues, and the departing of our breath is the departure of life. According to this ſence of the word, the Text is thus tranſlated; *My life is ſtrange to my wife*, that is, *I being ſicke and full of ſores, my wife is weary of my life*, and would be glad to ſee me in my grave; *Job* was as a man free among the dead, and theſe conceive his wife was willing to be freed from him by death.

Thirdly, Others by his *breath* underſtand that which moved upon his breath, his words, or voyce, his ſpeech, or complaint.

plaint. Words are nothing but breath formed and ſhaped to expreſſe our mindes by; ſo, *My breath is ſtrange*, is, my words, my complaints to her, my diſcourſes with her are ſtrange; ſhe will not heare me ſpeake, my voyce is offenſive and unpleaſant to her by reaſon of my affliction; I deale ſo much in groanes and ſighes while I ſpeake, that ſhe cannot beare it to heare me ſpeake.

Fourthly, Take breath ſtrictly for that which we reſpire or breath forth while we live. *My breath is ſtrange*; that is *loathſome*, noyſome, ill ſavoury. So the word is uſed (*Numb.* 11. 20.) where the Lord tells the people of *Iſrael* when they murmured for fleſh, that they ſhould have their fill of it, (*verſ.* 20.) *Ye ſhall not eate one day, or two dayes, or five dayes, or ten dayes, or twentie dayes, but even a whole moneth, till it come out of your noſtrills, and be loathſome to you* (ſo we read, or) *till it be ſtrange to you*, or an abhorrence to your ſtomack. As all things are ſtrange to us which we never had or uſed, ſo ſome things grow ſtrange to us, becauſe we have and uſe them ſo much. The ſtrangeneſſe of loathing is worſe then the ſtrangeneſſe of not having; Ye ſhall be acquainted with fleſh till ye count it ſtrange; that is, ungratefull or unwelcome both to your preſence and your palate. So here, *My breath is ſtrange to my wife*, 'tis to her as unſavory meate which the ſtomack loatheth, or cannot digeſt; probably the breath of *Job* might have an ill ſavour, through the continuance of his diſeaſe; any long ſickneſſe may breed corruption of the breath, and ſome ſickneſſes ariſe from putrifaction in the lungs or inward parts, which neceſſarily corrupt the breath: 'tis like *Job* had inward ſores as well as outward, and that theſe made his breath unſavory, yet he lookes on this as a part of his affliction, that his breath (though not ſo ſweet and pleaſant as in former times) ſhould be ſtrange to his wife.

My breath is ſtrange to my wife.

He adds an aggravation to this unkindneſſe of his wife, as before to the neglect of his ſervants; as he intreated them, ſo he intreated her; *My breath is ſtrange to my wife.*

Though I intreated for the childrens ſake of my owne bodie.

Some render it diſtinctly, and make this a deſcription of the

undutifulneſſe he found in his children; *My breath is ſtrange to my wife, and I intreated my owne children*; implying that they alſo refuſed; I intreated the children of my owne body, I was a ſuppliant to my owne bowels. Thus ſervants, wife, and children, all relations in the familie helped on his affliction.

Et orabam filios uteri mei. Vulg.

They who inſiſt upon this interpretation are hard put to it how to make it out, that he intreated his children; for it may be objected, All his children were cruſhed to death with the fall of the houſe, in the firſt Chapter, how then can he be ſaid to intreate his owne children here?

'Tis anſwered; Firſt, he might have young children when his houſe fell, that were not at the banquet; ſo that as the violent death of ſome of his children was an affliction to him, ſo alſo was the preſervation and life of his other children, according to this opinion.

Secondly, Others referre it to his grand-children, his ſons-ſons, whom he might reckon as his owne; childrens children, are as our own children. Thus *Jacob* ſpake to *Joſeph* (Gen. 38. 5.) *And now thy two ſonnes, Ephraim and Manaſſeth which were borne unto thee in the Land of Ægypt, before I came unto thee into Ægypt, are mine, as Reuben and Simeon, they ſhall be mine.*

Filij filiorum ſunt inſtar filiorum.

Thirdly, The Septuagint interpret it for the children of his Concubines. The Scripture is cleare that divers of the Patriarchs had Concubines, but that *Job* had any the Scripture is ſilent; and therefore I paſſe this, and rather ſettle upon our reading, which both the Hebrew very well beareth, and moſt of the learned follow: this being onely an addition to the unkindneſſe of his wife, to whom (ſaith he) *my breath was ſtrange, though I intreated her for the childrens ſake of my owne bodie*, or as the letter of the Hebrew is, *Though I intreated towards the children of my owne bodie.*

Deprecabar ad filios uteri mei. Heb.

Further, The word ſignifies, *to bewaile*, or *deplore*, as well as *to entreate*: ſo the word is uſed (*Pſal.* 102. 13, 14.) *Thou wilt ariſe and have mercy upon Sion, for the time to favour her, yea the ſet time is come, for thy ſervants take pleaſure in her ſtones, and they favour the duſt thereof*; ſome read it, *they pittie the duſt*, they bewaile and mourne over the duſt of *Sion*. Thus *Job* bewailed his childrens duſt; And then the meaning may be, *My breath, or my complaint was ſtrange to my wife, even when I was bewailing, or deploring*

Fatet uxori animam meam etiam ubi communes liberos deploro. Coc.

ploring the children of my owne bodie; ſhe did not onely abhorre me, when I cryed out of the loſſe of my eſtate, when I complained of my paines and ſores, and of the injuriouſneſſe of my friends, but when I was bewailing the loſſe of my very children, in which ſhe was as much concerned as I am.

Secondly, *I intreated for the childrens ſake*; may carry this meaning, as if the argument which he uſed to draw his wife to reſpect him was his children. I entreated her by the inviolable band of marriage, and the fruits of it, but ſhe regarded me not. *My breath is ſtrange to my wife, &c.*

Per ſanctum jun conjugij & fructus ejus. Jun.

Hence Obſerve;

First, *They who have taken ſweeteſt content in one another, may quickly be loathſome to one another.*

There is nothing in the Creature of any long continuance, much leſſe of any long contentment. Man and wife ought in duty to take mutuall delight and contentment one in another, yet a wife who is one fleſh with her husband, may count his breath a ſtraſſger, and ſhe *who was given for a helpe, may prove helpleſſe*, in time of greateſt need.

When man was created, the Lord ſaid *it is not good for man to be alone, I will make him a help meete for him.* A wife is made for a help to man, and when doth a man need her helpe ſo much, as in the time of ſickneſſe, and affliction. That which is good at all times, is at ſometimes better. A wife ſhould ever be a helpe to her husband, but then moſt when he cannot helpe himſelfe. The vertue of ſome wives hath appeared glorioufly at ſuch times; and when diſeaſes have made all others loath their husbands, they have delighted in them. True conjugall love out-lives all changes both of time and ſtate, it knowes no decay either by age or ſickneſſe.

The Story is famous of Prince *Edward*, wounded with a poyſoned knife by a treacherous Aſſaſſine, to whom when other meanes of cure proved ineffectuall, his wife the Lady *Eleanor* ſucked out the poyſon, and gave him both eaſe and healing. How rare a patterne was this woman of conjugall fidelitie? how farre did ſhe out-act *Job's* wife in love, who was ſo farre from ſucking his wounds or licking his ſoares, that ſhe could not abide his breath. *Solomon* gives this aſſurance of a vertuous woman,

Speeds *Chron.* p. 630. Sect. 5.

woman, that *she will doe her husband good and not evill all the dayes of her life*; What changes soever be upon him in outward things, her affections change not, whether he be in health or in sickneſſe, whether in riches or povertie, whether his breath be ſweet or unſavouy, ſhe doth him good, and not evill all the dayes of her life. True love holds out in duty both to God and man.

Secondly Obſerve.

That love between man and wife which begins and is grounded upon outward motives, may ſoone decay and wither.

All outward things are decaying, and if the ground-worke fall, that which is built upon it cannot ſtand. If riches be the motive of love, between man and wife, when once they grow poore, they will be as poore in love. If corporall comelineſſe and beauty be the motive, ſickneſſe ſtaines that, and there's an end of love. They who love Chriſt for the loaves, and godlineſſe for worldy gaine, will not love them long. And none know how ſoone their love may end to any earthly and civill relation, if it began upon earthly and meere civill ends.

There are two motives of Conjugall love, that will laſt for ever.

Firſt, Grace in the perſon loved.

Secondly, Obedience to an ordinance of God.

The beauty of Grace withers not, though the grace of beautie doe. Grace is moſt beautifull, in the greateſt declinnigs and wrincklings of naturall beauty. The breath of Grace can never be unſavoury, nor can obedience to an ordinance of God decay. Theſe continue ever in the ſame ſweetneſſe and ſtrength, and ſo will that love between husband and wife, which began at them.

Thirdly, Whereas *Job* intreated for the Childrens ſake of his owne bodie, Obſerve;

Children are ſtrong obligations of love betweene man and wife.

A husband hath no greater argument to move a wife by, then to beſeech her for the Children that God hath given them. Children are deare to their parents, and an endearing to their parents. As Children increaſe, ſo ſhould love increaſe; Children

dren are one of the principall ends of marriage; the attaining of any end in marriage, puts a further engagement upon us to performe all the duties of it. Children are the living images of their parents, they are their Parents multiplyed. So that while a husband entreates his wife for his childrens ſake, ſhe is entreated for the ſake of as many husbands as ſhe hath children.

Laſtly, Obſerve;

Strong deſires are importunate, and will improve every intereſt for the obtaining of what is deſired.

What we cannot carry upon our owne intereſt, we labour to carry upon any other more prevailing name or intereſt. *Jacob* moves the Lord in prayer by the remembrance of his Fathers, *Abraham* and *Iſaac*; *O God of my father Abraham, and God of my father Iſaac* (Gen. 32. 9.) *Jacob* did not pray to his father *Abraham*, but he made uſe of his fathers name, as a Motive in prayer. And though all names and intereſts are ſwallowed up in the name aud intereſt of Jeſus Chriſt, as to deſerving a grant of what we pray for; yet we may argue and plead with God in prayer, for the Churches ſake, yea for our owne childrens ſake, that God would doe us good, that we may be further inſtrumentall for their good.

Vers. 18. *Yea, young Children deſpiſed me, I roſe and they ſpake againſt me.*

The word ſignifies not onely a *childe*, but *a foole*, ſo ſome render it here, *fooles deſpiſed me*; none but fooles deſpiſe wiſe men, nor are the Godly contemned by any but the wicked. We ſay *young Children* newly weaned from the breaſt, or as the originall in ſtrictneſſe beares, *Sucklings*, who are the youngeſt children deſpiſed me. Children in that ſtate are not in a capacitie either to give honour to, or to deſpiſe their Elders. And therefore by *young children*, we are to underſtand youths or the younger ſort of men, not youngeſt children. Youths and young men are in common language called Children in compariſon of the Aged. The Prophet *Jeremiah* cryes out (*Chap.* 1. 6.) *Ah Lord God, Behold, I cannot ſpeake, for I am a childe*; That is, I am but young. And *Solomon*, tells the Lord in *Gibeon*, *I am but a little*

עוד *Quod ſæpe alias accidit contrarium habet ſignificationes. Stulte quoque deſpiciebant me.* Vulg.

tle child: I know not how to goe out, or to come in, 1 Kings 3. 7. Yet at this time *Solomon* had a childe, as appeares (1 *Kings* 14. 21.) for he reigned but forty yeares, and *Rehoboam* his ſon was one and forty yeares old when he began to reigne. So that he called himſelfe a childe, becauſe he was young, and with reference to his yeares unfit to rule ſo great a people. Thus here, *Young children deſpiſed me*; That is, *young ones deſpiſed me.*

I aroſe, and they ſpake againſt me.

Not onely did they deſpiſe when I ſtood upon my authoritie, as an antient man may doe, but when *I aroſe*, that is, when I ſhewed them reſpect, and (as it were) did obeyſance to them. To riſe to any man is a geſture of reverence as well as to fall downe before him. Children ought to riſe up, and ſhew reverence to the aged. *Job* röſe to children, and yet they gave him no reverence. Yet ſome underſtand it barely of the act, *I aroſe*, and went away from them, and as ſoone as I turned my backe they ſpake againſt me. As if his meaning were, *Though they durſt not ſpeake againſt me to my face, yet as ſoone as I turned my backe, they reproached and ſcorned me*, what? is this *Job?* But I rather take it as before, that *Job* condiſcended in reſpects to young ones, who, forgetting their diſtance, gave him none. As he did not onely call his ſervant, but intreated him, as he did not onely ſpeake to his wife, but entreated her, ſo he did not onely deale gently with, but ſhewed reſpect to children, and yet they deſpiſed and ſpake againſt him. Of this he complaines, both as their ſin, and as his affliction.

Simul ac ſurrexero dyab illis receſſi, mihi detrahunt, qui præſentem non auderent ita tractare. Mere.

Hence Obſerve.

Firſt, *They that are young owe reverence to the aged.*

This is ſeated in the Law of nature, and we finde an expreſſe Law for it given by God himſelfe to his ancient people the *Jewes* (*Levit.* 19. 32.) *Thou ſhalt riſe up before the hoary head, and honour the face of old men, and feare thy God, I am the Lord.* He that weares the *Silver Crowne* ſhould be honoured, in his capacity as well as he that weares the *Golden Crowne.* As we are to honour our parents, ſo every old man, for he is as a parent. And if the younger ought to riſe up before the hoary head, and give them reverence, how great a perverſion is it both of

of the law of nature, and of Nations, when the hoary head riſing up is deſpiſed by the younger. *Paul* gives caution concerning *Timothy* (1 Tim. 4. 12.) *Let no man deſpiſe thy youth.* 'Tis a ſin to deſpiſe the young who are gracious, what is it then to deſpiſe grave and gracious old age?

Secondly, Obſerve;

It is an addition to our affliction to be deſpiſed in affliction, eſpecially to be deſpiſed by our inferiors, whether in degree or age.

This is threatned as a ſore Judgement upon the *Jewes*, when an enemy ſhould invade their borders (*Deut.* 28. 30. *I will bring upon thee a Nation of feirce countenance, that ſhall not regard the face of the old*; Noting that old men ſhould be reverenced, and uſually are reverenced among all Nations. *Job* was once reverenced both by young and old, (*Chap.* 29. 18.) *The young men ſaw me, and did hide themſelves.* When a man of venerable age comes in preſence, young men ſhould ſtart back and modeſtly withdraw; *Yea* (ſaith he) *the aged roſe and ſtood up*; He had reverence in former times, not onely from young men, but from the aged. This ſhewed the height of his worldly felicitie. But now (to ſhew the depth of his worldly miſery) the youngeſt of young ones, who could deſpiſe him, did deſpiſe him. It was a crime puniſhable in the *Spartan* Common-wealth for young men not to riſe up and ſhew reverence to the aged when they paſſed by. Hence that proverbiall ſpeech tooke its originall; *It is onely good to be an old man in Sparta.* 'Tis comly in all Common-wealths and families, when every perſon keeps his ranke, when honour is given to whom honour is due. *Rebuke not an Elder* (it is the Apoſtles rule to *Timothy*, 1 Epiſt. 5. 1.) *but exhort him as a father.* Though we muſt not flatter nor favour any perſon, to the prejudice of the truth, or holines, yet while we ſpeake truth, or reprove unholines, we muſt put a difference betweene the perſons of men. We muſt not handle or deale with Elders as we deale with the younger men. When we ſpeake reproofe, we muſt ſpeake reſpect unto the ancient; The Prophet gives it as the Character of a confuſed State, when *children behave themſelves proudly againſt the ancient, and the baſe againſt the honorable* (Iſa. 3. 5.)

Aſſurgendi habitus a pueris & adoleſcentibus in adventu ſeniorum religioſè obſervabantur, præſertim apud Spartas, unde dictum, In ſola Sparta expedire fieri ſenem. *Plut.*

Verſ. 19. *All my inward freinds abhorred me, and they whom I loved are turned againſt me.*

Job proceeds to another ranck of freinds, he ſpake of his ordinary freinds before, now of thoſe who were as his Councill; Though a man hath many freinds to converſe with, yet ſome few onely are fit freinds, to take counſell with. We may love many heartily, yet but few ſhould know our hearts. The Hebrew is, *The men of my ſecrets*; That is, the men to whom I opened my ſecrets, and with whom I tooke adviſe in things of neereſt concernment. In Scripture we finde many ſuch Hebraiſmes. (*Iſa.*5.13.) We tranſlate, *Thy honorable men are famiſhed.* The Hebrew letter is, *Their Glory are men of famine.* So (*Obadi.*7.) *The men of thy confederacie*; That is, the men with whom thou had'ſt confederacie, or didſt joyne thy ſelfe in league or Covenant, ſo here, *The men of his ſecrets*, are the men to whom he communicated his ſecrets; Theſe we call *inward freinds.* He is an inward freind, with whom we either adviſe what to doe, or whom we tell what we have done, or are about to doe; as Chriſt beſpeaks his Diſciples (*Joh.* 14. 15.) *Henceforth call I you not ſervants, for the ſervant knoweth not what his Maſter doth, But I have called you freinds: for all things that I have heard of the father declare I unto you.* As if Chriſt had ſaid; As my father hath opened his boſome to me, ſo have I to you. Therefore you are not uſed like ſervants, but like inward friends. Of ſuch *Job* complaines here, *My inward freinds*

Abhorre me.

יעב Eſt ita abominari aliquem ut reputetur, omni familiaritate indignus.

The word implies ſuch an abhorring of him, as if he had been a man unfit for any familiarity at all, much more for inward familiarity. As if he had ſaid; *The men with whom I joyned heart and hand will not come at me. They ſtand off as if I were unworthy to be ſpoken to, or to be heard ſpeake; they deſie my company, and will not have to doe with me.* The word is applyed to the averſation of all the ſenſes, it is applyed to hearing, (*Amos.*5. 10.) to ſmelling, (*Iſa.*1.13.) to the taſte, (*Gen.*43.32.) to touching or feeling, (*Iſa.*14.19.) Thus (ſaith he) by the men that were ſo me as my owne ſoule am I now the abhorrence of their ſoules, yea even of all their ſenſes.

In

In that *Job* had common friends (he deſcribed ſuch before) and inward friends, Obſerve;

Wiſe men make difference of men, but eſpecially of friends.

A wiſe man knowes how to diſtinguiſh perſons as well as things, he hath (as we may ſay) inward friends and outward friends. He hath many to whom he doth courteſies to whom yet he doth not communicate his counſels. Some men have love and faithfulneſſe enough in them to be made the men of our counſell, but they are defective in judgement and underſtanding, others have underſtanding and judgement enough to be the men of our counſell, but they want faithfulneſſe; neither every judicious man, nor every faithfull man are fit to be men of our counſell, or to be truſted with ſecrets. He that is fit for this muſt have a compoſition of both in him, and ſuch a man is a rare man indeed. Many will ſerve for friendes to eate and drinke with, to talke and diſcourſe with, but few are fit to conſult and communicate our hearts with. The heart is a great truſt.

Secondly, Obſerve;

Wiſe men deſire to take adviſe and counſell of others, they have men of their ſecrets.

'Tis beſt to ſee with our owne eees, yet 'tis not onely good, but neceſſary to uſe the ſight of other mens eyes. They are but fooles who are meerely led by others, or who act onely by the adviſe of other men, and they (which is as bad) are over-wiſe, who thinke they have no need to be adviſed. None have been ſo much miſtaken, as they who take all upon themſelves. They make beſt improvement of their parts and wiſedome, who uſe them much, but truſt them little. As we may not truſt our owne wiſedome at all (which *Solomon* calls leaning to our owne underſtanding) in reference to our dependance upon God; ſo it is very unſafe and dangerous to truſt our owne wiſedome with contempt or neglect of men. Private men need counſell for the mannagement of their famili-affaires, much more doe Magiſtrates need it for the mannaging of publick affaires The Orator ſaid; *Men of counſell are to a Common-wealth, as the mind, reaſon, or underſtanding is to any particular man*; They

Conſilium atq; ſenatus eſt mens, ratio Intelligentia reipublicæ. Cic:

are to a State as the foundation is to the building; The whole fabricke whereof quickly falls and decayes without Counsell; Therefore in the holy language *Jasad* signifies to *lay a foundation*, as also *to gather together in Counsell*, becauſe the foundation of the peace and proſperitie of a Nation is laid in good Counſell, *Job* being a publique man had his Counſell. It was the ſaying of one of the Ancients; *That Common-wealth is moſt ſafe and flouriſhing, where the heads of ancient men, and the armes of young men are employed and improved.* (Prov. 11.14.) *Where no Counſell is the people fall, but in the multitude of counſellers there is ſafety.* The worſt of Princes have hated Counſell. *Nero* was an utter enemy to the *Romane Senate*, And *Cæſar* cared little for their advice. They who would rule by their own will, would rule by their owne wiſdome; and they who would make all the people their ſlaves, have no deſire to make any of them their Counſellers.

יסד *ſignificat fundare & convenire in conſilio.*

Maxime ſalus eſt reſpublica ubi conſilium ſenum, Juvenum arma obtinent. Plut:

And they whom I loved are turned againſt me.

Having ſpoken of his friends before, he now ſpeakes of his friendlineſſe to them, *They whom I loved*; There is no friendſhip without mutuall love. Loving may be taken two wayes, either as oppoſed to hating, or as oppoſed to leſſe degree of loving. *Job* loved all his friends, but ſome more; here love is oppoſed to a leſſer degree of love, *Thoſe whom I loved*, that is, thoſe whom I loved greatly, thoſe who had ſo much of my love, that in reſpect of them I might be ſaid to love none but them. Chriſt loved all his Diſciples, yet one was called *the Diſciple whom Jeſus loved.* A man that loves many, may ſo love one that comparatively he doth not love any but him. Such ſhould our love to God be, as ballanced with our love to man. Though it be a duty and the great Commandement to love one another, yet God muſt be ſo loved by us, that we may (in this ſenſe) affirme we love none but God. The law is expreſſe, *Thou ſhalt love the Lord thy God, with all thy heart, with all thy ſoul, with all thy ſtrength* (Luk. 10.27.) If God be loved with all the heart, then the love that we beare to the creature, is no love in compariſon of that we owe to God; And in proportion the love we beare to ſome men, ſo far exceeds our love to others, that they may be ſaid to engroſſe all our love. *Job* ſpake here diſtinctly, and diſtin-

Habebat Job quos præ alijs diligeret.

diſtinguiſhingly of ſuch friends as were higheſt in his favour, and had moſt roome in his heart. Theſe he calls the men *whom he loved.*

Againe, We may conſider love two wayes; firſt, as it is a love of benevolence; ſecondly, of complacencie; *Job* ſpake before of thoſe friends whom he loved with the love of benevolence; but here of thoſe whom he loved with the love of complacencie, of thoſe in whom his delight was ſet, and in whom all the lines of his affections were firmely centred: Such was the love of *Jonathan* to *David*, of whom he ſaith (2 *Sam.* 1. 26.) *Very pleaſant haſt thou been unto me, my brother Jonathan, thy love to me was wonderfull, ſurpaſſing the love of Women.* Women love moſt; *Jonathans* love to *David* was more then the love of women to thoſe whom thy love moſt, their husbands and their children. *Job* had extraordinary out-goings of his heart in love to ſome; what returnes they made to him, we ſhall ſee in opening the next clauſe; *Thoſe whom I loved*

Are turned againſt me.

As if he had ſaid, I have had moſt of their hatred. who had moſt of my love. They who were as my Counſellers, are become my betrayers. It is one thing to turne from a man, and another to turne againſt him; it is ill if friends turne from us in an evill day (as 'tis ſaid of the Children of *Ephraim*, that being harneſſed and carrying bowes, they turned backe in the day of battell. Thus to turne backe in the time of need, is (I ſay) bad enough) but when they turne againſt us, and not onely doe us no good, but doe us hurt, this is the utmoſt departure from and breach of of the bounds and bonds of friendſhip. Thus *Achitophel* turned againſt *David* in the conſpiracy of *Abſalom*, and *Judas* againſt our Lord Jeſus Chriſt. To *turne againſt*, is the act of an enemy, and implyes an hoſtile ſpirit. *They whom I loved are turned againſt me.*

Now ſeeing *Job* who had many friends, had alſo ſome inward friends, whom he calls by way of eminency; *thoſe whom I loved.*

Firſt, Obſerve;

That though all friends are loved, yet ſome may have a more ſpeciall intereſt in, and portion of our love.

All the people of God are his friends, yet *Abraham* had the privi-

priviledge above many, to be called *the friend of God*. God calls but ſome Saints, *his beloved ones, his Jedediahs, his favourites*, though he love and favour all that are Saints. He ſpake of the whole people of *Iſrael, You have I known* (that is, you have I loved) *above all the Nations in the world*; ſo men may ſee reaſon to love with a diſtinction, to place the heate and height of their affections upon ſome beyond others, to whom they beare good affection.

Obſerve Secondly.

The love of man is ill requited by ſome men; or, *They to whom we have done many good turnes, turne ſometimes not onely from us, but againſt us, and ſhew themſelves not onely no friends, but enemies.*

That man is leſſe then a friend who ceaſeth to doe us good, but he is a downe-right enemy, who contrives or acts our hurt. What Chriſt ſaid to the *Jewes* (John 10. 32.) we may ſay to ſuch friends (in our meaſure) *Many good workes have we done among you, and to you, for which of them do yee ſtone us.* When friends decline in their love, they encline to hatred. And while they are not with us, they may be numbred with thoſe who are againſt us: Neutralitie towards a friend is a kind of enmitie; but *Job's* friends became his enemies in kinde. Of ſuch *David* complaines (*Pſal.* 109. 4,5.) *For my love they were mine adverſaries, they have rewared me evill for good, and hatred for my good will.* And againe (*Pſal.* 55. 12, 13, 14.) *It was not an adverſary that ſet himſelf againſt me* (Who was it then? it was one whom he once reckoned his choiceſt friend) *It was thou O man, my companion, my guide, and my familiar friend, we tooke ſweete counſell together, and went to the houſe of God as friends.* None prove worſe enemies then they that have received the greateſt kindneſſes, when once they turne unkinde. As the ſharpeſt Vineger is made of the pureſt Wine, and pleaſant meates turne to the bittereſt humours in the ſtomacke ſo the higheſt love beſtowed upon friends, being ill digeſted, or corrupted, turnes to the moſt unfriendly hatred. The Philoſopher ſaith; *They who love one another too much, hate one another moſt.* As no exceſſe of love is of any long continuance, ſo when they whom we have loved moderately begin to hate us, they hate us more then ſuch can whom we

Qui ſe nimium amant, hi ſe nimium odio habent. Ariſt. l. 7. Pol. c. 7.

we never loved. *The diſſentions of brethren, are hotteſt, becauſe they are neereſt*: and the diſſention of friends is hotter then that of brethren, becauſe the love of brethren (ſtrictly conſidered) is founded onely in nature, but the love of friends is founded in courteſies and profeſſions, which, though not in themſelves, yet to us, becauſe we have been active or receptive in them, are the cloſeſt obligations to love. Now, the cloſer any obligation is, the wider is the breach, when once that obligation is broken, or miſ-improved: if they whom we have loved begin to fall from us, they uſually fall out with us. We have had ſad experiences of this. And 'tis an argument where ever it falls, that ſuch did never love thoſe who loved t'em upon Goſpel-principles, or in obedience to the command of God. For as they who turne againſt the truth of God, never received the love of it, ſo they never received the love of men in truth, who turne againſt them. Spirituall love cannot turne to hatred, 'tis meere naturall love which doth ſo. Holy love ſeldome turnes from, but it never turnes againſt a freind. When grace is the cement of affections, what can divide them? The ſpeciall love of God overcomes thoſe that are loved of him to love him; and though the Lord may ſay of all the Saints on earth, that they have not anſwered his love, with a due proportion of love, and of many that they are fallen from their firſt love, yet ſo powerfull is his love, that they never fall either out of his love, or from their owne; but the love of man hath no ſuch power over man. And therefore what *Job* once ſaid, others may have cauſe to ſay, *They whom we loved are Turned againſt us*

Thus *Job's* affliction ran through all his relations; he was not onely loaded with trouble in his ſtate and perſon, but in his kindred, freinds, ſervants, wife, children. Counſellors, and cheife familiars. All denied him duty, and therefore he eryes out for pittie in the next Verſe.

Proximorum odia ſunt acerrima.

JOB. 19 Vers. 20, 21, 22.

20. *My bone cleaveth to my skin, and to my flesh, and I am escaped with the skin of my teeth.*
21. *Have pittie upon me, have pittie upon me, O yee my freinds, for the hand of God hath touched me.*
22. *Why doe yee persecute me as God, and are not satisfied with my flesh.*

IN the former context *Job* shewed what effects his affliction wrought upon others, (all contemned him, or proved unfaithfull to him) Here he shewes what effect his affliction had wrought upon himselfe, it wasted and consumed his body, it grieved and troubled his soule; The sense of this tooke such strong hold of him, that he breakes out into a supplication for pittie, (*vers.* 21.) and into a deprecation of further persecution, (*vers.* 22.)

Vers. 20. *My bone cleaveth to my skin.*

As if he had said, *My afflictions have brought me to skin and bones, I am become a very skelliton. My flesh faileth, and my heart is almost failed, onely God is the strength of my heart, and my portion for ever.*

In pelle mea & in carne mea adhæsit os meum. Heb. μαρασμον id morbi genus appellant Græci quum toto corpore succo exhausto, ossa cuti agglutinata cernuntur. Merc. Conjunctio & sumitur pro sicut. *Cuti meæ ut carni meæ adhærent ossa mea* Jun.

My bone cleaveth to my skin, and to my flesh.

The word signifieth to cleave together, as those things doe that are fastned with glue; so some render it here; *My bone is glued to my skin*: and the copulative is rendred as a word of likenesse by Mr. *Broughton* and others; *My bone cleaveth to my skin as to my flesh*; that is, whereas my bone (as the bone of any man in health) should cleave to my flesh, my bone cleaveth to my skin; as if he had said, *There is nothing between my bone and my skin; ordinarily flesh groweth between the skin and the bone; but my skin is immediate to my bone.* All flesh is grasse, ready to wither, but my flesh & the goodlinesse thereof is already withered. The cleaving of the skin to the bones is a proverbiall speech, for extreame leaneunes, both among prophane Writers, and in the holy Writ. (*Psal.*

Ossa atq; cutis sum, misera macritudine. Plaut.

Psal. 102. 5. *My heart is smitten dead*, &c. *By reason of the voyce of my groaning; my bone cleaveth to my skin*, that is, I am become very low and leane. This proverb is used also by complaining *Jeremie. Their visage is blacker then a cole, they are not known in the streets, their skin cleaveth to their bone* (Lam. 4. 8.) Fat men *are skin and flesh*, bones appeare not; leane men are *skin and bones*, their flesh appeares not.

And I am escaped with the skin of my teeth.

When he saith, *I am escaped*, he implyes that he had been in danger, and could not easily get away. Some evills may be withstood and conquered, but 'tis well if we can make an escape from others. *Job* was as hard put to it, as ever poor man was. He speakes in allusion to a Battle, or as if he had come lately from the Warres; and indeed his was a sore warre. A man that hath been put to the worst in a battle, is glad he can escape away with any thing; he is glad when all else is lost to escape away with his skin, though it be not a whole skin; When all's made a prey, he is well if he hath his life for a prey. *Job* had been in a great battle, and was pitifully battered, he onely came off with his life, (that Satan had no Commission to touch) but he came off with very little besides, nothing was left him but the *skin of his teeth*, that was all, and that's a poore all, even as little as may be. The whole skin is not much, but the skin of the teeth is much lesse. This was *Job's* case, *I am escaped with*

The skin of my teeth.

Derelicta sunt labia tantummodo circa dentes. Vulg.

The Vulgar rendreth it *I am escaped with my lips about my teeth*, or, *there is nothing left me but my lips about my teeth*; They who follow that translation, tell us rather wittily then solidly that his lips were spared him not out of pittie, but upon designe. The Devill who had power to wound him all over, *To touch his bone and his flesh*, as the Lord speakes (*Chap.* 2.) yet spared his lips, lest he should be disabled or hindred in speaking, and so in blaspheming God, which was his originall plot upon him. A learned translator, who retaines our reading, doth yet expound the skin of his teeeh, for his lips. the lips being as a skin enclosing the teeth; and gives that Gloise upon

Nihil reservasit integrum præter sermonis instrumentum. Jun.

it; *He had nothing left him, but the inſtruments of ſpeech*, which Satan hoped would be the inſtruments of ſin.

Others by the *skin of his teeth*, underſtand the more immediate skin of the teeth, *his gummes*, which are ſockets into which the teeth are ſet and faſtned. All theſe tranſlations and interpretations meete in the expreſſion of this one thing, that his beauty was faded, and the ſtrength of his body utterly conſumed, that he was within a ſtep of death, and ready to drop into the grave. When the bone cleaves to the skin, both are neere cleaving to the duſt. And he who is eſcaped onely with the skin of his teeth, is not like to eſcape the teeth of death. The next thing which the body hath to looſe is life, when all is loſt but skin and bone. *My bone cleaveth to my skin*, &c.

Hence Note;

Firſt, *A ſound minde oft lodgeth in a conſumed and crazy body.*

Job had a healthy ſpirit, but his body was unhealt While his bone cleaved to his skin, his ſoule cleaved to Chriſt. Some good ſoules are ill houſed in the body, and ſome beautifull ſtrong bodyes are ill tenanted by the ſoule. *A ſound body and a ſound minde together are a compleat bleſſing.*

Secondly, Obſerve how much *Job* layes this to heart, he makes it his complaint once and againe, both here and elſewhere.

Hence Note:

Bodily conſumption may prove very afflictive to the ſoundeſt mind.

Though a ſound minde can beare the paine of the body, yet it cannot but be ſenſible of the paine of the body. Soule and body are ſuch neere neighbours, that they muſt needs know how each other doe. If the body be ſtrong, an afflicted minde will weaken it. And if the minde be well, yet an afflicted body will trouble it. Some who have a fulneſſe and fatneſſe of grace in their ſoules, have been heard bemoaning themſelves in regard of bodily weakneſſe in the language of the Prophet (*Iſa.* 24. 16.) *My leaneneſſe, my leaneneſſe.* In the former part of the Verſe, that makes report of what he had heard, and what was that? *From the uttermoſt part of the earth have we heard ſongs, even glory to the righteous.* All the men in the world (who know what they ſing)

ſing) ſing Glory to the righteous, that is, they atteſt and ſet forth the happy eſtate of thoſe who are freely juſtified, and ſo reputed righteous by the grace of God towards them, and who are powerfully ſanctified, and ſo made righteous by the grace of God in them. Now though both the glory of Grace, and the grace of glory, even all the good things, or fatnes, both of this life, and of the life to come, be the portion, and (by promiſe) the due of the righteous, yet this righteous Prophet cryes out, *My leaneneſſe, my leaneneſſe.* As leaneneſſe of body was the effect of his troubled minde, ſo his minde was troubled at the leaneneſſe of his body.

Job concludes theſe effects of his affliction with an apoſtrophe, and a vehement exclamation to his friends.

Verſ. 21. *Have pittie upon me, have pittie upon me, O my friends, for the hand of God hath touched me.*

Some expound theſe words as a reproofe, not as a ſupplication; As if hee had ſaid; *O my friends, yee have unjuſtly vexed me, ye have troubled me without cauſe; now therefore know, that it is your duty to pitie me, ye have profeſſed your ſelves my friends, but hitherto ye have ſhewed me little friendſhip, be aſhamed of this, return to your duty, and trouble me no more. Will ye ſtill perſecute him, whom ye ought to pittie?* Thus he is conceived reprooving them.

But rather take the words as an humble, yet earneſt intreatie, and ſo we may title them *Job's petition to his friends*; he had argued and diſputed with them long, but now he entreates and ſupplicates. In this ſupplication we may conſider

Firſt, The ſubſtance or matter of it, or what he deſires, that is, *pittie.*

Secondly, We may conſider the circumſtances or forme of it; there is life and ſpirit in it, 'tis quick, paſſionate, and peircing, and 'tis quickned two wayes.

Firſt, By an exclamation, *Have pittie upon me, O yee my friends.* He doth not onely ſpeake, but cry to them for pittie. Interjections are imperfect ſpeeches, but they carry the moſt perfect ſenſe, both of our wants, and of our deſires. When our thoughts are too big for our words, and our hearts too large for our tongues, we vent them by exclamation.

Secondly, He quickens his ſupplication by a reiteration of

it, he doubles it upon them. And there are two doublings in this supplication.

First, In reference to the act.

Secondly, In reference to the object.

He doubleth the act in those words; *Have pittie, have pittie*; he doubleth the object, *me, me*: *have pittie upon me, upon me*; there is *pittie, pittie*, and, *me, me*; as if he would tell his friends that he was a double object of pittie, or that he needed double pittie, abundance of pittie. *Multiplyed sorrowes, call for a multitude of compassions*, and they who suffer much, cannot be satisfied with a little, or with single pittie.

Thirdly, He represents the reason or ground of his supplication, why it was that he thus pressed them for compassion, and cryed out for pittie at their hands. It was (saith he) *because the hand of God hath touched me*. The hand of God hath touched me, let this touch your hearts.

Have pittie upon me.

חנן est favore pio, equi, largiri, et, Cum objectum miserũ est, sympathian & voluntatem levandi miseriam denotat.

Pitty is the moving of the heart towards those who are in misery. The originall word signifies to shew favour, whether by word, or deed, or rather both, by word and deed. Good words, and good workes, make compleat pittie; good words are comfortable, but good words without good workes are leane and miserable comforters. He that speakes pittie doth well, but he that acts it doth best.

Pittie is twofold.

First, Naturall.

Secondly, Spirituall.

Qui compassione moti subveniunt indigenti, magna ex parte sibi subveniunt, propriam enim compassionem minuunt, Bold.

Naturall pittie is cammon to mankinde: Man cannot put off pittie, unlesse he put off humanitie, and almost cease to be a man. Some beasts are pittifull, those men are worse then beasts who are not. We justly call those men inhumane and unnaturall, who have no pitty, because pitty is seated in the very nature of man; unmercifulnesse is a sin against the light of nature, as well as against the law of God. And therefore the Apostle puts these two neere together, *Without naturall affection, unmercifull* (Rom. 31.) This naturall pittie as it provokes us to relieve others, so it is a relieve to our selves. That pittie which moves us to ease others, is our owne burden. It is a burden

den to see another in affliction, specially if he hath any relation or nereneſse to us; therefore he easeth his owne burden who shewes pittie to another. We doe not alwayes love those personally whom we pittie. Some shew pittie onely out of a common instinct of love to others, and some onely out of love to themselves. That Judge who *neither feared God nor regarded men, yet after a while said within himselfe, because this widdow troubleth me, I will avenge her* (that is, doe her justice and relieve her) *left by her continuall comming shee weary me* (*Luk.* 18. 4, 5.) And hence we reade in Scripture of the *bowells of pittie*, of the *bowells of compassion*, *If any bowells and mercies*, saith the Apostle (*Phil.* 2. 1.) They who have any bowells cannot but have some mercies. In the Hebrew and Greeke tongue, the same word signifies both bowels and mercy or pittie, because pittie causeth a secret motion in the bowels, and affects the body. The harlots bowels yerned, when the living childe was to be divided (1 *King.* 3. 26.) The pittie of God himselfe is called the moving or sounding of his bowels; (*Isa.* 63. 15.) *Where is thy zeale, and thy strength the sounding of thy bowels and of thy mercies towards us? are they restrained?* The Prophet speakes of God in allusion to man, whose bowels are said to be straitned, when he is straitned in mercy. When the inferiour sensitive faculties in man, the eye, or the eare, take in sorrowfull spectacles or reports, these goe to our bowels, to our very heart, the issue and effect whereof is compassion to those, whose sorrowes are reported to us. Sometimes the eye carries in a vision of sorrow and misery to the heart; *Mine eye affecteth my heart*, saith mourning *Jeremie*, when he saw the ruines and desolate condition of *Jerusalem*. Sometimes the eare conveyeth a report of misery to the heart, and then we may say, the eare affecteth the heart. When word was brought to good *Nehemiah* of the sad affliction and reproach of his brethren, the remnant of the captivitie that were left in the Province, and how the wall of *Jerusalem* was broken, and the gates thereof burnt with fire, he sat downe, and wept, and mourned certaine dayes (*Neh.* 1. 3, 4, 5.) his bowels were exceedingly moved Naturall pittie may doe this. yet that pittie of *Jeremie* and *Nehemiah* was more then naturall.

רחם σπλάγχνα.

There is beside this a spirituall pittie, which ariseth out of pure love. There may be pittie (as was said) where there is no love:

love to the perſon, and there may be pitty flowing onely from naturall love to the perſon; but where pitty flowes from love, and that a divine love, there's ſpirituall pitty, ſuch pitty as is more an act of grace then of nature; to the the exerciſe of this pitty the Saints are often called. *Put on* (ſaith the Apoſtle, *Col.* 3. 12.) *as the Elect of God holy and beloved, bowels of mercies, kindneſſe, &c.* They who have indeed put on, and are cloathed with the garments of holineſſe, will alſo put on bowels of mercy as a Garment. Mercy moves us to cloath the naked, and mercy is alſo our own cloathing. *Have pitty upon me,* ſaith pittifull *Job.*

Have pittie upon me.

Job is not content to ſpeake it once, but he ſpeakes it againe, *Have pittie, have pittie*; ingeminations, or the doubling of words are frequent in Scripture, importing much vehemency and intention of Spirit in him that ſpeaketh. What we would be ſure to have once, we call for twice, and whom we reverence and deſire much, we call after more then once. When *Eliah* was rapt up to heaven in a fiery Chariot, his ſervant *Eliſha* calls after him (*2 Kings* 2. 12.) *My father, my father, the Chariots of Iſrael, and the horſemen thereof. Father,* is a title of eſteeme and honour; we account him worthy of double honour, whom we call *Father, Father.* When *David* would ſhew how ambitious he was to ſtand in the Lords Bookes as his ſervant, he ſaith it and ſaith it againe; *O Lord, truely I am thy ſervant, I am thy ſervant* (Pſal. 116. 16.) And the ſame *David* being under a ſpirituall deſertion, recalls the preſence of God with a double expoſtulation (*Pſal.* 22. 1.) which is a Prophecy of Chriſt, who alſo tooke up thoſe words when he hung upon the Croſſe (his Father having vailed his face from him) *My God, my God, why haſt thou forſaken me,* Once more; The Prophet (*Iſa.* 65. 1.) foretelling the earneſt deſire of Chriſt to receive and be acquainted with poore ſinners, who had no acquaintance with him, nor deſire after him, expreſſeth him doubling his deſire; *I am ſought of them that asked not for me, I was found of them that ſought me not; I ſaid, behold me, behold me, unto a Nation that was not called by my name.* As if he had ſaid to that ſtrange Nation (us ſinners of the Gentiles he meanes) *Be neither affraid nor*

aſhamed

aſhamed to looke upon me, and I would have you view me well, glut your eyes upon me, and take your fill of my beauty; when you have beheld me once, behold me a ſecond time, and ſee whether ye will not like me as well as at the firſt: look upon me as often as you pleaſe, the oftner you look, the more yee will be pleaſed, and be ſure ye look upon no other, for beſides me there is no Saviour; Behold me, behold me, me onely, and me alwayes; behold me as much as you will, and have no will to behold any other. Scripture repetitions (you ſee) are no where vaine repetitions; the more words we have from God ſtill the more weight, 'tis ſo here in *Job*'s repetition; *Have pittie upon me, have pittie upon me,*

O ye my friends.

Or, at leaſt, *yee my friends* (as ſome tranſlate) doe ye ſhew me pittie, ye who are friends, let ſtrangers doe what they pleaſe, let them paſſe by ſenſeleſſe of my ſorrowes, but doe not yee; or ye my friends who are preſent with me, let me prevaile with you to ſhew me pittie, though other friends who live at a diſtance are hardned againſt me. Thus *Job* is conceived making a particular application to his three friends, in oppoſition to thoſe whom he charged with unfriendlineſſe in the former context. As if finding himſelfe deſerted by thoſe, yea by his kindred, by his wife, and children, by his ſervants and Councellours, he turned himſelfe to his friends then viſiting him, *O yee my friends,* who profeſſe that ye came upon that very errand to comfort me, be not you unkinde as the reſt of whom I made that ſad complaint. But ſeeing *Job* in many paſſages hath taxed thoſe three friends with deepeſt unkindneſſe, and profeſſed that he had not experienced any pittie from them; I ſee little reaſon why he ſhould make application to them here upon that account; And therefore (I conceive) he directs his ſpeech to them, becauſe it was their duty as well as the duty of others to pittie him, not becauſe they had given him more hopes of pittie then others had. *Saltem vos Amici,* Vulg.

Further, Conſider he doth not ſay have pittie on me, *O ye men*; though there is an obligation in that to pittie; nor doth he ſay have pittie on me, *O ye my allies and kindred* (though that be a further obligation to pittie) but he puts it upon profeſſing and ſometime acting lovers, *O yee my friends.* A friend is

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a profeſſor of love, and friendſhip is love not onely profeſſed, but frequently acted. As many bare profeſſions of love, ſo ſome one act of love doth not amount to friendſhip. Every man would doe himſelfe good often and alwayes. A friend is another ſelfe; ſo *Moſes* deſcribes a friend (*Deut.* 13. 6.) where to ſhew how impartially the Jewes were to proceed againſt ſeducers, he expreſſely forbids any favour to thoſe who might either challenge or deſerve the greateſt favour, whether upon naturall or civill relations. *If thy brother the ſon of thy Mother, or thy ſon or thy daughter, or the wife in thy boſome, or thy friend* (he ſeemes to ſpeake leſſe, but indeed he ſpeakes more then before, if thy Friend) *that is as thy owne ſoule, intice thee ſecretly, ſaying, let us goe and ſerve other gods, that thou haſt not known, thou ſhalt not conſent unto him, neither ſhall thine eye pittie him*, &c. A ſpeciall friend is as our owne ſoule, and many ſpeciall friends are as if they had but one ſoule. *Jonathan* and *David* moved in the higheſt ſphear of friendſhip, hence 'tis ſaid of *Jonathan, that his ſoule was knit with the ſoule of David, and Jonathan loved him as his owne ſoule*, (1 Sam. 18. 1.) So that while *Job* beſpeakes theſe men under the title of friends, he moves them by that argument which with moſt is the moſt preſſing, and which is the moſt laſting argument. For though brother, and childe, and wife, are the neereſt tyes of love, yet theſe have received more breaches then that of friend; And friends are more famous for acts of love, then brethren or children, and parents, or husbands, or wives. *A friend ſticketh cloſer then a brother* (Prov. 18. 24.) and whereas man and wife are one fleſh (*Matth.* 19. 6.) friend and friend are one ſoule. What common humanitie will not doe, what kindred and aliance would not doe, friendſhip hath ſometimes done. *Have pittie upon me, O yee my friends,*

For the hand of the Lord hath touched me.

The hand of God is his power, and this is taken two wayes in Scripture.

Firſt, For his helping, or his protecting hand; which is called *the good hand of God*, (Iſa. 8. 18.) *And by the good hand of God upon us, they brought us a man of underſtanding.* So *Ezr.* 8. 18. *Then I told them of the hand of my God which was good upon me*; That is, to helpe or to doe me good.

Secondly,

Secondly, The hand of God is put for the power of God in puniſhing and afflicting. Thus *Naomi* ſpake when ſhee was become *Mara*; *The hand of God is gone out againſt me* (Ruth 1. 13.) We have variety of expreſſions uſed in Scripture in reference to the puniſhing and afflicting hand of God.

As firſt, to lay the hand, *Exod.* 7. 4. *And Pharaoh ſhall not harken unto you, that I may lay my hand upon Ægypt, and bring forth mine Armies.*

Secondly, *To lift up the hand* (Iſa. 26. 11.) *When thy hand is lifted up* (to ſmite thine enemies, and deliver thy people) *they will not ſee.* They had eyes to ſee, but they had no hearts no wills to ſee what God had done.

Thirdly, *To ſtretch out the hand* (Iſa. 9. 12.) *For all this his anger is not turned away, but his hand is ſtretched out ſtill.*

Fourthly, *To touch with the hand*, which was opened in the firſt and ſecond Chapters of this Book; *Put forth thine hand now* (ſaith Satan to the Lord) *and touch his bone, and his fleſh* (v. 5.) *Job's* bone and fleſh had felt that touch, and therefore he ſpeaks in the ſame forme and phraſe; *The hand of the Lord hath touched me.*

The finger of God is put for his power in Scripture as well as his hand. *Pharoahs* Magicians confeſſed at laſt, *The finger of God is here* (Exod. 8. 19.) That is, this plague or puniſhment is a demonſtration of a divine power. Some conceive that the word *finger* is there uſed to note ſome ſmall part of the power of God; and that as the hand is greater then the finger, ſo, to ſay, *The hand of God hath touched me*, is more then to ſay, *The finger of God hath touched me*, or, *This is the finger of God.* Indeed the little finger of God is more then the whole hand, yea then the loynes of all Creatures. Fooliſh *Rehoboam* ſaid, *My little finger ſhall be heavier then my fathers loines.* The Lord can make his little finger heavier then the loynes of the moſt cruell oppreſſors. The little finger of God is powerfull enough to plague and ſubdue the ſtouteſt of his enemies; And there are ſome workes of God ſo great beyond other of his workes, that the one may be ſaid to be done by the finger of God, the other by his arme or hand; yet the finger of God may be taken in generall for the power of God as well as his hand; and therefore Chriſt aliuding to thoſe words of the Magicians, when he refuted thoſe who di-

miniſhed the glory of his miracles, as thoſe Magicians did the miracles wrought by *Moſes*, ſaith (*Luk.* 11. 20.) *If I with the finger of God caſt out Devils, &c.* Which another Evangeliſt expounds by the Spirit (who is the great power) of God (*Matth.* 12.28.) So that hand and finger may ſignifie the ſame divine power, not onely in kinde, but in degree. However *Job* confeſſeth that he felt not the finger, but the hand of God upon him.

But ſeeing he ſaith, this hand had onely touched him, doth it not import ſome lighter affliction? *The hand of God hath touched me.*

Non nim ſolum tangere ſed etiam percutere denotat, hinc ſæpe de percuſſione lepræ intelligitur.

I anſwer, the word which we tranſlate *to touch*, ſignifies a *grievous ſtroake*, and is in Scripture applyed to ſmiting with the plague of Leproſie. This touching is a wounding, and leaves its marke and skarre behinde it, as the Leproſie did. When the Leproſie aroſe in the forehead of *Uzziah*, as he preſumtuouſly uſurped the Prieſts office, the Text (expreſſing it by this word) ſaith, *The Lord hath ſmitten him*, (2 Chron. 26.20.) and though, ſtrictly to touch, eſpecially when the word *finger* is the inſtrument of it, ſignifies but a little ſtroake, or a light dealing with a thing as (*Luke* 11.46.) where Chriſt rebukes the Phariſies, who bound heavie burdens on the people, but themſelves would not ſo much as touch them with on of their fingers; that is, they would not take the leaſt paines about them; and to ſhew how great vertue there is in a little, or the ligheſt true application by faith to Chriſt; it is ſaid in the Goſpel, that *many beſought Chriſt that they might onely touch the hem of his garment.* (Math. 14.36.) yet to touch, implyes alſo an heavie ſtroak; and we in our common ſpeech joyne it with words of deepeſt impreſſion, as when we ſay, *touch him home*, or *touch him to the quicke*: And ſuch I conceive is the meaning here; *The hand of the Lord hath touched me*; that is, he hath made my wound deep, mine are ſore and great afflictions, he hath ſmitten not onely my fleſh, but my bone, or he hath ſmitten me to the bone. The Lord hath touched me home, he hath touched me to the quicke; *Have you pittie upon me, for the hand of God hath touched me.*

Firſt, From the matter of the Petition, *Have pittie upon me. Have pittie upon me*; *Job* being in a troubled condition, what doth

doth he aske for? not for riches, not for honour, he onely asketh pittie.

Hence Obſerve in Generall.

Deſire runs out upon thoſe things which are ſutable to our wants.

'Tis perfect happineſſe to enjoy all ſutable good; and the ſupply of any particular good which we want is part of our happineſſe. All ſenſitive delight ariſeth from the proportion that is betweene the object received, and the organ receiving; and ſo alſo doth intellectuall delight. Every man frameth (according to his apprehenſion) his Petition to his ſtate, & his prayers to his deficiencies. As all deſire that which is good ſo that good ſpecially which is the proper cure of their preſent evills. Pittie is proper to miſery, and compaſſion to an afflicted condition, therefore the common cry of the afflicted is, *pittie, pittie.* He that is hungry, begs for bread, he cryes, *Bread, bread.* He that is in paine, begs for eaſe; and he that is ſicke, thinkes nothing worth the having, unleſſe he may have health. He that is condemned, begs for pardon, nothing ſo welcome to him as a pardon; he doth not ſue for lands, and large inheritances, for a full Table, or coſtly apparrell, no, he ſueth onely for pardon. He that is convinced of guilt, cryes, *Pardon, pardon*; and he that is convinced of his corrupt heart and ſinfull defilements, cryes, *Grace, Grace.* Jeſus Chriſt is therfore altogether deſireable, becauſe he hath in him a ſutable ſupply of all our wants. If we are weake, he is ſtrength for us; if we are ignorant, he is wiſedome for us; if we are guiltie, he is righteouſneſſe for us; if we are hungry, he is bread for us; if we are naked, he is clothing for us; if we are in the darke, he is light for us; if we are dead, he is life for us. *Chriſt is all in all*; and he is all to all. He is all by way of comprehenſion, as having all fulneſſe in him. And he is all in or to all by way of diſtribution, as filling all with his fullneſſe. In one Chriſt we have all that we want or can deſire for good; He is called *the deſire of all Nations*, becauſe all Nations ſhall deſire him, and ſhall receive from him the accompliſhment of all their deſires. And as all our deſires are found in Chriſt, ſo that eſpecially which *Job* ſo earneſtly deſired, *pittie. For it behoved him to be made like unto his brethren, that he might be a mercifull high Prieſt, even touched*

with the feeling of our infirmities, having been in all poynts tempted like as we are ouely without ſin.

Secondly, Obſerve from the vehemency of his deſire.

Great and pinching afflictions cauſe us to put forth ſtrong and preſſing deſires.

According to the weight of the burden that grieveth us, is the cry that comes from us; How doe poore condemned priſoners cry to their Judges, *Have pittie upon us, have pittie upon us?* *David* in the day of his calamities, doubles his prayer for mercy, (*Pſal.* 57.1.) *Be mercifull unto me, O God, be mercifull unto me, for my ſoul truſteth in thee, &c. Untill theſe calamities be overrpaſt.* It was not a ſingle calamitie but a multitude of calamities which compaſſed *David*, and therefore he compaſſeth the Lord about with Petitions. His ſpirit being up in prayer like a bell that rings out, he ſtrikes on both ſides, *Be mercifull unto me, O God, be mercifull unto me.* Chriſt who in the dayes of his fleſh was under ſtrong temptations, *offered up prayers and ſupplications, with ſtrong crying and teares, unto him that was able to ſave him from death,* (Heb. 5.7.)

Thirdly, Obſerve;

Miſerie calls for pittie.

If man had not made himſelfe miſerable, he had not needed the pittie of God; And when God caſts his people into miſery, that calls for the pittie of man. There is a voyce in ſufferings, though the ſufferer be ſilent; his wants cry aloud, though he ſay nothing, his wounds and ſoares petition for him, though he doe not; and 'tis our duty to anſwer his petition, though we receive none from him. Simpathy is a worke of that grace which is in us, and the grace of God towards us ſhould provoke us to the exerciſe of it. The Goſpel acquaints us with the pittie of God to us, and it preſſeth us to pittie one another. *Be kinaly affectioned one towads another; Rejoyce with them that rojoyce, weepe with them that weepe,* (Rom. 12. 15.) Againe, (*Heb.* 13. 2, 3.) *Remember them that are in bonds as bound with them, and them that ſuffer adverſitie, as being your ſelves in the body. To remember them that are in bonds,* is not a bare act of remembrance, or onely to thinke that ſuch and ſuch are in bonds;

to remember them is to pittie them, to pitie them really, that is, to doe them good, to miniſter and exhibit ſuch things to them as they ſtand in need of. How often ſoever we either thinke or ſpeake of thoſe that are afflicted, we remember them no oftener, then we ſupply ſome refreſhing to them; for as to remember God, is not barely to have God in our thoughts, but it is an obedientiall act. While *Solomon* (*Eccl.* 12. 1.) cautions the young man, with *remember thy Creator in the dayes of thy youth*; his meaning is, obey and honour him: ſo while the Apoſtle exhorts to *remember them that are in bonds*, it implies the acting of our charity towards them. Or as the Apoſtle *Peter* ſpeaketh (1 *Pet.* 3.8.) it is *to have compaſſion on them, to love them as brethren, to be pittifull, to be courteous.* They who ſhew no compaſſion to man, ſhew they have little or no acquaintance with the compaſſions of God. And they are both forgetfull of and unanſwerable to the compaſſion they have received from God, who withhold compaſſion from man. Hardneſſe of heart is oppoſed both to repentance and to pittie. That hardneſſe of heart which is oppoſed to repentance, is the ſigne of a wicked man, who loves his ſin; and that hardnes of heart which is oppoſed to pittie, is the ſigne of a cruell man, who hath no love to his brethten. Though the former be the worſer of the two, yet the latter is ſo bad that he cannot be good that hath it. The Apoſtle *John* concludes againſt ſuch (1 *Epiſt.* 3. 17.) *Who ſo hath this worlds good, and ſeeth his brother, and ſhutteth up his bowels of compaſſions from him, how dwelleth the love of God in him?* That is, the love of God doth not at all dwell in him. Compaſſion is due to every brothet in the fleſh who hath need, but moſt of all to Saints, who are brethren in the faith, and partakers of the ſame grace with us.

There are two ſorts of ſufferers; ſome under the hand of God, and that either chaſtning or puniſhing. Others under the hand of man, and theſe are of two ſorts, either ſuch as ſuffer for righteouſneſſe ſake; and as the Apoſtle *Peter* expreſſeth them (1 *Pet.* 4.15,16.) *as Chriſtians, others as evill doers, or as buſibodyes in other mens matters.* Thus the converted theiſe rebuked his fellow-ſufferer who railed on Chriſt, ſaying, *We indeed ſuffer juſtly, for we receive the due reward of our deeds. but this man hath done nothing amiſſe* (Luk. 23.40,41.) They who ſuffer for righ-

teouſneſſe ſake under the wrathfull hand of men, or to try their righteouſneſſe under the chaſtning hand of God, as they are the higheſt objects of our pittie, becauſe they are good, ſo they are the objects of our joy, becauſe their ſufferings are good; yet even they alſo are to be pitied who ſuffer for their ſinnes, not onely becauſe their miſery is great, but becauſe the roote of the ſame ſin is in us, which might have put forth the ſame fruit in us, and ſo have wrapt us up in the ſame miſeries. While wee applaud and rejoyce in the juſtice of God upon wicked men, we may pittie them as men; in ſome caſes where God deales ſeverely, it becomes man to deale kindly; and not onely is it ſinfull to vex, but not to eaſe thoſe whom God hath ſmitten. God doth not afflict to teach others to afflict, but to give them an occaſion to ſhew mercy, and an oppertunitie to be charitable. As many of our graces (as faith and patience, &c.) want an oppertunitie for their full exercise, till we our ſelves are afflicted; ſo ſome of them (as charity and mercy) want an oportunitie for their exercise till others are afflicted. That hand of God which we ſee wounding others, points alſo to us to powre the oyle of our tendereſt compaſſions into their wounds. And therefore *Job* urgeth his freinds by this argument to ſhew him pittie; *For the hand of God hath touched me.* As if he had ſaid, Let not your hand be againſt me, becauſe the hand of God is; nay rather becauſe his hand hath ſmitten me, let your hand embrace and ſupport me. Doe not yee perſecute him whom God hath wounded; as he intimates they did in the next verſe, *Why doe yee perſecute me as God, &c.*

Non affligit deus ut cæteri affligant, ſed ut quem ille percuſſit benignè tractent; & qua poterant ratione leniant. Pined.

Quamvis deus puniat in nobis humanitatem vult. Nicet.

Fourthly, Obſerve;

Obſervandum eſt illud quia nam divinum ſupplicium proponit proratione ad commovendas humanas miſereordias. Pined.

Double or great afflictions call for great or double compaſſions.

We ought not onely to pittie thoſe who are diſtreſſed, but we muſt pittie them in proportion to their diſtreſſes. A narrow plaiſter will not helpe a wide wound. The Apoſtles word implyes both elegantly and comfortably, that the compaſſions of Chriſt are of the ſame extent and dimenſions with our neceſſities. (*Heb.* 5. 2.) *He can have compaſſion* (or compaſſion in meaſure) *on the ignorant and on them that are out of the way.* If we be in double wants, Chriſt gives double ſupplyes, if we be in double ſorrow, he gives us double comforts; and ſo ſhould we one to another; to ſee our brethren overwhelmed with floud s of ſorrow, and to give them but drops of comfort; to ſee them in great diſtreſſe, and to give them but little helpe, is below our dutie. He doth much who doth but little, if he doth what he can, but he doth nothing who doth but a little while he can do much, if much be wanting.

μετριοπαθῶν ὑπερμεγέθεις· *Qui quantam ſatis eſt poſſit dolere.* Bez.

Fifthly, In that *Job* layes it home upon his friends to pittie him, note;

There is a ſpeciall obligation upon friends to ſhew pittie to their diſtreſſed friends.

Common humanitie moves for pittie, much more doth profeſſed friendſhip. Many enemies have pittied their conquered enemies. When *Alexander* the Great heard of the death of *Darius*, and *Cæſar* of the death of *Pompey*, they both ſhed teares. When *Titus Veſpatian* (who came up as the ſcourge of God againſt *Jeruſalem*, according to the prediction of Chriſt, *Luk.* 19.) ſaw the miſerable maſſacre of the *Jewes*, both by ſword and famine, he expreſſed much compaſſion. Now if ingenuous enemies cannot with-hould their pittie to fallen enemies, how ſhould they who have both received and promiſed love, be moved with pittie to their afflicted friends?

Sixthly, Though *Job* had received much hard uſage, and many unkindneſſes from his viſiters, yet ſtill he calls them his Friends.

Hence Note;

A good man doth not preſently caſt thoſe out of the number of his friends, who have dealt unfriendly with him.

True love doth not make us blind, ſo that we cannot diſtinguiſh between the courteſies and diſcourteſies of our friends, but it makes us ſo cleare-ſighted, that we can eaſily diſtinguiſh, betweene our friends, and their diſcourteſies. *Job* could ſay that God acted towards him as an enemy, yet ſtill he reverenced and loved God as his friend and father. So, in proportion, did *Job*, and ſo may we, take notice of him doing acts of great unkindneſſe to him, and yet retained a good opinion of them that they were his friends.

Laſtly, Foraſmuch as *Job* cryes out in ſorrow, that the hand of God had touched him. Obſerve; *It*

It is very dreadfull to fall into the hand of God.

If it made *Job* complaine when he did but fall under the chaſtiſing hand of God, how will it make thoſe complaine who ſhall fall under his revenging hand? *Who knowes the power of thine anger?* (ſaith the Pſalmiſt,) I may ſay (and it is the ſame) who knowes the weight of thy hand? God can ſtrike deepe, he can make his ſword enter and paſſe into the very bones and bowels; as it is in ſpirituall, ſo in outward ſmitings; when the hand of God goes forth with the word, it makes deepe impreſſion upon the conſcience; *It is quicke and powerfull, and ſharper then any two-edged ſword, peircing even to the dividing aſunder of the ſoule and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart,* (Heb. 4. 12.) So when the hand of God ſmites the body, or the ſtate, it cuts thorough, and layes all our outward comforts waſt. If the Lord doe but *touch the mountaines* (that is, the higheſt and the ſtrongeſt of worldly powers (*they ſhall ſmoake* (Pſal. 144. 5.) then in what flames and combuſtions ſhall they be, if he lay the weight of his hand upon them, and ſuffer his whole diſpleaſure to ariſe againſt them. *How fearefull a thing will it be* (for unbeleevers and contemners of the Goſpel) *to fall into the hands of the living God* (Heb. 10. 31.) when we heare a godly man thus lamenting the touch of his hand? They who fall into the hand of God, ſhall certainly fall under it.

Verſ. 22. *Why doe yee perſecute me as God, and are not ſatisfied with my fleſh.*

Some expound this Verſe as a correction of the former, implying that *Job* had petitioned his friends in vaine, as if he had ſaid, *I deſired you to pittie me, yet ſtill you perſecute me, why are ye ſo unmercifull? Can yee give me any reaſon, why you give me ſo much of your anger?* Indeed we finde his friends as ſharpe upon him as ever, as if they little regarded, or were not at all moved with his cry. But why were they thus inexorable? Why were their bowels ſhut up, and their hearts ſtill hardned againſt him? Surely they were not voyd of humanitie, no nor of pietie; yet when he begs for pittie of them, he found none, what ſhould the reaſon of this be?

I anſwer,

I anſwer, Firſt, This was from a ſpeciall diſpenſation of God, who hath the hearts (as of Kings, ſo) of all inferior perſons in his hand; friends are kind or harſh to us, eaſie to be intreated, or inflexible at the diſpoſe of God. The ſenſitive powers are ſtopt by the power of God, the eye while it ſees doth not diſcerne if he forbid; as 'tis ſaid of the two diſciples in whoſe company Chriſt walked after his reſurrection, *Their eyes were holden that they ſhould not know him* (Luk. 24. 16.) Now as God holds the eyes from diſcerning, ſo the affections from loving and pittying when he pleaſeth. And becauſe the ſeverity of *Job's* friends ſerved the providence of God for his further tryall, therefore he bound up their ſpirits from any relenting towards him, or ſhewing him any pittie.

Secondly, His friends being ſtill prejudiced againſt him, and looking upon him as an hypocrite who had ſinned greatly, and obſcured the glory of God by ſtanding up to juſtifie himſelfe and maintaine his integrity when the hand of God is gone out againſt him (they (I ſay) ſuppoſing him in this ill temper) thought it unſeaſonable to pittie him, and might poſſibly conclude, that to be favourable to him, would be both diſhonourable to God, and diſadvantageous to their deſigne; which was to humble him and bring him to repentance. So that leſt they ſhould ſeem to comply with, or flatter him in his ſinfull way, they kept onne their old way of ſevere reproofes and threatnings, together with bitter inſinuations of his hypocriſie and ungodlineſſe. And it muſt be granted, that if this ſuppoſition or ſuſpition had been juſt, their perſeverance in reprooving him, and refuſall to comfort him, had been juſtifiable. Though the patient complaine, yet painfull operations muſt not be forborne, nor corroding plaiſters taken off till the ſoare be throughly ſearched and cleanſed. To ſhew pittie to men in their ſins, is indeed to be cruell to them. As *witholding more then is meete* (from ſpending) *tends to povertie*, and proves a ſcattering of the eſtate, as *Solomon* ſpeaketh (*Prov.* 11. 24.) ſo withholding more then is meet from reprooving, tends to flattery, and proves a fixing of the ſoule in ſinne.

Thus we may take out a faire ſenſe of theſe words, as they referre to his friends hard and ſevere uſage of him after he had made that paſſionate requeſt for pittie; yet I ſhould rather expound

pound them as a reprehenſion of their former ſeverity. As if he had ſayd : *You need not ask what ayleth me thus to cry, pitie, pitie; for is there not a cauſe ? and have not you given me cauſe ? do I complaine before I am hurt ? is there not as much reaſon as compaſſion in my petition ? have not you provoked me to it ? unleſſe I were ſenſeleſſe as a ſtone, how can I forbear to ſpeak ? and unleſſe you are ſenſeleſſe as ſtones, you will now at laſt forbeare to ſtrike ; Why doe ye perſecute me as God, and are not ſatisfied with my fleſh ?*

To perſecute is more then to afflict, every act of perſecution hath many afflictions in it, but many afflictions may have no perſecution at all in them, affliction may riſe from irrationall, yea from inanimate creatures; any thing may be an affliction to us, but perſecution is the act of a rationall creature; reaſon abuſed or clouded is the ſpring of perſecution, and he that perſecuteth thinks he hath reaſon to doe ſo. We may take the picture of a perſecutor from that deſcription of *Saul* (afterwards *Paul*) *Acts* 9. 1. *And Saul yet breathing out threatnings and ſlaughter againſt the Diſciples of the Lord, &c.* While a perſecuter hath in him the breath of his own life, he breaths nothing but death againſt others; and thoſe others againſt whom he breaths death, are ſuch as are moſt worthy to live, the Diſciples of the Lord. Nothing will ſatisfie him but the death and deſtruction of ſuch. One wicked man may vex and oppoſe another even to death, but he perſecutes none but Saints. Evill men are puniſhed, but good men only are perſecuted: or if they who are indeed evill are perſecuted, 'tis becauſe they make ſome profeſſion or ſhew (at leaſt) of goodneſſe.

Perſecutio eſt actualis quædam conſpiratio in aliquem ex zelo inimico procedens.

Why doe ye perſecute me.

Perſecution is the hardeſt tryall which Saints are put to. There are many promiſes to ſuch as endure any kind of affliction from the hand of God, but there are more ſpeciall promiſes to thoſe that endure perſecution from the hand of men; Where we are moſt comforted, we are moſt aſſaulted, (*Mat.* 5. 10.) *Bleſſed are ye when ye are perſecuted for righteouſnes ſake, &c. rejoyce and be exceeding glad, for great is your reward in heaven.* See 1 *Pet.* 4. 12, 13, 14. *Rev.* 2. 10 *&c.*

But did *Job's* friends perſecute him ? Perſecution may be conſidered two wayes.

First,

First, Strictly, as it is *the actuall oppoſition of any man for the cauſe of God, or for righteouſnes ſake, proceeding from an enemy-like zeale againſt his perſon or his peace.* Thus *Job's* friends did not perſecute him, they did not at all ſeek to ruine him, but to reclaime him, and bring him to repentance.

Secondly, Perſecution is taken in a large ſenſe, and ſo to perſecute is no more then to proſecute and put to trouble. Thus *Job's* friends had perſecuted him all along; and thus, notwithſtanding his many proteſtations of his owne integritie, and his late cry for pitie, they continued to perſecute him.

Why doe ye perſecute me as God ?

Job ſpeaks as if his friends had exampled themſelves by God in this perſecution; did God perſecute him? I anſwer by the former diſtinction, God did not perſecute him as perſecution is taken ſtrictly, but as perſecution is taken in a large ſenſe for a violent proſecution, ſo it may be ſayd (with reverence) that God did perſecute him while he followed him with afflictions.

But how is it that he ſaith; They perſecuted him *as God ?* as if they had ſet God for their patterne, and had done as they ſaw him doe.

Man is not more unlike to God in any thing than in his perſecution of man. The Lord is pitifull when he perſecuteth; he in judgment remembreth mercy; he is kinde when he is ſevere. This was the ground of *Davids* choice (2 *Sam.* 24. 14.) *Let me fall into the hand of the Lord, for his mercies are great, and let me not fall into the hands of men.* When did he look for mercy ? even when the Lord was reſolved to afflict him. *David* did not ſay, his mercies are great, when he gives me wealth, riches, and honour, when he gives deliverance, and workes ſalvation for his people: but when he is ſmiting his people, and conſuming them with the dreadfull peſtilence. *The woundings of God have more kindneſſe in them then the kiſſes of many men.* Man ſeldome ſhews pitie to thoſe who are ſmitten: but how rarely doth he ſhew pitie while he is ſmiting, or mingle mercy with his juſtice; God uſually exerciſeth ſparing mercy towards his enemies, and he always doth it towards his own people, againſt whom he never ſuffers his whole diſpleaſure to ariſe, though he be often provoked by them, and diſpleaſed with them,

And as men are unlike God in the manner of their afflicting one another: ſo in the deſigne and intendment of it. God afflicts to try and purge us; moſt men afflict either to vex and trouble us, or to pleaſe themſelves. *The Fathers of our fleſh* (ſaith the Apoſtle (*Heb.* 12. 10.) *chaſten us after their owne pleaſure*, or as themſelves pleaſe; yea for their owne pleaſure ſometimes, or to pleaſe themſelves; but he (that is, the Lord the father of ſpirits) *for our profit* He doth it *that the iniquity of Jacob may be purged, and this is all the fruit to take away his ſin* (*Iſa.* 27. 9.) But man doth it that ſome injury may be revenged; and this is all the fruit he lookes after, that his enemy may be taken away, or that he may take the ſpoyle. It is ſaid of the *Aſſyrian* (Iſa 10. 7.) when God ſent him againſt an hypocriticall Nation, againſt the people of his wrath, to take the ſpoyle, &c. howbeit he meaneth not ſo, neither doth his heart thinke ſo. What did he not mean or think? Did he not meane to goe or to take the ſpoyle when he came thither? Yes, he was forward enough to goe, and he was greedy enough after the ſpoyle when he was come. But he had no thought nor the leaſt meaning to doe this in any compliance, either with the will or purpoſe of God. All that was in his heart was to deſtroy and cut off Nations not a few, he only deſigned to heape up riches, and advance his honour and intereſt in the Kingdomes of the world. This was all that was in his heart, while the worke of God was in his hand. There are but few who follow Gods deſigne in doing his worke. And though *Job's* friends had ſomewhat in their hearts ſutable to the deſigne of God upon *Job* in his ſufferings, even a further humbling and abaſing of him in the ſight of his own unworthineſſe; yet they were ſo unſutable to God in the handling of him, and of the whole matter, that the wrath of God was kindled againſt them (*Chap.* 42. 7.) Why then doth he ſay, that they perſecuted him as God.

I anſwer; Firſt, God afflicted him without cauſe, as he tells Satan in the ſecond Chapter: That is, without any ſuch cauſe as Satan ſuggeſted againſt him. *Job* was a perfect man and upright, according to Gods own teſtimony. Thus *Job* might ſay to his friends; *Will ye perſecute me as God?* God, indeed, out of his prerogative may doe it, he hath ſupreame power, and

and may doe what he pleaſeth, without giving an account of any of his matrers; but it is too great a boldneſſe in creatures to imitate God in this; Will yee dare to perſecute me, when no reaſon appeares but your own ſurmiſes and ſuſpitions? ye know nothing by me, ye can produce no evidence againſt me, onely conjectures. While you deale thus with me, doe not you take upon you to perſecute me as God in a prerogative way, and becauſe you will. Forbeare any longer to ſet your ſelves in the place of God. It doth not become you, nor is lawfull for you who are my fellow-creatures, to deale with me as God doth. Are ye cloathed with his majeſtie and power? Are ye ſupreame and abſolute in your proceedings as he? Are ye Gods? You take too much upon you, yee ſons of men. Either then ſhew me better reaſon for what ye doe, or doe ſo no more. *Why doe ye perſecute me as God?*

Num idem vobis licet quod deo? An vos dei Majeſtatem & imperium atq; judiciariam poteſtatem adepti eſtis?

Tacitè ſummam ijs arrogantiam objicit q d. nam quid vos dij eſtis? Bold.

Secondly, God had counted him as an enemy (as he complained in the 16 *Chap. ver.* 9. *Chap.* 19. 11.) *Now* (ſaith he) *will you perſecute me as God?* What if God ſhew himſelf an enemy to me, will you my friends, between whom and me there hath been a long profeſſion of love, will you ſhew your ſelves enemies alſo? While the Lord appeares in wrath, you ſhould appeare in love to your afflicted friend.

Thirdly, God afflicted him without intermiſſion; God ſmote him inceſſantly with breach upon breach, blow upon blow, giving him no reſt, no breathing, as was ſhewed before. *Will ye afflict me as God*, and give me no breathing, no reſt?. Will ye follow me with rebuke upon rebuke, and threat upon threat?

Fourthly, We may referre it to the degree of affliction; God hath greatly afflicted me, he hath laid his hand heavily upon me; will you proportion your hand to his; Shall your hand be heavy, becauſe the hand of God is? Will you lay load on me, as God hath done? In proſecutiou of which ſenſe, ſome expound the words by an uſuall Hebraiſme. To doe a *thing as God*, is to doe it with ſtrength; the phraſe importeth the moſt powerfull and higheſt acting of ſtrength; *Will ye perſecute me as God?* or, as if ye were ſo many Gods? Thus he might charge them with an unwarrantable imitation of God in the manner of their oppoſition.

Quæ a deo fiunt & dei ſunt, ea maxima eſſe dicuntur.

But

But I conceive we need not seek out these Paralels between the manner of Gods afflicting him and theirs, but only look to the matter, or the thing it selfe in Generall. *Will ye persecute me as God?* That is, God hath afflicted and persecuted me, and will you doe so too, my friends, will you? What reason is there that you should trouble me, because God hath? Though God be righteous in all that he hath brought upon me, yet you are not innocent. While you thus afflict me, you wound your own soules, though, it be supposed that you have God himselfe for your patterne.

Why doe ye persecute me as God?

Hence observe.

We must not alwayes imitate God.

There are some things of which God saith, *As ye see me doe, doe likewise*: He saith; *Be perfect, even as your Father which is in heaven is perfect* (Mat. 5. 48.) *and be mercifull as I am mercifull*. We should be mercifull as God, and perfect as God; but we must not be angry as God, nor smite as God. The Lord saith (*Isa.* 47. 6.) *I was wrath with my people, I have polluted mine inheritance, and given them into thy hand*; yet the Lord reproves them who were extreame against them too. *Thou diddest shew them no mercy, &c.* As if he had said; Thou shouldest have shewed them mercy when I shewed them none. We must look to the Word of God, and not to his example for these things. It may be sinne in us to doe that which God doth, and to will that which God willeth in many cases. The revealed will of God is our rule, not his secret will; his secret will shall be done upon us, his revealed will must be done by us. A father is sick, and it is the secret will of God, that his sickneſse shall be to death: yet it is sinfull for the childe to will that his father should dye: he ought to pray for his fathers life, because the revealed will of God is, that the childe should pray for the life of his father; he must not say (possibly) it may be the will of God that my father shall dye, therefore I will pray that he may dye, or I will not pray that he may live. We are in that to look to our duty, not to the decree of God; so when God afflicteth, or layes his hand upon our brethren, we must

Vo'ebat deus Jobum affligi, sed non mandabat, tanquam rem consentaneam imagini dei quæ est in homine vel hominis officio, vel tanquam rem sibi charam & acceptam. Coc.

must not lay our hands upon them too; God calls us to pitie, not to vex those that are oppressed with affliction: It is not alwayes the will of God, that we should will that which he willeth. It is the will of God, that many of his pretious servants should suffer, but he doth not will any to put them to sufferings, as if that were a thing suitable to his mind, or to the duty of man. God is just and holy in willing some things, which if man wills, he is unjust and unholy.

It is the genius or disposition of the world, to blesse those whom God outwardly blesseth; and to crosse those upon whom God layeth an outward crosse. Whereas God often afflicts those outwardly whom he loves, and heapes many outward blessings upon those whom he hates; As every man is not good whom God filleth with worldly goods; so neither is every one evill whom God presseth with worldly evills; therefore the outward dealings and dispensations of God to man, are no rule for man either in his opinion of, or actings towards, man. Yea, in this manner to prosecute that which God willeth, is to oppose his will; and to act differently from that which God willeth is to doe his will; For the contrarietie of mans will, to Gods will, doth not arise from his doing contrary to that which it is the will of God to doe: but from his doing contrary to that which it is the will of God he should doe. So, to the point in hand, Though it be the will of God to afflict any of his people, yet he hath not willed us to afflict them but to comfort and relieve them: and therefore though in relieving such we doe contrary to what himselfe wills to doe; yet we obey what he wills us to doe. Nor doth our will crosse his, though the object or thing willed be crosse. Man is not displeased with what God doth and wills according to the higher cause, his secret will: nor is God displeased with what man doth according to the inferior cause his revealed will. So then our contrariety to, and compliance with, the will of God cannot be concluded from the difference or identitie of the object willed, but from the difference or identitie of the actings of our wills with respect to the will of God. Hence *Job* saith, doe not you think that you please God, or comply with his will, while you persecute me as he doth; Seeing though it be his will to doe it, yet you cannot produce any warrant, that

Nec in ea parte homo divinæ adversatur voluntati, quia vult deum ut homo sibi congruum expleat officium, non in vadat quæ dei est, tenuum interest quid deo, quid homini velle congruat. August Enchir. c. 105.

that it is his will you should, *Why doe ye persecute me as God.*

And are not satisfied with my flesh.

Et carnibus meis saturamini Vulg: q. d. *Itane vobis refectio & voluptas sit mei corporis cruciatus.*

Some read it affirmatively; *And ye are satisfied with my flesh*; That is, my flesh is your feast, you feed upon my sorrow; my flesh, that is, the afflictions which wound my flesh are a refreshing to you, it is a pleasure to you to see me in paine. It is a sin not to pittie those that are afflicted, what is it then to take pleasure in their afflictions? and to make our selves merry with their troubles, and to drinke their teares as sweet wine. But the negative particle in the Originall forbids this translation, nor may we conceive him charging his friends with this remorselesse inhumanitie. Yet

Secondly, Others read it (without the negative particle) as a prayer; *Why doe ye persecute me as God, be satisfied with my flesh*, or, *Pray be satisfied with my flesh*; then the meaning is this, doe not you force on this my affliction as farre as God; *Be you satisfied with my flesh*; God afflicteth my soul, I confesse he doth, his arrowes stick upon and drink up my spirit, he hath sent trouble into my minde, and tryeth me with inward terrors and temptations. But my brethren, doe not you persecute me as God, *be satisfied with my flesh*; that is, with the afflictions and troubles of my flesh, doe not vex my spirit, as the Lord is pleased to doe, be you satisfied with this pained bodie, with these putrified soares, proceed I pray, no farther, O doe not vex my soule! Master *Broughton* gives this glosse upon it; *Be contented, that my flesh is wasted, goe not about like savage beasts to breake my bones also*; as if the opposition were not between flesh and spirit, but between flesh and bones. But the former interpretation carries a fuller sense, and a higher aggravation of his misery. For though to wound and breake the bones, be more then to wound the flesh, and Satan (*Chap.* 2. 5.) moved for both *Put forth thy hand now, and touch his bone and his flesh*, yet to wound the spirit is farre more then to wound the bones. Our translation which expresseth the negative particle, *And are not satisfied with my flesh*, may very well agree with, and be reconciled to this; for while according to this rendring he saith, *Pray be satisfied with my flesh*, he supposeth, that they were not satisfied with his flesh.

Now

Now while *Job* spake thus to his friends, *Ye are not satisfied with my flesh*, his sorrow transported him too farre, and while he was begging compassion, he shewed himselfe too passionate. Good men doe not alwayes keep the due bounds, either of speaking or of doing. *Job's* friends had dealt harshly with him but surely they were not thus insatiably cruell. Yet what he saith somewhat over-largely of his friends, is not at all over-large for some mens dispositions. Some there have been, and possibly such there are who are not satisfied with the flesh of those who are in affliction. And therefore we may hence note in generall.

Such is the cruelty of some men, that they are unsatisfied with the corporall troubles of others, except they trouble their spirits, and vex their soules.

Yea some have risen to that height of wickednesse, that nothing could satisfie them, unlesse they could damn their soules, Flesh will not satisfie them; to take away the life of the body, is a poor revenge; they must destroy the soule, if they can. Such was that exquisite malice of that *Italian*, who not satisfied with the flesh of his enemy, first threatned him into the deniall of God, and then that he might have a perfect revenge, slew him presently, lest he should repent. Such an abomination there is in the heart of some men. And it was an abomination very like this, which was in his heart, who being at the examination of one who had committed a great murder, for which bloudy fact, he professed much sorrow and repentance, said, *It troubles me to see the villaine so penitent, I am afraid he will goe to heaven.* The Civill Magistrate and Officers of the State should be satisfied with the outward flesh of the most hainous offenders, as the Church ought to be satisfied with the inward flesh, that is, with the destruction of sin in the greatest sinners, and should rejoyce in, yea by all meanes provoke them to repentance, that their soules may be saved in the day of the Lord Jesus (1 *Cor.* 5. 5.) Double revenge belongs only to him, *Who after he hath killed hath power to cast into hell* (Luk. 12. 5.) Indeed neither the most cruell Magistrates nor murderers can doe more (*Luke* 12. 4.) yet they shall be judg'd as having done more, who have either wished or attempted more. That mix-

ture of pride and malice which appeared in *Haman* was monſtrous and inhumane, *Who thought ſcorne to lay hands on Mordecai alone, but ſought to deſtroy all the Jewes who were throughout the whole kingdome of Ahaſuerus even the people of Mordecai* (Heſt. 3. 6.) Perſonall revenge would not ſerve his turne, it muſt be nationall; yet the malice and cruelty of thoſe exceeds that of *Haman*, who think ſcorne to lay hands upon the body of a man alone, they muſt reach at his ſoul, and doe their utmoſt to make him i o e moment univerſally and eternally miſerable. Fleſh is to groſſe a morſell for their revenge, they muſt feed upon the ſpirit. Such cannot live like Canibals or ſavage Beaſts, upon the carkaſſes of men, they muſt like the Devill (that roaring Lyon who goes about ſeeking whom he may devoure) lay waſt their conſciences, and prey upon their ſoules, And ſome there have alwayes been who though they arrive not at this degree of wickedneſſe to deſire the damnation of the ſoules of others, yet they are very hungry after and active in the vexation of their ſoules, thinking they doe not enough, unleſſe they doe that, which is a torture to their minds, a griefe unto their ſpirits. Of ſuch alſo, we may ſay, *They are not ſatisfied with fleſh*. The cruelty of *Davids* enemies extended only to his fleſh (*Pſal.* 27. 2.) *When the wicked even mine enemies and foes came upon me to eat up my fleſh, &c.* (That is, to deſtroy, to make an end of me) *they ſtumbled and fell*. To eat fleſh is a proverbiall ſpeech, noting extreameſt cruelty; ſo (*Zach.* 11. 9.) *They ſhall eate every one the fleſh of another*; That is, they ſhall exerciſe utmoſt cruelty one againſt another; yet this cruelty in eating fleſh, in ſpoyling the lives and eſtates of men, is a kinde of mercy in compariſon of theirs who devoure ſoules. The wickedneſſe of the Adultereſſe is expreſſed by *Solomon* (*Pro.* 16. 26.) *That ſhe hunteth for the precious life*; the life of the body is a precious commoditie, but the life of the ſoule is farre more precious. The whoriſh Woman may be ſaid to hunt for both, and chiefely for the latter; The taking away of that life is ſometime the end which the Adultereſſe aimes at, and it is alwayes the end and iſſue of her Adulteries, unleſſe the Lord give repentance and pardon. Old *Jacob* ſaith of his ſonnes, *Simeon* and *Levi, Curſed be their anger, for it was feirce, and their wrath, for it was cruell*; We may ſay of the Adultereſſe, Curſed be her love,

love, for it is feirce, and her embraces, for they are cruell; She is not ſatisfied with fleſh, ſhe hunts for the precious life, even the precious life of the never dying ſoule.

Thirdly, Theſe words are interpreted as expreſſing both the ſpirit and the worke of detractors and ſlanderers, their ſpirit is full of ſpight, and their work is to eat up the honour of others. Thus while *Job's* friends judg'd him an hypocrite, and declared him a wicked one, he might ſay they were not ſatisfied with his fleſh; ſlander devoures a man alive; and it devoures more then fleſh, yea that which ſome eſteeme more then their lives, their credit and reputation. Now as we may ſay of all ſlanderers, *They are not ſatisfied with the fleſh of thoſe they oppoſe*, ſo it is very rare that any man oppoſeth another without ſome mixture of ſlander. The Chriſtians in the primitive times were ſubjected and willingly gave up themſelves to a thouſand ſorts of deaths for the name of Chriſt; but this did not ſatisfie their perſecuters. They alwayes endeavoured as much to ſlay and kill their credits, as they did their bodyes; and were as buſie to invent and ſet a face upon horrible lies againſt them, as to invent terrible tortures for them. They could no more beare it that their good names ſhould live, then that they ſhould live. And therefore they ſuggeſted inceſt, murder, and what not, as the common practiſes of their early meetings. That they were Chriſtians, was indeed, their crime, that was capitall by the Lawes of thoſe times, but their perſecuters *were not ſatisfied with their fleſh*, which they might (at pleaſure) devoure; becauſe they profeſſed Chriſt, they muſt fall upon their good names, and charge them with enormities in manners, whom they meant to deſtroy for the faith. The like methods we have found revived in theſe latter dayes; all wayes being uſed to ſtaine their reputation, and heape reproaches upon their perſons, whoſe way and intereſt hath been oppoſed. The Apoſtle warnes the Church of *Galatia* (and that is our warning) *Gal.* 5. 15.) *If ye bite and devour one another, take heed ye be not conſumed one of another*.

Eſt det actionis periphraſis. Obtrectatores vivis paſcuntur carnibus. Merc.

But ſome may ſay, if men be once bitten and devoured one of another, what is there remaining of them to be conſumed? I anſwer;

I answer; By this biting and devouring the Apostle meanes slandering, backbiting, and evill-speaking one of another. Words which have such a tendency in them, are devouring words, they devoure his good name who is concerned by them: Now saith the Apostle, Take heed ye doe not devoure one another by sharpe words, lest that provoke you to cruell actions; usually men first devoure one another by the tongue, and then by the hand; detracting words stirre up such strife and contention, such distractions and divisions in families, neighbourhoods, and Churches, as prove an utter consumption to them.

Annon satis vobis est, quod corpus meum ulceribus cruciatur, nisi insuper me ludibrio habeatis? O savitiam plusquam ferinam. Mercer.

Lastly, We may referre this to the contempt and scorne which they powred upon him; under the weight and sence of which he had complained more then once before; as if upon a fresh remembrance of it he had thus bespoken them. O my friends, is it not enough that my body is worne and corrupted with painfull soares, unlesse you powre in the Vineger of sharpe invectives and bitter scoffes, to perplexe and afflict my troubled spirit? Are these the comforts which you have prepared for your friend? *Why are ye not satisfied with my flesh.*

Thus much of *Job's* supplication for pittie, and his deprecation of their further persecution; in the next words he calls for audience and attention to what he had yet to offer; *O that my words were written, &c.*

JOB

JOB 19. Vers. 23, 24, 25.

23. *O that my words were now written, O that they were printed in a booke.*
24. *That they were graven with an iron pen and lead, in a rock for ever;*
25. *I know that my Redeemer liveth, and that he shall stand at the latter day upon earth, and though after my skin Wormes destroy this body, yet in my flesh shall I see God.*

THis sorrowfull Patient having cryed to his friends for pitie at the 21th Verse, and for sparing at the 22th, that they would both condole his former, and forbear to give him further sufferings, he now begs (if he faile in those requests) at least due attention to, and serious consideration of, what he had yet to say (*vers.* 23, 24, 25, &c.) In which (as some conceive) he reassumes the proofe of his integrity, and doth it two wayes.

First, by a vehement wish, that all his words might be brought to a stricter, yea to the strickest tryall; *O that my words were written, &c.* vers. 23, 24.

Secondly By a strong profession of his faith in the Redeemer, and of an assured expectation of a happy resurrection to a better life, though he should never see good day more; in this (*vers.* 25.) The former shewes, that he had lived in all good conscience towards men, and the latter that he was ready to dye in a right faith towards God.

The argument of the first part may be thus framed up;

He who desires that all his words may not only be heard, but written, and not only written but printed, yea ingraven in a rock that all posterity may have the skanning of, and commenting upon, them, this mans conscience doth acquit him, and he stands cleare in the apprehension of his own integrity.

But it is my desire, that my words were written, that they were printed, that they were ingraven; that all may skanne them, and comment upon them.

Therefore my conscience doth acquit me, and I am cleare in the apprehension of my own integrity.

This

This aſſumption is laid down in the 23 and 24 Verſes, in much variety of high expreſſions, all concurring in this, that he did not only not feare, nor decline the judgement of the preſent age, or of any mortall man then living, but alſo that he did neither feare, nor decline the judgement of poſteritie, who uſe to be more ſevere and criticall in their determinations, being freed from all perſonall reſpects and ingagements, which often byas the judgement, and blind the underſtanding, in reference to thoſe who are preſent and alive. And though this be only a probable argument, not concluſive, or demonſtrative of the ſinceritie of *Job*, (for many are ſtiffe enough to their errors, and are not afraid to commend them over to the cenſure of poſteritie by writing) yet conſidering that *Job* looked on him ſelfe as a dying man, and that he had much more to ſay for himſelfe, then this his bare *ſay-ſo*, or verball aſſeveration, therefore the argument carries weight in it, and a faire ground that he was ſincere, in what he ſpake and did, becauſe he cared not who heard what he had ſpoken, or examin'd what he had done; *Guiltie conſciences love not to examine or try themſelves, much leſſe to be examined and tryed by others*, Thus we may be led into the generall ſcope of the 23d and 24th Verſes; I ſhall now briefely open the parts.

Verſ. 23. *O that my words were now written.*

As if he had ſaid; *For as much as after all theſe diſcourſes I find that there is little will and leſſe care in you to tender my condition, and to doe me good, there remaines only this laſt deſire which I put up unto you, that what I have both ſpoken and done, may be faithfully regiſtred and recorded, that ſome Scribe would now appeare while we are in diſpute, and faithfully note and ſet down all the paſſages which have been between us.* Thus he ſpeaks alſo in the cloſe of this diſpute (*Chap.* 31. 35.) *O that one would heare me, behold my deſire is that the Almighty would anſwer me, and that mine adverſary had written a Book:* let a Book be written of theſe diſputes, I care not who writes it, I would truſt even an adverſary to write it; O that mine adverſary would write a Book, *I would take it upon my ſhoulder, and bind it as a Crown to me*; I am ſure, mine adverſary could ſay nothing juſtly concerning me, but what I may glory in, and make my Crowne.

O

O that my words.

The Hebrew is, *Who will give me?* As if this were ſuch a ſpeciall favour, that he looking about him could not finde any man ready to beſtow it on him; as if pen, ink, and paper, and the paines of writing, were a greater bounty then he was like to meete with in the world. The Hebrew expreſſion, imports much difficultie, though not an impoſſibilitie; who will doe it? As if he had ſaid, it is hard to finde a man to undertake this taske; *O that my words, &c.* 'Tis queried here, what words he meaneth, or what he meaneth by theſe words, there are three opinions about it.

מי יתן *quis dabit.* *Optandi forma Hebræis uſitata, valet idem quod utinam.* *Pronomen quis in ſcripturis ſanctis non pro impoſſibili ſed pro difficili ſemper accipitur.* Heron: in Eccleſ. 3.

First, Some take words in a generall notion for the hiſtory of all his actions and ſufferings in the whole ſeries of his tryall. O that, what I have done, O that, what I have endured were faithfully recorded. Words are put for things by a frequent Hebraiſme.

Cuncta quæ geſſerunt. Greg. *Verba pro rebus ipſis.* Polychr:

Secondly, Others reſtraine theſe words to what he had ſaid by way of defence or apoligie for himſelfe; in this conteſt with his friends.

Thirdly, We may rather referre *theſe words* he would have written to what he was about to ſpeake, to which theſe two Verſes ſeeme but a Preface; O that the words which I ſhall ſpeake next might be written, though all that I have already ſpoken be ſcattered in the winde. Golden words indeed thoſe were, and worthy to be written in Letters of Gold. Glorious words concerning the Redeemer, concerning the laſt Judgement, concerning the Reſurrection, and his hope of Glory, come next to be opened; *O that theſe words* (ſaith he) *were written, that they were printed in a Book, that they were graven, &c.* There are three ſteps of this wiſh.

Ea quæ poſtea deſiit & Auctore reſurrectionis ſubjungit, & de adventu domini. Hier: Epiſt. 61. ad Pammach. *Quæ dicturus ſum de ſpe, quam in deo firmavit* Aquin.

First, That his words might be *written.*

Secondly, That they might be *printed.*

Thirdly, That they might be *graven*; all three note duration, yet with a graduall difference.

To write a thing, notes the preſervation of it; a word heard quickly periſheth, 'tis gone into ayre, that which is written, is preſerved and continueth; We tranſmit our mindes, our opinions and actions to poſteritie by writing.

Vox audita perit, litera ſcripta manet.

But

But *Job* would have his words not onely written but Printed, O that they were *printed*, *printed in a Booke*. The word which we translate *printed*, signifies, first, simply to set downe, or describe a thing Historically, or by way of narration: Secondly, It signifies authoritatively to set downe a thing as a Law, as a Statute, by way of determination. The word is frequently used in the Old Testament, to expresse those Lawes Ordinances and Statutes which the Lord prescribed unto his people; And so this word speaks more then the former; Lawes and resolutions of State are more strongly confirmed and more carefully preserved, then bare Narrations are.

ספר *ad ea pertinet quæ tanquam firma & rata per scribuntur ad publicam memoriam, cujusmodi sunt statuta, jura, leges.*

O that they were printed in a Book.

That is, that my words were written as publique Statutes, Ordinances, and Lawes, with a stamp of authoritie upon them, that they may be preserved as the monuments of a Commonwealth, and the Records of a Court are (*Isa.* 10. 1.) *Woe to them that decree unrighteous decrees.* The word that we translate to *print*, is there rendred to decree. (*Isa.* 33. 22.) *Thou art our Law-giver*, it is this word, or our Statute maker, as we put in the Margent.

Againe, When he saith; *O that my words were printed*; We are not to take printing in that strict sense used amongst us, for that new art or invention opposed to writing. We have no ground to believe that the art of printing was used in those ages. The first time that ever it was heard of in *Europe* (as our Historians tell us) was (little more then two hundred yeares past) in the yeare one thousand four hundred and fourty. It begun to be practised (as it is said) at *Harlem*, and was perfected at *Mentz*. Here printing is taken in a large sense for the setting downe and describing of any thing in the most authentick and strongest manner, for the perpetuating of it. And therefore also he would have it *printed in a Book*, not in loose shattered papers, but in a book; for though that use also of binding books be not very ancient, their writing (for the most part) being in Roules or Volumes; yet those Roules were under much care and inspection; so that this addition of printing in a book carries in it a further degree of care to preserve what was printed. (*Gen.* 5. 1.) *This is the Book of the generations of Adam*; (*Mat.* 1. 1.) *The book of the generation of Jesus Christ*; These books were written to be preserved and laid up. That is, of the birth, life, and death of *Adam* and of Jesus Christ. *Job* would have a book of his Generation also; *O that my words were printed in a Book*; and which it yet more;

John Gertuedenberg first inventer of Printing in *Europe*. An: 1440.

Opto (quasi se corrigens) non tantum scribi communi ratione, sed ut exaresenter in libro, majus quippe hoc est & firmius.

Vers. 24. *That they were graven with an iron pen and lead in the Rock for ever.*

This verse is the same in substance with the former, and containes only a further amplification of his desire; It would not satisfie him that his words were written with a quill, or printed in an ordinary book of parchment, or paper, (there were divers materials, upon which writings were made in ancient times, as also at this day) such books may soon be eaten with wormes and moathes, at least, time the eater of all things, will eat them up, but (saith he) I would have my words written with *a pen of iron and lead in the Rock for ever.*

A pen of iron.

The Prophet (*Jere.* 17. 1.) useth the same expression; *The sin of Judah is written with a pen of iron, and with the poynt of a Diamond*; implying that it was written to perpetuity: so here, *O that my words were graven with an iron pen*; That is, so graven, that (as he explaineth his intention in the last words of the Verse) it might last *for ever.* Those things which continue very long (though they have an end) look like Eternitie, and so are truly said to be done, or to last for ever. Rocks have a kind of Everlastingnesse in them; And therefore that which is written upon a Rock cannot but be very lasting. God is called *A Rock of ages* (which we translate, *An everlasting strength*, *Isa.* 26. 4.) not only because his own strength continueth, and is the same in all ages, but because all Rocks are of long continuance, and last many, very many, no man knowes how many ages. So that to write upon a Rock is opposed, not onely to writing upon the water, or in the sand, which continue not at all, but, to all those usuall wayes of writing which are of longest continuance; this being once done, may be said to be done for ever. In this all agree; but there is some difference what the meaning should be, of this *iron pen and lead*, with

which he wiſhed his words might be *graven in a Rock for ever.* The queſtion is whether he meanes *a pen of lead*, as well as an *iron pen*: And if ſo, it may be doubted, why having called for an iron pen, he ſhould call for a leaden pen? What can a pen of lead doe upon a Rock, lead being ſofter then a Rock, how can it make impreſſion, or draw a letter upon it?

There are three things which may be offered for the removing of this ſcruple, and the further clearing of this Scripture.

Firſt thus; Some render it, *in lead*, as makeing the pen to be but one, and that of iron.; but that the writing ſhould be upon a twofold matter; firſt, upon lead; and ſecondly upon the Rock; as if he had ſaid, *I would not have a skin of parchment, or a ſheete of paper, but a ſheete of lead to write upon*; with which the ancient cuſtome of writing matters of greateſt moment, whether decreed or done, in lead, agreeth well.

Publica inſtrumenta plumbeis voluminibus reſervata. Plin. l. 13. c. 11.

Secondly, Becauſe lead ſeemes to be ſpoken of here as the inſtrument of writing, not as the matter upon which they did write. I conceive it may be an alluſion to another cuſtome among ancient Engravers, who when they had cut the letters in ſtone, or (as he ſaith) in a Rock (that is, in Marble cut out of the Rock) when (I ſay) they had formed the letters with graving inſtruments, or iron pens, then they coloured them with lead, or filled the cuts of the letters with lead. Thus they might be ſaid to grave with an iron pen and lead, becauſe when the iron pen had ſhaped the Characters, they powred lead into the furrowes or cuts of the letters, to render them more cleare and legible.

Forte ferro incidebant, quod poſtea plumbo color abant: Druſ. Rab: Selom: *Plumbo per ſulcos infuſo* Jun: *Forte plumbum temperatura aliqua indurabat adeo ut ſtilo e jus in ſilice aut petra incidi poſſit.* Pined.

Thirdly, They who interpret the lead, by a pen of lead, ſay that there was an art of tempering lead with other metalls, which hardned it, and ſo made it fit for a graving inſtrument. But it is not much materiall, which of theſe we determine. This is plaine, that in this wiſh he alludeth to ſome extraordinary way of writing in thoſe times upon Monuments or publicke Pillars, that the contents or matter ſo engraven might be tranſmitted to poſteritie, and be made immortall, even to indure for ever.

Optat Job ut ſermones ſui immortales ſint, & in longum ævum durent, hoc enim eſt ſtilo ferreo inſculpi, & extra i plumbo.

From theſe two Verſes, which only expreſſe the ſtrength of his deſire, that, what he had to ſay, might be ſafely preſerved

ved for the obſervation of after ages; learne firſt,

That our honeſt and juſt deſires, though (ſomewhat paſſionate) are yet graciouſly accepted and anſwered by God.

Job ſpeaks here in ſome heate, yet his heart was honeſt, and his ayme ſincere in what he deſir'd, and the Lord granted his deſire. He wiſheth his words might be written, and his words were written, God provided him a Secretary. *Job's* tongue was as the pen of a ready Writer, and God made ready a writer to pen downe what he ſpake with his tongue. Few words have had ſuch a writing, or ſuch a Writer, his were written in a book, and written as with an iron pen and lead in a rock for ever: they are preſerved to this day, and ſhall to the end of the world, as Monuments of his patience and uprightneſſe, as alſo of the Lords power and faithfulneſſe.

Secondly, From this confidence of *Job* in deſiring to have what he had ſaid, or what he had to ſay, written, we may obſerve;

Truth ſeekes no corners.

Truth loves to be tryed, it cares not before whoſe judgement-ſeat it comes; it would be written, that it might be ſeene and conſidered of all men, Pure gold feares neither the furnace nor the ballance. Error may ſhew faire till 'tis tryed, but truth ſhewes alwayes faireſt after tryall.

Thirdly, As this writing ſpecially referres to that noble and divine confeſſion of faith, which *Job* made in the next Verſe; obſerve;

It is a duty to profeſſe our faith openly, when we are called to it.

Job had a call to doe this; for though he were not directly (and *in terminis*) invited to make a confeſſion of his faith, yet the dealing of God, and of his friends with him, put him upon it, and beſpake it of him. 'Tis high time to declare the ground of our hope, and upon what foundation we are built, when ſtormes either of affliction or perſecution aſſault and ſhake us; and then 'tis beſt to doe it freely and openly, that our faith may be as famous as our afflictions are. Or (as the

Apostle *Peter* speaks, (*1 Epist.* 1. 7.) *That the tryall of our faith being much more precious then of Gold that perisheth, though it be tryed in the fire, might be found to praise, and honour, and glory*, not only (as he there saith) *at the appearing of Jesus Christ*, but in the day of our suffering. As we must not hide our talents in a napkin by our idleneſse, ſo we muſt not hide our faith in a napkin by our ſilence; we ſhould be ſo farre from being aſhamed of our hope, that we ſhould glory in it while we are in tribulation, and deſire as (with *Job*) that it might be written with a pen of iron in a Rock for durableneſſe, ſo that it might be written as with the beames of the Sunne for light, and clearneſſe. The Apoſtle tells the *Corinthians*; *Ye are our Epiſtle written and ſeene of all men* (2 Cor. 3. 2.) They held forth the faith, both in their profeſſion and practiſe; they were *a breathing confeſſion of faith, a living Epiſtle, read and ſeen of all*, and ſo ſhould we be. As faith muſt be made viſible by our works, *Shew me thy faith by thy works*, ſaith the Apoſtle *James*: ſo it muſt be made audible by our words.

Euſeb. lib. 6. cap. 38. There were a ſort of Heretiques ſpoken of by *Euſebius*, who held this opinion, That there was no need for any man at any time to make open confeſſion of his faith, eſpecially not in times of danger: Then (according to their doctrine) all might conceale and keepe their faith to themſelves, that ſo they might alſo keepe themſelves in a whole skin, and avoyd the danger. This is, indeed, a ſafe way to avoyde perſecution and martyrdome, but it is a ſinfull way. We have juſt cauſe to ſuſpect that their faith is dead, who thus hide and bury it. Saints are bound to profeſſe their faith (when called to it) to the death, and to contend earneſtly for truth what ever affections and ſufferings come upon them. The Apoſtle reports his and the Saints troubles in thoſe times for the Goſpel; *We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in diſtreſſe; perſecuted, but not forſaken; alwayes bearing about in the body the dying of the Lord Jeſus, &c.* But what did *Paul* (and his fellow-Saints) in thoſe boyſterous and bloudy times? did he politickly reſerve himſelfe, or hide his profeſſion? No, he proclaimes it, as he ſaith the Saints of old did before, who were ſpirited with the ſame faith (*2 Cor.* 4. 13.) We having the ſame ſpirit of faith, according *as it is written*,

I beleeved, and therefore have I ſpoken, we alſo beleeve and therefore we ſpeake; What a Chriſtian beleeves, he ſhould be ready to ſpeake; and he that beleeves indeed cannot but ſpeake. The Apoſtles being threatned, anſwer, *We cannot but ſpeake the things which we have heard and ſeen.* Faith is like the oyntment in the right hand, which bewrayeth it ſelfe; and as it is an evidence to the ſoule that hath it, of thoſe things which are not ſeen corporally or naturally, ſo it will give an evidence to others of thoſe things which it ſelfe hath ſeen ſpiritually.

Fourthly, From the ſeaſon in which *Job* made this confeſſion; Obſerve;

There is nothing doth more ſupport and keep up the ſpirit in times of ſorrow and danger, then a free confeſſion of our faith and confidence in the Redeemer.

The way to overcome all the evills and troubles in the world, is, to ſay, *I beleeve*; *Faith is our victory* (*1 Joh.* 5. 4.) *Who is he that overcometh the world, but he that beleeveth that Chriſt is the only begotten Son of God*; He that beleeves overcomes. The profeſſion and holding out of our faith, is our actuall conqueſt and victory over the world. *Faith is our Shield, whereby we quench all the fiery darts of the wicked*, whether men or Devills. Faith leadeth us to a fountaine of living waters, which at once refreſheth us, and puts out that fire. If once faith get up, all evills and temptations fall before it. *Job* that he might get victory over all the oppoſitions of men and Devills, holds forth his Shield, and makes profeſſion of his faith in God.

What was that? A compendious yet exact confeſſion of faith it was; as will appeare in opening the next Verſe, with the context following.

Vers. 25. *For I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the Earth.*

For the clearing of theſe words, I ſhall premiſe two generall veines of Interpretation.

Firſt, The Jewiſh Writers interpret this context of a metaphoricall reſurrection, in reference to *Job's* outward condition, or of his reſurrection from a ſtate of affliction. We have this

this ſenſe of a reſurrection illuſtriouſly held forth (*Ezek.* 37.) where the returne of the people of *Iſrael* out of *Babylon* is deſcribed by the reviving of dry bones. God himſelfe makes the Comment (*verſ.* 11, 12.) *Then he ſaid unto me, Son of man, theſe bones are the whole Houſe of Iſrael: Behold, they ſay, our bones are dryed, and our hope is loſt, we are cut off for our parts. Therefore prophecy and ſay unto them: Thus ſaith the Lord God; Behold, O my people, I will open your graves, and cauſe you to come up, out of your graves, O my people, and bring you into the Land of Iſrael.* An eſtate of extreame miſery and danger is often in Scripture expreſſed by death. *Paul* ſaith, that he had been *in deaths often* (2 *Cor.* 11. 23.) and that God had delivered him from a *Great death* (2 *Cor.* 1. 10.) that is, from deadly danger. Such a condition deprives us of all the comforts of life, and makes our lives oftentimes more bitter then death; yea, men in ſuch a condition are ſpoken of as buried and diſſolved into duſt. In purſuance of which metaphor, deliverance is called, a quickning, a reviving, a riſing againe *Pſal.* 71. 20. *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me againe, and ſhall bring me againe from the depths of the earth.* So *Pſal.* 80. 18. *Pſal.* 85. 6. *Iſa.* 26. 19. *Hoſ.* 6. 2. *Rom.* 11. 15. In which laſt place, the calling and reſtoring of the Jewes, is called *Life from the dead.* Now (I ſay) the Rabbines generally, as alſo ſome of our learned Expoſitors run upon that ſtraine here; conceiving that *Job* therefore calls God his Redeemer, becauſe he had to that day preſerved him alive in the mid'ſt of ſo many deaths and dangers, as alſo becauſe he had a ſure hope that he ſhould through the power of God ſurvive them, and be reſtored to ſuch an eſtate of honour and riches, as he had enjoyed in the former part of his life; this they call his reſurrection and redemption, and ſo accordingly they fit an explication to the ſeverall paſſages of this Context; yet their opinion is ſtrongly oppoſed by others, with much evidence of reaſon.

Mercer.
Calvin.

Three ſpeciall reaſons may be urged againſt it.

Firſt, The height and ſpiritualnes of *Job's* language tells us, that his thoughts moved, and that his hopes were fixed above this worlds felicitie; His faith ſoared aloft in the meditation of a Redeemer, in the præmeditation of the laſt Judgement, and in the viſion of God: all which argue more then a metaphoricall reſurrection. Secondly,

Secondly, Though his expreſſions in the letter may be fitted to that inferior ſenſe, yet if we remember what hath been touched more then once in the former paſſages of this Book, we finde that *Job* had, as it were, diſclaimed all hope of reſtoring unto any temporall happineſſe in this life, affirming that *his hope was gone*, and that he was worſe then *a tree cut downe* of which there is hope, that it will grow againe, and put forth tender branches from the root; as for him, as he had no deſire, ſo no expectation of recovering his former beauty and greatneſſe, with promiſes of which his friends (upon the ſuppoſition of his repentance) had often endeavoured to raiſe his ſpirits and fill his ſailes. Therefore it ſeemes altogether improbable, that he ſhould riſe to that height of hope about it in this place, contrary to the current of all his former diſcourſes upon that point.

Thirdly, He ſaith, that *he ſhould ſee God with the ſame eyes, that he ſhould ſee him for himſelfe and not another*, which argueth that he intended not a reſurrection of his outward eſtate; for what doubt could there be, that if he were raiſed from affliction, but that he ſhould ſee God with the ſame eyes, and that he himſelfe ſhould ſee him, and not another, or not for another; but to believe the reſtoring the ſame body, or the Identity of the eyes of his body after all had mouldred into duſt, this was a high act of believing. From theſe reaſons it appeares that *Job* holds forth his faith in a reſurrection, not to a temporall good in this life, but to eternall life. In which ſecond ſenſe I ſhall open and proſecute the ſeverall paſſages of this Scripture. Beſides many others, one of the Ancients gives his Judgement clearely for it; *What* (ſaith he) *can be more manifeſt then this Prophecy. None ſince Chriſt came in the fleſh have ſpoken ſo plainly of the reſurrection, as this man did before the coming of Chriſt in the fleſh.*

Quid hac prophetia manifeſtius? Nullus tam aperte poſt Chriſtum quam ille ante Chriſtum de reſurrectione loquitur. Hieron: Epiſt. 61 ad Pammach:

I know that my Redeemer liveth, &c.

As if he had thus argued; *He that waites by faith in the Redeemer for the reſurrection of his body to eternall life, after death hath done its worſt, is not a wicked man, or an hypocrite, as you have charged me.*

But ſuch is my faith, I believe in the Redeemer, and I look to riſe (after

(after this body is consumed and eaten of wormes) to an eternall happy life; therefore I am not such as you judge me to be, neither wicked nor hypocrite. You account me as rejected of God, yet I know that God is my Redeemer, I know that he lives for ever, and that he is mine for ever, and therefore doe not think, because I have no hope of this life, that therefore I despaire of life: doe not take upon you, that you only know these mysteries, and that I am ignorant of them, as my friend Bildad *concluded in the* 18 *Chapter (this is the portion of the man that knowes not God,) for even I also know that my Redeemer liveth, and shall stand upon the earth at the latter day.*

For I know.

What this *knowing* is, hath been opened (*Chap.* 13. 12.) upon those words, *I know that I shall be justified.* In briefe, 'tis knowing upon the greatest certaintie, knowing without all wavering; As if *Job* had said; *My judgement is fixed, and my faith confirmed in this thing, it is as cleare to me, that my Redeemer liveth, as if I had already seen him alive. It is as sure to me that I shall rise again as if I had been dead, and were already risen. My faith makes this as evident to me now, as my experience hereafter shall.*

I know.

Verbum Originale omnem dubitationem excludit & notat mentis firmam adhæsionem & rem satis superque exploratam.

This *knowing* came not in either by sense or any naturall demonstration; Faith is the gift of God, and so is the knowledge of Faith, or that knowledge which is the full assurance of Faith. There is an *exceeding greatnesse of the power of God put forth to those-ward who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead (Eph.* 1. 19. 20.) *Faith is the evidence of things not seene*; who can make things not seene evident to us, but he who is every where evident, yet no where seene? *Faith is the substance of things hoped for,* as the Apostle gives the definition (*Heb.* 11. 1.) Who can make things absent from our enjoyment, present to our comfort, but he who is alwayes present? Saints doe not see what they beleeve, yet they know what they beleeve. When *Joseph* brought his two Sons, *Manasses* and *Ephraim* to his father *Jacob* for his blessing, *Jacob* put his right hand upon the younger, and his left hand upon the elder, *Joseph* observing this, humbly corrects his fathers error, *Not so my father, this is the*

the first borne, put thy right hand upon his head, but his father refused and said; *I know it my Son, I know it,* (Gen. 48. 19.) I doe not this upon mistake, I know what I doe, though the sight of my eye be dim, yet I see clearley enough what I doe. Faith sees not upon whom it layeth its hand, but it knoweth upon whom it layeth its hand. (*2 Tim.* 1. 12.) *I know whom I have believed.* Faith gives us acquaintance with God, before we see him, and when when we see him, faith shall be swallowed up.

I know that my Redeemer.

The word which we translate *Redeemer,* comes from a roote which is applyed three wayes in Scripture.

גאל significat 1. rem aut personam venditam redimere. 2 captam liberare. 3 interemtam vindicare aut ulcisci.

First, To buying againe of that which was alienated by sale or morgage, and so to reduce it unto the possession of those whose it was before, *Lev.* 25. 25.

Secondly, To the rescuing or bringing back of those who have been taken prisoners and led into captivitie. There is a double way of redeeming such.

First, By force and power. Thus when *Lot* was taken prisoner by those foure Kings that came against *Sodom, Abraham* armed his servants, and by force redeemed or brought him backe, *Gen.* 14. 14, 16.

Redimere est quasi rursus emere.

Secondly, There is a redemption by price or ransome; *To redeeme is to buy againe*; captives are often ransomed and redeemed by price; Christ hath redeemed us both wayes, as will be shewed further in the opening of this Scripture. And because when we are surprized by, or engaged in any pressing danger, it costs much, or calls for much power to vindicate and restore us, therefore this word *redeeming* is often used in Scripture to signifie deliverance from any eminent or imminent danger. (*Psal.* 69. 18.) *Draw nigh unto my soule, and redeeme it* And againe; (*Psal* 72.14.) *He shall redeeme their soule from deceit and violence*; That is, from all secret plots and open actings tending to destruction. And thus the Lord is said to redeeme *his people from the hand of the enemy* (Psal. 106. 10.) And *Jacob* speaks of the Angel *that redeemed him from all evill* (Gen. 48. 16.) *Job's* redeemer and this Angel who redeemed *Jacob* from all evill, is the same, even Jesus Christ. Of whom the Lord speaks to *Moses* (*Exod.* 23. 20, 21.) *Behold, I send an Angel be-*

fore thee, to keep thee in the way; and to bring thee into the place which I have prepared, beware of him and obey his voyce, provoke him not, for he will not pardon your trasgressions. for my Name is in him. This Angel can be none but Christ, The creating, not a created Angel. Pardon of sin belongs not to creatures, nor is the name of God in them; Some creatures have the name of God upon them; but he only hath the name of God in him, who is of the same nature with God.

Thirdly, This word is applyed to the avenging of their death, who have been wrongfully slaine. (*Numb.* 35. 12.) *Goel* is the avenger of bloud, or the redeemer of bloud, because he came to take vengeance on such as had unjustly shed the bloud of his kinsman. He may be said to redeeme a man from death, who according to justice pursues him who took e away his life. Christ is not onely our Redeemer, by restoring us to life, but our avenger by pursuing and spoyling him (that is, the Devill) who was our murderer, or the contriver of our death.

Againe, To be a redeemer is taken two wayes.

First, More largely for a deliverer, or helper; so 'tis one of the names of God; and to redeeme is both his worke and his honour. (*Exod.* 6. 6.) *I will redeeme you with a stretched out arm, and with great Judgements.* In which sense also *Moses* is call'd a deliverer, (*Acts* 7. 35.) according to the Greek, which the *Syriack* translates by a word that signifies a Judge, or one that determines a controversie. God sent *Moses* to mannage his controversie with *Pharoah*, and deliver his people from that state of bondage. And thus God was *Job's* redeemer, because he pleaded his cause, and determin'd for him, delivering him out of his affliction, as is reported in the latter part of this booke; Under this more generall notion (I say) God is often call'd a Redeemer; for as he suffers his people to be carried away by, and fall into the hands of their enemies, and sells them into the enemies hands (that they may know the difference between his service, and the service of the Nations, as he speakes, 2. *Chron.* 12. 8. yea, he sells them for nought (*Psal.* 44. 12.) As sometimes they are said to sell themselves (*Isa.* 51. 1.) *Which of my Creditors is it to whom I have sould you.* It was a custome among the *Jewes* that Parents who were poore and unable to pay their debts, sold their children to their creditors, or their creditors

λυτρωτὴν. i. e. *liberatorem.*
דינא
Deremptorem litium. Syr:

ditors tooke their children for their debts, as appeares by the pitifull complaint of the widdow to the Prophet *Elisha* (2 *Kings* 4. 1.) In allusion to which the Lord challenges the *Jewes* to name his creditors (if they could) to whom he had sold them: As if he had said, *I am not in debt to any man or Nation of men, that I should need* (as you sometimes doe) *to sell my children to free my selfe; no, for your iniquities* (as it followes) *you have sold your selves.* Now when God fetcheth his people backe againe, and delivers them from that captivity or misery, into which either he sels them, or they sell themselves (though indeed he never sels them, till they sell themselves) then he is call'd a Redeemer, (*Jer.* 15. 21.) *I will redeeme thee out of the hand of the terrible.* And in *Psal.* 130. 7. *With thee there is plenteous redemption*; That is, with thee there are many redemptions, thou multiplyest deliverances as fast as onr troubles multiply.

More strictly to redeeme, and the Title *Redeemer*, is applyed to Jesus Christ; To whom also, I conceive, we may particularly apply all those works of redemption, which in the Old Testament are ascribed to God. For he was God the Redeemer from the beginning, long before he was God manifested in the flesh, And all the Redemptions of his Church and people from temporall affliction, as well as from eternall damnation, doe properly belong to him. *It was* (saith God) *by the bloud of thy Covenant*, that is, by the bloud of Christ, with whom God made the Covenant in our behalfe, that *God sent forth the prisoners*; that is, the captivated Jewes, *out of the pit wherein was no water*; that is, their disconsolate state in Babylon, *Zech.* 9. 11.

In this strict sense the word *Redeemer*, suites Christ fully for *Goel* signifies one that is neer to us in consanguinity, one of our bloud, bone of our bone, and flesh of our flesh. Hence an ancient Translator renders here; *I know that my kinsman, or he that is neere to me liveth.* And such were under a speciall obligation to redeeme. As appeares *Ruth* 3. 12. and *Ch:* 4th 4, 5. where the case is set downe between *Boas*, and the other kinsmen. *Boas* was a kinsman and had right to redeeme, yet because there was a near kinsman, he would not meddle but upon his refusall. As if he had said, you have the first right, and may make use of your priviledge if you please; *If thou wilt redeeme it redeeme*

ὁ ἀγχιστεὺς μοῦ
proximus meus.
Theodotio:
Redimere est asserere & vindicare aliquid vel ab iniquo vel alieno possessore jure propinquitatis.
Redemptoris et propinqui idem nomen in scriptura.

deeme it, but if thou wilt not redeeme it, then tell me that I may know, for there is none to redeeme it beſides thee, and I am after thee. From this proceeding 'tis evident that redemption belonged to thoſe that were near of kinne, and firſt to the neareſt. Jeſus Chriſt is near to us, therefore properly and in a ſtrict ſenſe he is (*Goel*) our Redeemer, he is fleſh of our fleſh, and bone of our bone, he is one with us. As we are the children of God by regeneration, ſo the brethren of Chriſt by Adoption. *For both he that ſanctifieth, and they that are ſanctified, are all of one: for which cauſe he is not aſhmed to call them brethren* (Heb. 2. 11.) Chriſt and we are *all of one*, that is, of one nature; we and Chriſt as man are not onely *of one* Father or Efficient cauſe which is God, but we are of one nature or materiall cauſe which is fleſh and bloud. In which reſpect he is our redeemer upon the ſtricteſt tearmes and lawes of redemption. And in that ſtrict ſenſe, beſides him there is no redeemer. For though God the Father in the Son by the holy Spirit be indeed our Redeemer, yet properly and according to the ſignification of this word, Jeſus Chriſt alone is our redeemer; who taking our nature upon him, and becoming our brother, had right to redeeme us, even as being God in our nature, he had full power to redeeme us. We are redeemed by the bloud of Chriſt (*Epheſ.* 1. 7.) *In whom we have redemption thorow his bloud.*

Eiſi deus pater in filio per ſpiritum ſanctũ veriſſimè redemptor noſter eſt, propriè tamen hebraea vocis ſignificatio chriſto convenit, qui quia frater noſter (aſſumpta noſtra carne) factus eſt, jus redimendi habet, & ceriſſimam redimendi poteſtatem quia deus eſt in carne manifeſtatus.

The bloud of Chriſt may be conſidered two wayes in the work of our redemption.

Firſt, As the price of our redemption, *we have redemption through his bloud*; that is, bloud is the price, by which we are redeemed; *We are bought with a price* (1 *Cor* 6. 20.) What that is, we are taught (1 *Pet.* 1. 20.) *Not with corruptible things, as ſilver and gold, but with the precious bloud of the Son of God, as a Lambe undefiled and without ſpot.*

Secondly, As the bloud of Chriſt may be conſidered as it is the price of redemption, ſo alſo as it carries the right of redemption: Bloud implyes nearneſſe in relation. *God made of one bloud all Nations of men* (*Acts* 17. 26.) that is, the bloud of *Adam* the firſt man, hath run in the veines of all his poſteritie; And ſo there is a naturall relation among all mankinde, though not a legall or civil. Now as God made all Nations of men of one bloud, ſo he hath made Chriſt and us of one bloud.

bloud. *For as much as the children are partakers of fleſh and bloud, he alſo himſelfe tooke part of the ſame, that through death he might deſtroy him who had the power of death, that is, the Devill, and deliver them who through feare of death, &c.* (Heb. 2. 14.) Thus (I ſay) The bloud of Chriſt and ours being one, and ſo one that he is our brother and kinſman, he had the right, yea, (we may ſay with reverence) it was his duty to redeeme us. Chriſt as God had power to redeeme us, but as being (*Immanuel*) God with us, one with us, a kinſman, a Brother, he not onely had a right, but he was obliged to redeeme us.

To cleare the poynt a little further, there are five things concurring to compleat the office and ſervice of our Redeemer.

Firſt, *The Redeemer muſt be a kinſman.*

Secondly, He muſt redeeme upon that ground, or under that notion, as a kinſman.

Thirdly, He muſt deliver thoſe who were under reſtraint or captivitie, from the hand of their enemies and oppreſſors.

Fourthly, He muſt not pay any price to the oppreſſor.

Fifthly, He muſt pay the price to the true Lord, or into his hands, to whom the redeemed originally and of right doe belong.

Theſe five Conſiderations meet in Chriſt our redeemer; For

Firſt, He is our kinſman.

Secondly, He redeemed us upon that account, as he was a brother or kinſman.

Thirdly, He hath fetcht us out of the hands of our oppreſſor the Devill.

Fourthly, He payd nothing to the Devill in lieu of our redemption.

Fifthly, He payd the price into his hand who was our firſt Lord, even into the hands of his Father.

Mankinde fallen, may be looked upon two wayes.

Firſt, As under the power of ſin and Satan.

Secondly, As under the power and Juſtice of God: When Chriſt came to redeeme us, he payd nothing to the Devill but blowes; *He ſpoyled principalities and powers* (*Col.* 2. 15.) but he did not make them ſatisfaction; we owed the Devill nothing, he was onely an executioner to vex and afflict us; but he payd the

the price to his Father, under whose justice we were fallen; and so he exactly fulfilled all the duties, and sustained all the parts of a Redeemer to the utmost.

To clear up this Title or Office of Christ yet further, we may take notice that Christ is called in Scripture, *a Mediator* as well as *a Redeemer*, yet these titles are not of equall extent. Christ is a Mediator, yea a head for, and to those, whose Redeemer he is not. The good Angels have Christ for their head and Mediator as well as man; but man onely hath Christ for his Redeemer. The evill or fallen Angels could not be redeemed, therefore *Christ took not upon him the nature of Angels* (*Heb.* 2. 16.) The good Angels, or those who stand in obedience, had no need to be redeemed, yet they had need to be confirmed, and therefore Christ took care of the Angels, and became their head and Mediator. So that as Christ is Mediator between God and man, to make up the breach that is between them; so he is Mediator between God and the elect Angels, to maintaine the union that is between them; but he is a Redeemer to man onely.

Farther, *Job* doth not onely professe faith in a Redeemer, but in his redeemer; *My redeemer liveth*; every word in this confession is precious and weighty. Here he useth an appropriating word; yet he doth not engrosse the redeemer to himselfe excluding others, but he takes his part with others. Those Pronounes, *mine*, *thine*, *his*, are (*voces amatoriæ*) *words of love*, and drop like honey-combes with sweetnesse of affection. *Job's* heart was carried out abundantly to Christ in love as well as in faith. The first worke of faith is to beleeve that Christ is a Redeemer; the second is to rest and relie upon Christ as a redeemer; the third is to see an interest in Christ as *my Redeemer*. When the servants of *Benhadad* (1 Kings 20. 32.) came to *Ahab* mediating for his life, He no sooner said, *He is my brother*, but they tooke hold of it, as of a comfortable word. The *Syrians* as (as some report them) were Soothsayers, who superstitiously observed a good Omen from those words which they called *Luckie*. 'Tis probable *Benhadads* servants were skild in such observations, and took it for a good Omen, when *Ahab* said *my Brother*. The Text implyes some such thing, while we read (*ver.* 33.) that *the men did diligently observe whether any thing*

Erat valdè amicum verbum propter utrumq; vocem, & quasi omen; omen est Augurium ex verbis capiatum. Syri erant Auguriis dediti. Pined.

thing would come from him, and did hastily catch it, and they said, thy Brother Benhadad; They looked upon it as a love token when once he said, *my Brother Benhadad*. Thus here, *my Redeemer*, shewes that *Job* had much interest in, and love to the Redeemer, his faith did not run upon generalls, but was fixed, set down, and resolved, to live and dye by his *living Redeemer*.

My Redeemer liveth.

To live, implyes not onely the present being, but the eternitie of the Redeemer; As if he had said, though I am mortall and dying, as also you my friends are, yet *my Redeemer liveth*; He saith not, *hath* or *shall live*, but *he liveth*; he speakes of the Redeemers life, without any distinction of time past or to come, *he liveth*; God is for ever, *I am*; Christ as God liveth from Eternitie, Christ as man liveth to Eternitie. And as Christ Godman was the *Lamb slaine from the foundation of the world* in the promise, and from eternitie in the purpose and decree of God, so Christ as God-man lived from eternitie in the purpose of God, and from the foundation of the world in the promise. Christ is compared in the Gospel to many things without life, to water, to bread, to a tree, to a stone, to a way, yet every one of them hath the addition of life as he is compared to them. He is not called simply, *water*, but *living water*, nor simply *bread*, but *living bread*, so also *a living stone*, *a living way*, *and the tree of life*.

Vivit dominus i. e. *aternus est.* Drus: *Viventem dici*, i. e. *aternum & incorruptibile vitæ ac virtutis.* Coc:

Secondly, When he saith, *My Redeemer liveth*, we must look on Christ, not onely as having life, but as the Lord and *Prince of life* (Act. 3. 15.) Christ as the Eternall Word *hath life in himselfe* (Joh. 1. 4.) As he is the Son of man he receiveth life of the Father: *For as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe* (Joh. 5. 26.) and that not as every thing which lives hath life in it selfe; but by way of Eminency, *as a Prince of life*; for, First he hath his owne life in his owne disposе. See how like a Prince he speakes of his owne life (*Joh.* 10. 18.) *I have power to lay it downe, and have power to take it again.* Secondly, He gives life to others; *the Sonne quickens whom he will*, Joh. 5. 21. As Christ hath life in himselfe, so he hath life to bestow at his pleasure, or upon whom he pleaseth. *He came that we might have life* (*Joh.* 10, 10.) *He is the life.*

life (Joh. 14. 6) And he is our life (Col. 3. 4.) We were all dead, & lay under the ſhadow or power of death the image of death ſate upon us all, yea life it ſelfe ſate (as it were) in darkneſſe, till *Chriſt brought life and immortalitie to light through the Goſpel (2 Tim. 1. 10.)*

Thirdly, When *Job* ſaith, *My redeemer liveth*, it notes the ſtrength, activitie, and power of Jeſus Chriſt, not a mere being or ſubſiſtance onely, but might and ſtrength. As if he had ſayd, *Though I am weake, poore, and miſerable, though my life be ſo low, and my body ſo diſperited, that I may more fitly be numbred among the dead then among the living; yet my Redeemer liveth, he liveth and is mighty.* *David* ſaid of his enemies, *(Pſal. 38. 19.) mine enemies are lively and ſtrong, or being living are ſtrong.* Many men live who are not ſtrong; And ſome live who have no ſtrength. But the life of Chriſt and his might are the ſame, and ſhall never be disjoyned. The Pſalmiſt indeed prophecying of the ſufferings of Chriſt, repreſents him thus complaining, *(Pſal. 22. 15.) My ſtrength is dryed up like a potſheard, my tongue cleaveth to my jawes, & thou haſt brought me into the duſt of death.* When Chriſt dyed the ſtrength of his body was dryed up, yet Chriſt did not dye for want of ſtrength; For *he gave up the Ghoſt* (ſaith the Evangeliſt) it was not pul'd or ſnatcht from him whether he would or no: Chriſt did not dye becauſe he could live no longer; but becauſe in obedience to his Fathers will, and in anſwer to the deſigne of our ſalvation, he was willing to lay downe his life. And ſo ſtrong was he in death, that he conquered dying, and *ſpoyled principalities and powers, making a ſhew of them openly, and triumphing over them* while he was nayled to the Croſſe *(Col. 2. 15.)* The death of Chriſt had more life and ſtrength in it, then the lives of all men and Angels. Againe, though Chriſt dyed, as death is the diſunion of the two parts of the humane nature (ſoule and body) yet death did not hurt the union between his two natures, the divine and the humane, this remained untoucht and inviolable. In this union the ſtrength of Chriſt lay, as the ſtrength of *Sampſon did in his lockes, which were onely a ſigne or an aſſurance of the nearenes and preſence of God with him*, and therefore it is ſaid after his lockes were cut, he (attempting to put forth his ſtrength as he had done before) *wiſt not that God was departed from him.* Now for asmuch as God never

Vivere eſt vigere.

never departed from our *Sampſon* Jeſus Chriſt, no not in death; for then not onely was God his Father with him (though he cryed out, *Why haſt thou forſaken me*) but the God-head of the Son the ſecond perſon continued in firmeſt union with the manhood which he aſſumed. And ſo it may be ſaid of the Redeemer that when he dyed, he lived, as well as now we ſay, he liveth who was dead. Thus he ſpake to *John (Rev. 1. 18.) I am he that liveth, and was dead, and behold, I am alive for evermore, Amen, and have the keyes of hell and of death.* The keyes ſignifie power, and to ſhew that the life of Chriſt is not a bare ſubſiſtance, but cloathed with power, therefore, as he ſaith, *I live for ever*, ſo, *I have the keyes.* And thus while *Job* ſaid, *I know my Redeemer liveth*, he aſcribed ſtrength and efficiency to him as well as life. From this part of *Job's* confeſſion, *I know that my Redeemer liveth.*

Obſerve.

First, *Affliction doth not ſeperate from Chriſt.*

When *Job* could call nothing in, or of the world *his*, he could call Chriſt *his*, though he could not ſay, *my health, my ſtrength, my friends, my riches, my beautie*, for he had none of all theſe, all theſe being departed from him; yet he could ſay, *My Redeemer*; For Chriſt was not departed from him. This was *Pauls* aſſurance, and the triumph of his faith, *(Rom. 8. 35.) Who ſhall ſeperate us from the love of Chriſt? ſhall tribulation, or diſtreſſe, or perſecution, or famine, or nakedneſſe, or perill, or ſword? I am perſwaded they cannot; nay in all theſe we are more then conquerers through him that loved us.* Unleſſe Saints were conquered, yea unleſſe Chriſt himſelfe were conquered, they cannot be ſeperated from Chriſt. But all theſe things, the leaſt of which ſingle doe more then conquer worldly men, are more then conquered by holy men; and therefore notwithſtanding the united forces of all theſe, the union between Chriſt and Saints remaines unviolable.

Secondly, Obſerve.

That a Beleever may arive at an aſſurance, at the full aſſurance of his intereſt in Jeſus Chriſt the Redeemer.

Here are two words of aſſurance, *I know*, there is aſſurance;

my Redeemer, there is aſſurance againe. Faith acts upon a ſure ground, 'tis bottom'd on the knowledge of a ſure word, not upon opinion, and it takes faſt hold, 'tis not ſatisfied untill it can ſay; the Redeemer is mine, and I am his, All's mine, and he is my all. I will not inſiſt upon this poynt, having in the 13th Cha. ſpoken to it, upon thoſe words, *I know that I ſhall be juſtified.*

Thirdly, Obſerve.

That Jeſus Chriſt was the Redeemer from the beginning.

The old fathers who lived before that fulneſſe of time in which Chriſt came in the fleſh, dyed in this faith, they waited for the Meſſias, they looked for and relyed upon the promiſed ſeede. Chriſt ſpeakes of the times as high as *Abraham*, *Abraham ſaw my day, and was glad* (Joh. 8.) And the Apoſtle *Jude* ſpeakes higher of him, that *Enoch* the ſeventh from *Adam* propheſied of the comming of Jeſus Chriſt to judge the world, therefore certainly he was acquainted with the promiſe of Jeſus Chriſt to redeeme the world. This adminiſters a ſtrong confutation of the *Socinian*-hereſie; For if Chriſt who was manifeſted in our nature in the latter end of the world, was the Redeemer of thoſe who lived in the firſt ages of the world; then he was not a Saviour onely (as they affirm) by his word and doctrine, or by the example of his life, ſufferings and reſurrection; but by his ſacrifice and ſatisfaction. For how could eyther the perſonall teachings or example of Chriſt reach to, or be conveyed up to them, who lived before him.

Fourthly, Learne.

That, there is but one Redeemer.

My Redeemer; He ſpeakes in the Singular number; One is all, as the Apoſtle teſtifies (*Acts* 4. 12.) *Neither is there any name under Heaven whereby we can be ſaved, but onely by the Lord Jeſus Chriſt.*

Fifthly, Note.

We have a living Redeemer.

Our Redeemer dyed for us but he lives for ever. *Chriſt being raiſed from the dead dyeth no more, death hath no more dominion over him* (Rom. 6. 9.) Death never had any abſolute dominion over Chriſt, for he had no ſeed of death, that is, no ſin in him (The Throne of death is founded upon ſin, as the Throne of life is founded upon righteouſneſſe) Chriſt ſubmitted himſelfe to death, but *it was not poſſible he ſhould be holden of it*, or ſubjected by it (*Acts* 2. 24.) But now not onely hath ſin no abſolute dominion over him, but no dominion over him; and when the Apoſtle ſaith, *Death hath no dominion over him*; his meaning is, death hath nothing at all to doe with him. In this life of Chriſt our comfort lives. We have a twofold comfort in the life of Chriſt,

Firſt, *In that he liveth, he liveth to us*; that is, he liveth for our good. So the Apoſtle concludes (*Heb.* 7. 25.) *He is able to ſave them to the uttermoſt that come unto God by him, ſeeing he ever liveth to make interceſſion for them.* We are aſſured of a twofold Salvation by the interceſſion of Chriſt. Firſt, of a temporall ſalvation from troubles and outward evills; Secondly, of an eternall ſalvation from ſin and condemnation. *Therefore* (ſaith *Paul*, 1 *Tim.* 4. 10.) *We both labour and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecialy of thoſe who beleeve. The living God* is the Saviour of all men, yea, he ſaveth man and beaſt (*Pſal.* 36. 6.) by his generall providence; but he ſaveth believers by an act of ſpeciall providence; and therefore they are ready, not onely to doe their utmoſt for him, but to venture the loſſe of all for him, *they both labour and ſuffer reproach, becauſe they truſt in the living God*, who ſaveth them above all other men, becauſe Chriſt ever liveth to make interceſſion for them, which he doth not for other men.

Secondly, We have this further comfort in the life of Chriſt, that we live in him; For as Chriſt is *the life* (Joh. 14. 6.) ſo, *he is our life* (Col. 3. 4.) Our life is bound up in him; Chriſt is indeed the *bundle of life*, (1 Sam. 25. 29.) in whom the lives of all beleevers are bound up, Hence (which is a ſpring of everlaſting aſſurance and conſolation) himſelfe inferres (*Joh.* 14. 19.) *Becauſe I live, ye ſhall live alſo.* The life of Saints is not in their *private hands, but in Chriſt their publique head.* And ſeeing the Spirit hath taught us to ſay, that He is our life, we may ſay (with holy reverence, and in an humble dependance upon him) *that our life is as ſafe as His.*

From this double comfort (which indeed includes all comforts) iſſuing out of this Great truth, *that our Redeemer liveth*, I ſhall onely intimate this ſingle duty (which indeed includes all duties) incumbent upon all beleevers, *Live to Chriſt*, *Paul* had made out this Judgement upon this ground (2 *Cor.* 5. 14, 15.) and ſo ſhould we, *That if one dyed for all, then were all dead; and that he dyed for all, that they which live, ſhould not henceforth live unto themſelves, but unto him that dyed for them, and roſe againe.* If Chriſt hod onely dyed for ns, that we might live, yet that had been ſo great a benefit, and ſo unſpeakable a kindneſſe that it would have obliged us for ever to live to his name and memory; but when, as he dyed, ſo he aroſe or lived againe for us, and is thereby enabled to powre dowre benefits upon us, and doe us kindneſſes every day, how much more doth this oblige us to live unto him. Some are apt to forget dead friends, yea though they layd downe or ventured their lives for them, yet they are ſoone forgotten. But ſhall not he live in our memories, and be the ſumme of all our lives who dyed to redeeme us, and yet is our living Redeemer Though every beleever doth not arive at this clearneſſe and full aſſurance of faith, to know that the Redeemer is his, yet he that beleeves cannot but know that he upon whom his ſoule reſteth, as a *Redeemer*, *liveth*. And therefore, though he doth not yet receive the ſweetneſſe of this comfort, *that he ſhall for ever live with Chriſt*, yet he ought with *his All*, and in *his ever* to pay the tribute of his duty in living unto Chriſt. *I know that my Redeemer liveth.*

— *And that he ſhall ſtand at the latter day upon the earth*, &c.

Theſe words containe the ſecond Article of *Job's* holy confeſſion; As if he had ſaid, *I doe not only believe that my Redeemer liveth*, but *that he ſhall ſtand at the latter day upon the earth.*

קוּם *a radice* קוּם *ſurrexit adſtandum, erectus, elatus, elevatus fuit.* קוּם *one quod ſtat, ſubſiſtit vel vivit in terra.*

The word which we tranſlate *to ſtand*, ſignifies to riſe *up to ſtand*, or to be erected, or lifted up, and hence *ſecum*, (from the ſame roote) is uſed by *Moſes* (*Gen.* 7. 4.) to ſignifie, *every living ſubſtance*, ſo we tranſlate, *For yet ſeaven dayes ſaith the Lord, and I will cauſe it to rain upon the earth forty dayes & forty nights, and every living ſubſtance that I have made*, (or every thing that ſtandeth up or ſubſiſteth) *I will deſtroy.* A living body ſtandeth up;

up; in oppoſition to which a dead body is (in all the learned Languages) expreſſed by a word that ſignifieth *falling downe*; *a dead body is a falling body*, a body fallen to the earth from whence it was firſt raiſed; or it is *fleſh given to the wormes*, as ſome make the Latine word ſound, by a nice diſtinction of each ſyllable to a word.

Cadaver, diſtũ a cadendo, vel ut alij, caro data vermibus. Sic גבלה *Hebraice. &* πτῶμα, *Græce ide n Jonam.*

Now, ſaith *Job*, *My redeemer liveth, and ſhall live, he liveth & he ſhall ſtand at the latter day.* Jeſus Chriſt was *a falling body*, when he dyed; but he conquered death, and *became a ſtanding body again, and ſhall ſtand*

At the latter day upon the earth.

The Hebrew is, *laſt or latter upon the earth*, our tranſlaters adde the word *day* in a different letter, both to diſtinguiſh it from the expreſſe termes of the originall Text, as alſo to determine what they apprehended as the proper ſenſe and ſcope of the place.

אחרון *Poſterior poſtremus, ultimus vel tandẽ Theodotio vertit noviſſimè.*

The *latter* or *laſt dayes* in Scripture are taken three wayes.

Firſt, More generally for the time following, or for hereafter. That which the Prophet *Joel* expreſſeth thus; *It ſhall come to paſſe afterward; that I will powre out my Spirit upon all fleſh*, (Chap. 2. 28.) is cited by the Apoſtle (*Acts* 2. 17.) *It ſhall come to paſſe in the laſt dayes*, &c.

Secondly, The *latter dayes* containe all Goſpell time, or all that time elapſed ſince Chriſt came & was revealed in the fleſh, which, though the Goſpel was publiſhed preſently after the fall, (*Gen.* 3. 15.) is ſtrictly called the Goſpel-time, in oppoſition to the legall adminiſtrations. So we may underſtand the old Patriarke *Jacob* (Gen. 49. 1.) When he called unto his ſonnes and ſaid, *Gather your ſelves together, that I may tell you what ſhall befall you in the laſt dayes*, that is, *at the coming of the Meſſias*, or when *Shiloe comes*, as he ſpeaketh (*Verſ.* 10.) Though withall *Jacob* intends there a prophecy to his ſonnes of their ſtate in all the times following or as the Hebrew elegancy expreſſeth it, *In the poſteritie of dayes*, which Scripture phraſe notes alſo any or all time to come, as was toucht before. Thus the Apoſtle ſpeaks of *the latter times* (1 Tim. 4. 1.) and of *the laſt dayes* (2 Tim. 3. 1.) Theſe dayes are called laſt; Firſt, becauſe all was then conſummated, which was prophecied concerning the worke of

Finis dierum dnotat extremos dies, ſive tempus Meſſiæ. Schind:

mans

mans redemption, and so is the perfection of all times, or as the Apostle calls it (*Gal.* 4. 4.) *The fulnesse of time.* Secondly, because the whole time of the worlds continuance being distinguished iuto three great periods, the Gospel time is the last of the three. The first, was from the Creation to the giving of the Law upon mount *Sinai.* The second, from the giving of the Law till the appearance of Christ in our Nature. The third, from that appearance in humility, till his appearance in Glory. These are, *the latter dayes.*

Thirdly, As the *whole Gospel time* is called the *last time*, or *the latter dayes*, so, there is *a latter day*, or a last time (1 *Pet.* 1. 5.) which is more speciall and particular, and that is the day of *the Resurrection*, or the *day of judgement*, which we may call the last of the latter dayes. Under both which notions the words may be taken here; first as referring to the comming of Christ in the flesh to redeeme us from death; secondly, to the comming of Christ in Glory to raise the dead, and to Judge both quicke and dead.

Further, As this word *last* or *latter*, is expounded with reference to a time, so to a person.

And thus it is taken two wayes.

Ego novissimus super terram, &c. i. e. *Ego omnium in terra habitantium miserimus surrecturus sum & victor existam in hac vita.* *Verba* super terram *jungũt, non cum verbo* surget *vel* stabit, *sed cum nomine* novissimus. *Ego novissimus super terram*, i. e *omnium in terra habitantiũ miserimus erigar &c.* Bold.

First, Some referre it to the person of *Job*, and joyne the words *on the earth*, not with the word *stand*, but with the word *last*, giving the sense thus; *I know that my redeemer liveth, and the last (man) upon the earth shall stand*, that is, he who is last, lowest, or meanest upon the earth, meaning himselfe (*Job* speakes of himselfe in the third person (say they) the more to move compassion) shall stand upon the earth freed from the bondage of these afflictions, under which now he groaneth, and which is more, as a conquerer in the cause which now dependeth. There is a generall truth in this. To call any man the *last upon the earth*, is as much as to say, he is a poore or a miserable man. The *last upon the earth*, is the lowest or meanest upon the earth. Thus *Job* describeth at once the poverty and weaknesse of his condition, and the strength of his faith; I know that my redeemer liveth, and though I be last upon the earth, yet I shall stand in this cause, and carry it against my friends, because I have such a Redeemer, such a Deliverer, to under-take for me.

And

And to make that yet clearer, some expound those words *upon the earth* comparatively, *I, the last upon the earth*, that is, *I, who am viler then the earth*, or (As the Apostle speakes) *the off-scouring of all things* in the account of all men. We have such an expression in our Language, concerning a person who hath low thoughts of himselfe or is vile in his owne eyes. *He is not worth or he doth not judge himselfe worth the ground he goes upon*; that is, he judges himselfe as *Job* is supposed to doe, according to this interpretation, more vile then the earth. And then the sense of the whole may be thus conceived; As if he had said; *Though I am in my owne opinion, or in the opinion of others, more vile then the earth, as the off-scowring of all things, the scorne, of men, and the outcast of the people, yet I know that my Redeemer liveth, and that I shall stand right before him in judgement when my cause comes to tryall.* In which sense this word *stand* is used (*Psal.* 1. 5.) *The wicked shall not stand in judgement*, that is, they shall not be justified or acquitted, they shall fall before the Judge. Wicked men though they judge themselves more excellent then the heavens, shall yet fall in Judgement when the righteous shall stand, who thought themselves, or were thought more base then the earth. But I shall not stay upon this interpretation, there being so much straining of the Text to make it out.

Si verba super terrã vel pulverem, comparative sumeremus i. e. *abjectus & vilis plusquam terra Emphasin haberet.* Bold.

Secondly, It is referred to the person of the Redeemer, *I beleeve that my Redeemer liveth, & that he shall stand the last upon the earth. The last*, is one of the titles of Christ; who is called *Alpha and Omega, the first and the last* (Rev. 1. 7.) It is as great an honour to be called *the last*, as *the first*, (Isa. 44 6) *Thus saith the Lord, the King of Israel, & the Redeemer the Lord of Hosts, I am the first, and I am* (*acaron*, the word of the Text) *the last, and beside me there is no God; first and last, Alpha and Omega* comprehend & carry all. *Alpha* is the first, *Omega* is the last letter of the Greeke Alphabet; these are letters of more eminent note then the rest, because being first and last, they enclose all the rest. How eminent then is Christ, who is Himselfe both these letters! How great is he in whom the termes of greatest distance imaginable, *first and last*, meete, and are united; so that Christ calling himselfe *first and last*, takes to himselfe absolute perfection, power, soveraingnty, eternitie, dignitie, and Divinitie, He is the first, because before all beginning, he was in the beginning with God,

Vult dicere, post omnes qui terram incolunt ipse manebit: postremus omnium erit, stabit, i. e. perstabit manebit, vivet postremus & ultimus Drus.

God, and from him all things received their beginnirg. He is the laſt, becauſe he ſhall continue for ever without end, and is the end of all things that had a beginning; *All things were created (not onely) by him, but for him* (Col. 1.16.) He is alſo the laſt, becauſe when we have attained him, we are at the higheſt or laſt of our attainments; we reſt and have no more to ſeeke when we have found him, for he brings us to the father in whom, through himſelfe the Son, we have eternall reſt. Thus we may conceive *Job's* faith triumphing in his Redeemer, as the ſumme and comprehenſion of all things, *He liveth as the firſt*, and *the laſt ſhall ſtand.*

Upon the Earth, or upon the duſt.

עַל עָפָר
Super pulverem vel cum pulverem עַל *importat Hoſtilitatem.*

Which is expounded three wayes (as I ſhall ſhew further.)

Firſt, Of his ſtanding upon the earth, when he was made man.

Secondly, Of his riſing up upon the earth (for the word as was toucht before, ſignifies both to riſe up and to ſtand upon) after he had laid downe his life, and abode in the grave three dayes.

Thirdly, Of his ſtanding upon the earth, or over the earth (the Hebrew bears that alſo) when he ſhall judge man.

Againe, Some render, *He ſhall ſtand againſt the duſt*; that is, He ſhall contend with the duſt, and ſhall by his power raiſe me and all men up out of the duſt; he ſhall conquer the duſt; ſo the word (with this prepoſition) is uſed (*Gen.* 4. 8.) *Cain roſe*, or *ſtood up againſt his brother Abel: Cains* riſing againſt him, was a contending with him to ſlay him. (*Judges* 9. 12.) *Ye are riſen up againſt the houſe of my father.* (*Pſal.* 54. 5.) *Mine enemies riſe up againſt me, or upon me.* Thus the Redeemer ſhall riſe, or ſtand up againſt the earth. What earth?

Stabit ſupra pulverem ut vindex triumphans, ſpoliato mortis carcere, qui carnem noſtram, detinebat Coc:

This earth is interpreted two wayes; firſt, for men, who are but duſt and refined earth; or for that earth into which the bodies of men are reſolv'd in the grave. Chriſt ſhall ſtand up againſt that earth, to recover the bodies of his people out of it; ſo a late expoſiter gives the ſenſe. This Verſe (ſaith he) declares the manner how Chriſt ſhall vindicate our dead bodies out of the hand of corruption. He will ſtand upon the earth

earth as upon a conquered enemy. Our bodies are ſowne in the earth, there they are held priſoners; But Chriſt will recover them out of the earth, he will ſtrive with the duſt, and putting forth his Almighty power, breake the barres and gates of that Priſon wherein the bodies of his people are detained. Death is an enemy, the laſt enemy, as the Apoſtle ſpeakes, (1 *Cor.* 15. 25, 26.) where he repreſents Chriſt, contending with it, and conquering it. *He muſt reigne till he hath put all enemies under his feet; The laſt enemy that ſhall be deſtroyed is Death.* Now Death keeps all under it's feet, but Chriſt ſhall put Death under his feete, ſtanding triumphantly upon the duſt in the latter day.

For the further underſtanding of theſe words, I ſhall gather the diſtinct interpretations and verſions of them together, that they may lye the fayrer to the Readers eye and judgement.

He ſhall ſtand at the latter day upon the earth:

In noviſſimo die reſurrecturus ſum. Vulg.

Firſt, The Vulgar tranſlation rendees this clauſe, as the former, in the firſt perſon, as *Job's* profeſſion of his faith about his owne reſurrection. *I know that my Redeemer liveth. and that I ſhall riſe in the latter day.* The favourers of that tranſlation ſtrive much to vindicate and maintaine it, as alſo to reconcile it to the Originall, which is in the third perſon (as all agree) beſides other wide differences, very hardly, if at all, to be agreed. Nor is there any need to expound *Job* ſpeaking in this Verſe of his perſonall reſurrection, (unleſſe inclufively with the reſurrection of all mankinde) that being the buſines of the two Verſes following. For as ſoone as he had ſaid, *He* (that is Chriſt the Redeemer) *ſhall ſtand at the latter day upon the earth*, he ſubjoynes his aſſurance in the next words, that himſelfe ſhould then be raiſed up; *Though after my ſkinne wormes deſtroy this body, yet in my fleſh I ſhall ſee God.* How ſtrong and confident an aſſertion of his owne reſurrection is couched and contained in that profeſſion, will appear when I come to the opening of it.

Secondly, This clauſe is underſtood by ſome metaphorically; *To ſtand*, is to overcome and be victorious; *He ſhall ſtand laſt upon the earth*; that is, Chriſt ſhall conquer all his enemies, all that oppoſe him ſhall fall before him; his enemies ſhall

licke the duſt, but he ſhall ſtand upon the duſt, or cotinue laſt upon the earth. This holds out a comfortable truth,

That.

Chriſt will certainly out-ſtand and vanquiſh all his enemies.

Perpetuall duration triumphs over all. Whatſoever Chriſt hath done, or doth, or is to doe, is wrapt up in this, *That he was, and is, and is to come*, or in this, that he is *Alpha* and *Omega*, *Firſt* and *laſt*. It is a Grand principle among Politicians; *Take time and ye may doe any thing*. He that is *firſt and laſt*, may take what time he will, and therefore he may and will doe whatſoever he wills. *The Eternall* will have the laſt word, and the laſt blow. He that ſtands laſt upon the ground, and keepes the feild, carrieth the day againſt all, and is proclaimed Conquerer. What a mercy is it to have a friend who counts all our enemies his, aud who is too hard for all his enemies.

Thirdly, Theſe words (as others conceive) at leaſt imply and intimate to us the Incarnation of Chriſt, or his taking fleſh, *I believe that my Redeemer liveth*, or that he is God from everlaſting. There is *Job's* faith in the divine nature of the Redeemer, and that *in the latter day he ſhall ſtand on the earth*; that is, that he ſhall take fleſh and be incarnate, there is *Job's* faith, that the Redeemer ſhould aſſume our Humane nature, and ſo become *God with us*. He could not have had a true faith in the Redeemer unleſſe he had beleeved this; he could not have called Chriſt his *Goel*, or kinſman in the former part of the Verſe, unleſſe he had believed that he ſhould ſtand upon the earth, as he expreſſeth it in the latter. The Redeemer muſt be God, how elſe could he ſatisfie? The Redeemer muſt be man, how elſe could he ſuffer?

Et poſteriorem ſuper pulverem reſurrecturum. Jun:

Fourthly, Others conceive theſe words ſpeaking *Job's* faith in the reſurrection of Chriſt from the earth, or ſtanding up upon the earth. *Junius* (If I apprehend him rightly) tranſlates fully to this ſenſe. *And ſhall riſe the laſt upon the duſt*. Not that Chriſt ſhall riſe laſt, for he is *the firſt born from the dead*, and the *Firſt fruites of them that ſleepe*, but he aroſe as the *laſt Adam* in oppoſition to *Adam*, who was *the firſt man*, as the Apoſtle ſpeakes (1 *Cor.* 15. 45.) Mr. *Broughton* agrees alſo to this meaning, rendring

rendring the words, *And at laſt ſhall riſe upon the duſt*; which he thus explaines, *My Redeemer ſhall riſe from death*. See then how rich a ſtore we have here of precious truths about the great myſtery of Chriſt in this one Scripture, which the holy Ghoſt hath been pleaſed ſo to phraſe, that it may at once hold forth *Job's* faith in the incarnation of Chriſt, that he ſhould ſtand upon the duſt in our nature, as alſo in the reſurrection of Chriſt, that he ſhould riſe out of the duſt in our nature. Theſe two involve each other; for unleſſe Chriſt had taken fleſh, and ſtood upon the duſt, he could not dye, and ſo lye downe in the duſt; and his riſing from the duſt, neceſſarily implyes, that he had taken fleſh, which he layd down by his free ſubmiſſion unto death.

Hæc verba in varios ſenſus trahuntur & quidem cum analegia fidei congruentes; commodus & ſimplex hic quem ſequimur eſt. Æternum ſe eſſe hunc ſuum redemptorem, qui tandem pulveri inſiſtens pro imperio mortuos excitet. Merl: *Et noviſſimo ſuper pulverem (vel terram) ſtaturam.* Mont.

Yet (as I conceive) theſe words are more ſtrictly to be underſtood, not of Chriſts taking fleſh, and ſtanding upon the earth in it, nor of the perſonall riſing of his fleſh out of the duſt (both which are yet included) but of his comming to raiſe all fleſh out of the duſt, and then to proceed in judgement with them. And thus a late Expoſiter concludes. *Theſe words* (ſaith he) *have various interpretations, all agreeing with the analogy of faith, yet this is a plain and pertinent ſenſe which we follow, Namely, that Job believeth his Redeemer to be eternall, who ſhall at laſt ſtand upon the earth, & by his ſoveraigne power or command raiſe the dead.* Our tranſlation together with our renewed Annotations appeare fayreſt this way; and Mr. *Mercer* (though himſelfe followeth the Rabbines in the opening of this Text, yet) confeſſeth, that it is the Judgement of moſt Interpreters, both ancient and moderne, that theſe words are to be underſtood of the generall reſurrection, and of the Judgement which ſhall follow. For when *Job* profeſſeth his aſſurance, that his Redeemer ſhall ſtand upon the earth in the latter day, we are not to ſtay our thoughts in a bare poſture, but are led forth to conſider, what his ſtanding there intends, or what the Scriptnre tells us he ſhall doe when he appeares and ſtands upon the earth in the latter day. Now the worke of that day is plainly reduced to theſe two heads in Scripture, *Reſurrection* and *Judgement*. In reference to both which, I ſhall ſpecificate theſe generall words, and draw them out into expreſſe and particular obſervations.

Firſt, Thus.

Our bodies ſhall be raiſed out of the duſt in the latter day by the power of Chriſt.

Man is a creature conſiſting of viſible and inviſible, of mortall and immortall, a ſoule and a body. His mortall and viſible part the body fell under the arreſt of death, as ſoone as he was tainted with ſin, and by the decree of God it is appoynted unto all men once to dye; yet man ſhall not alwayes abide in this death, which is the ſeperation of the ſoule from the body. Theſe ſhall meet againe and be reunited; death it ſelfe is under the dominion of Chriſt the Lord of life; the keyes of the grave are committed unto him. We read of a twofold reſurrection from a twofold death, both effected by his power, (*Joh.* 5. 25. 28, 29.) *The houre is coming, and now is, when the dead ſhall heare the voice of the Son of God, and they that heare it ſhall live.* All men are naturally dead in ſin, as ſoone as they live in nature. And as ſoone as any of theſe dead heare the voyce of Chriſt ſpeaking by his Word and Spirit, they live in grace. This is called a *new birth*, a *new life*, as alſo a *Reſurrection*. The houre or ſeaſon of this ſpirituall Reſurrection (ſaith Chriſt) *is coming and now is*, (verſe 25.) But at the 28th and 29th Verſes, he ſpeakes of a Reſurrection which was coming, but then was not. *Marvaile not at this, for the houre is coming, that all that are in the Graves ſhall heare his voice and come forth, they that have done good to the reſurrection of life, and they that have done evill to the reſurrection of damnation.* There are but ſome who attaine the ſpirituall reſurrection, but all ſhall attaine the corporall: All that are in the graves (whether buried in the Sea, or upon the dry land) ſhall come forth, even they who ſhut their eares againſt his voice, calling them out of their ſinnes, preaching peace, and tendring them eternall Salvation, ſhall heare his voice calling them out of their graves, and ſummoning them to the judgement of their eternall condemnation. As *Pharoah* lifted up the head of both his great Officers; the chiefe Butler and the cheife Baker, were both brought out of the priſon, but the one he reſtored to his office, and the other he hanged up. Thus in proportion will it be in the day when Chriſt lifts up the heads of all the priſoners of death out of

of the grave. Chriſt is ſo much in the reſurrection, that he calls himſelfe the *Reſurrection*. When he was going to the grave of *Lazarus*, he ſaith to *Martha*, *thy brother ſhall riſe againe*, (Joh. 11. 25.) Shee anſwered, *I know he ſhall riſe againe at the reſurrection at the latter day*. Her faith was cleare for the reſurrection, and ſhee expreſſeth the time (as *Job* in the Text) *at the latter day*. Chriſt approved her confeſſion, yet gives her further inſtruction (*ver.* 25.) *I am the reſurrection and the life*; And ſo he is, not formally, but cauſually or virtually, that is, he is the Author of the reſurrection, and that in reference to both natures; Firſt, his Divine nature is the efficient cauſe of the reſurrection he ſhall raiſe our bodies out of the duſt, and the duſt ſhall give up its priſoners, by the power of his Godhead; Secondly his humane nature is the exemplary cauſe or patterne of the reſurrection; upon which ground the Apoſtle calls Chriſt *the firſt borne from the dead*, *Col.* 1. 18. For though ſome were raiſed from the dead before him, yet ſeeing his reſurrection was the cauſe of their reſurrection, and will be the cauſe of theirs who have been raiſed, who ſhall be raiſed, therefore he is called the *firſt-borne from the dead*. Hence the Apoſtle argues the oppoſers of the reſurrection in the Church of *Corinth* (1 *Cor.* 15. 12.) *If Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?* As if he had ſaid, Doe but grant this that the body of Chriſt is riſen, and you cannot rationally deny a reſurrection of our bodies, both becauſe his reſurrection is the exemplar of ours, and becauſe Chriſt and all beleevers are one myſticall body, he is the head and we the members; nor indeed is Chriſt perfectly riſen, till we all riſe. For though Chriſts perſonall reſurrection was perfect when he aroſe, and though all beleevers aroſe repreſentatively when Chriſt aroſe, yet till all beleevers ariſe perſonally, the reſurrection of Chriſt hath not received it's utmoſt perfection. For as though the perſonall ſufferings and afflictions of Chriſt in the fleſh were perfect, yet till all his members have ſuffered in the fleſh, that which God hath appointed as their portion in ſufferings; *There is ſomewhat behind* (as the Apoſtle ſpeaks, *Col.* 1 24) *of the afflictions of Chriſt*, which *Paul* for his part rejoyced *to fill up*; ſo we may ſay, that till all beleevers ariſe in the fleſh, or body, there is ſomewhat behinde of the reſurrection of Chriſt.

We

We may further take notice from the 16th, 17th, and 18th Verſes of the firſt Epiſt. to the *Corinthians*, Chap. 15. how the Apoſtle turnes this Argument. As before he ſaid, *If Chriſt be riſen, how doe ſome ſay, that there is no reſurrection of the dead*; ſo here on the other ſide, *If the dead riſe not, Chriſt is not riſen, and if Chriſt be not raiſed, your faith is vain, yee are yet in your ſinnes, and they that are fallen aſleepe in Chriſt are periſhed.* From all he concludes in the 20th Verſ. *But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſleepe; For ſince by man came death, by man came alſo the reſurrection from the dead: For as in Adam all dyed, ſo by Chriſt ſhall all be made alive.* There are two roots out of which life and death ſpring. Death ſprings from *Adam*, life from *Chriſt*; And as by *Adam* all dye, which are *Adams* ſeed, or his ſons, (as all men naturally are) ſo by Chriſt all who are his ſeed and children, and ſo onely the elect and faithfull are, ſhall be made alive. But then it may be queſtioned, Shall not all men, even all the ſonnes of *Adam* be made alive by the reſurrection of their bodies, which is the generall ſubject of that Chapter? I anſwer, they ſhall. Hence Chriſt ſpeakes diſtributively, of them that ſhall riſe, as was ſhewed but now, (*Joh.* 5. 29.) *They that have done good ſhall come forth to the reſurrection of life, and they that have done evill to the reſurrection of damnation.* But ſhall not the wicked be raiſed alſo by Chriſt? The 28th Verſe anſwers; *All that are in the graves ſhall heare his voyce.* Chriſt ſhall raiſe all, yet with a difference; The wicked ſhall be raiſed by vertue of that power or dominion which he hath over all Fleſh (*Joh.* 17. 2.) But the Godly are raiſed up by vertue of that union which Chriſt hath with their Spirits, yea with their perſons.

Secondly, Conſider the words as holding out that which followes the reſurrection, *Judgement*; *Job* is conceived (in reference to his own preſent condition) as having a ſpeciall eye at that; for he was hardly judged in thoſe dayes, and therefore might comfort himſelfe in this hope, that his caſe ſhould be judged over again at the latter day. As if he had ſaid; *Though I am ſeverely treated by you and cannot have right judgement here on earth, yet the time will come when I ſhall ſurely have it; My Redeemer ſhall ſtand at the latter day upon earth, to miniſter Judgement unto all, and to me among the reſt.*

From

From this application of the Text, Firſt, Obſerve;

That there ſhall be a generall Judgement, hath been known and beleeved in all Ages.

While *Solomon* ſeemes to let the young man looſe to his pleaſures he preſently gives him a checke, or a cooler upon this account (*Eccle.* 12. 9.) *Rejoyce O young man in thy youth &c. But know for all theſe things God will bring thee to Judgement.* The Preacher concludes his pœnitentiall Sermon with this poynt; *God ſhall bring every worke to Judgement, and every ſecret thing, whether it be good or evill.* The Apoſtle *Jude* ſpeaking of the lapſed Angels, aſſures us at the 6. Verſ. that, *The Angels that kept not their firſt eſtate, but left their owne habitation he hath reſerved in everlaſting chains under darkneſſe, unto the Judgement of the great day.* In the 14th and 15th Verſes, he ſhewes how early this doctrine of a judgement was in the Church of God; *Enock the ſeaventh from Adam, prophecied of this, ſaying; Behold the Lord cometh with ten thouſands of his Saints, to execute Judgement upon all, & to convince all that are ungodly amongſt them of all their ungodly deedes which they have ungodlily committed, & of all their hard ſpeeches which ungodly ſinners have ſpoken againſt him.* *Enoch* lived long before *Job*, yet in his time this was a famous wel known point of faith; And we find that in the Apoſtles time, it grew into the number of ſacred Proverbs, which are all famous, & commonly known. (1 *Cor.* 16. 22.) *If any man love not the Lord Jeſus Chriſt, let him be anathema maranatha*, that is, let him be accurſed till the day of Judgement, or till the Lord come to Judgement. The Apoſtle uſeth two words, to note both the vehemency of his owne ſpirit in ſpeaking, and the certainty of the thing ſpoken; and he gives the curſe in two languages (Greek and Syriack, which latter is a daughter of the Hebrew) both to ſhew that men of all Nations and Languages, who love not Chriſt, are under a curſe, and that they are deſervedly curſed among all Nations. The Greeke word uſed by the Apoſtle, *Anathema*, ſignifies execrable. The Syriacke word *Maranatha*, is a compound of, *Maran Lord*, and *Atha He cometh*. This was uſed in the moſt dreadfull ſentence of Excommunication; as if they had cited the perſon to the tribunall of Chriſt at his coming to Judge the world, or leſt him bound under the curſe of that ſentence

tence untill the comming of Chriſt. So that *Maranatha*, ſignifying the *Lord ſhall come*, was a proverbiall ſpeech, implying a day of Judgement coming. And as Scripture authorities are full of it, ſo there are many rationall demonſtrations of it: For firſt, The judgements which have been, ſhew that there ſhall be a Judgement; Chriſt hath often, as it were, ſtood on the ground already in judgement both againſt perſons and Nations; Theſe leſſer dayes of Judgement, are a ſtrong argument of a great day of Judgement. Secondly, As leſſer externall Judgement-dayes argue it, ſo doe internall Judgement-dayes. There is a day of Judgement kept in the Conſcience of man, which tells us that God will keepe a day of Judgement at laſt concerning all men. If we were not to be juged, we ſhould never judge our ſelves, nor be troubled at what we have done, were we not to anſwer for what we have done. The Apoſtle is cleare in it (*Rom.* 2. 15.) ſpeaking of the Gentiles who had not the Law publiſhed to their ear, *yet* (ſaith he) *which ſhew the worke of the Law written in their hearts, their conſciences alſo bearing witneſſe, and their thoughts in the meane while either excuſing, or acuſing one another.* This *meane while*, is, till the Judgement come; As if he had thus expreſſed himſelfe; Before the great Judgement comes they judge themſelves; or their thoughts betwixt themſelves are arraigning & impleading them, or Apologizing for and acquitting them The reaſon of this internall antecedent ſeſſion is, becauſe *as many as have ſinned in the Law, ſhall be judged by the Law, (verſ.* 12.) (the 13th, 14th, and 15th Verſes, are but a parentheſis) *In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt according to my Goſpel.* In this *meane while* or in this interim till the day that God ſhall judge the thoughts of men by Jeſus Chriſt, mens thoughts fall a judging themſelves. Conſcience is the correſpondence of the ſpirit of man with the law of God in binding or looſing, in condemning, or abſolving. And though ſome mens conſciences are ſo darke, blinde, and ignorant, that they doe not judge themſelves at all, and the conſciences of others are ſo brib'd and biaſs'd, ſo ill enformed and erroneous, that they give a falſe judgement, and juſtifie thoſe whom God and his Law condemne, yet that there is ſuch a worke of conſcience (whether it be true or falſe, right or wrong, alters not the caſe) all (who know any thing of its working) doe agree; And this is an evident and convincing demonſtration, that there ſhall be a judgment: conſcience is Gods Depnty, and doth but begin what Chriſt in that Great audit-day, or day of reckoning, will compleate and finiſh. The Apoſtle indeed aſſures us, that *if we would judge our ſelves, we ſhould not be judged* (1 Cor. 11. 31.) Yet in this he doth not exempt eyther good or bad who judge themſelves from appearing in the great day of Judgement, but onely directs the Good (for he ſpeakes there to Saints in fellowſhip) how to prevent the Lords adjudgeing them to preſent chaſtnings and afflictions, as is clear from the 32d Verſe; *For when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world.* Holy ſelfe-judgiug and examination may prevent preſent judgement, but every ſelfe-judgeing is an evidence, yea, an aſſurance of the future judgement.

Thirdly, Judgement hath not been fully executed in any age of the World, excepting one, that of the old World; and yet then it was not a full execution of judgement, there was a wicked one not judged, there was an accurſed *Cham* in the Arke ſpared from judgement, while the reſt of mankinde was drowned and overwhelmed with water. And though God hath written wrath and judgement upon thouſands of wicked men in red Letters, even in their owne bloud, yet there are many whoſe paths ſwim with butter, and the rock powres out rivers of Oyle unto them, many upon whoſe heads the candle of outward proſperity ſhines, while their heads and hearts and hands are full of wickedneſſe; judgement is ſo farre from being fully executed in this world, that many are hardned in ſinne, and ſome ſo ſtumbled or offended in the wayes of holineſſe, that they are ready to ſay, *Where is the God of judgement?* And hence it is that the Apoſtle (*Rom.* 2. 5.) calls the laſt Judgement, the *day of the declaration of the righteous judgement of God*; the judgement of God is righteous now, but it is not revealed, it is not manifeſted, therefore a time ſhall come, when there ſhall be a revelation of his righteous judgement fully; The ſame Apoſtle gives a fourth reaſon (which comes near the caſe of *Job*) why there muſt be a day of judgement. *Job's* good name was under a cloud, his credit was exceedingly eclipſed, and he was miſ-judged by his friends (as many ſincere ones have ſince

 been)

been) an hypocrite; now as the Lord will have a time to acquit himselfe, and to declare the righteousnesse of his judgement, so he will have a time to quit the integrity of his people, and to set them right in the eye of all the world. In that day as he will destroy the vayles of mis report which have been cast upon his wayes, and the vayles of error which have been cast upon his Word, so also he will destroy all the vayles of reproach and slander which have been cast upon the persons, speeches, or endeavours of his people. He will have a day in which there shall be a fresh Edition of the workes of all his Saints, with the comment of their owne upright and honest meaning upon them, not rackt and wier-drawne with the malice and mis conceptions, eyther of enemies or mistaken friends. This is the ground of that serious and but needfull Caution given by the Apostle (*2 Cor. 4.5*) *Judge nothing before the time, till the Lord come, who both shall bring to light the hidden things of darknesse, and make manifest the counsells of the heart, and then every man shall have praise of God.* What, every man? will God praise those who are praise-lesse? will he praise the proud and covetous, the drunkards, and uncleane? Shall every man have praise of God? Will he flatter men in their sin, and sow pillowes of commendation under every elbow? No, the Apostles meaning is, every man that is praise-worthy, shall have praise of God; every good and faithfull man, every true beleever; all sincere and honest hearts, though they have been called hypocrite, and disgraced, though they have had the dirt of a thousand scandalls cast in their faces, yet there is a day coming, when as all teares, so all reproaches shall be wiped away, and every man, that is, every godly man shall have praise of God. *Job* who was called hypocrite, and wicked, shall then againe have praise of God, his old certificate or Letters of commendation shall be renewed; *A man perfect and upright, fearing God and eschewing evill.*

Seeing This Day of Judgement hath been so long agoe spoken of, and beleeved; seeing there are such undeniable proofes and demonstrations of it; we have cause to be ashamed that we have not more quick thoughts, more lively and working apprehensions of it, that we are not more acquainted with it. One of the Ancients saith of himselfe, that whereseoever he went,

went, whether he did eate or drinke, or travell, or studie, or whatsoever he was about, he thought he heard the voyce sounding in his eares, *Arise ye dead, and come to Judgement*; it is good for us to carry this day in our thoughts all our dayes. If we doe so, we shall finde these two profitable effects of it.

First, It will awaken us; Secondly, It will meeken us.

First, It will awaken us, and keepe us awake; The sound of this Judgement made *Felix* tremble; He that trembles is awakened; and it will keepe us awake while we remember that is shall come unexpedly, suddainly; it hath been long in comming, but when ever it comes, it shall come suddainly. So the Apostle describes the comming of that day (*1 Thes. 5. 2.*) *It shall come as a theefe*; a theefe comes suddainly. Christ describes it by that which is more suddaine (*Luk. 21 35.*) *It shall come as a snare*; how suddainly doth a snare take the bird? That the Judgement shall be so terrible and dreadfull should awaken us, that it shall be so suddaine and unavoydable, should keepe us awake.

Secondly; It should meeken us, Why should wee judge others, seeing we must all be judged? See how the Apostle takes them up, or rather takes them downe, who erected tribunalls, and stood on the earth as Judges over their brethren, (*Rom. 14. 4.*) *Who art thou that judgest another mans servant?* Proud censuring persons know not themselves, nor doth any man know what they judge themselves to be, who are over-busie in judgeing others. When we in common speech say to a man, *Who art thou?* We argue our owne ignorance or nescience of his person. But in speeches of this stile, when we say, *Who art thou?* We eyther argue the pride of that person whom we already know, or that he doth not know his place and duty, but overweenes himselfe, and takes upon him beyond his line, which no man doth more then he who takes upon him to judge another mans servant, excepting him onely who takes upon him to judge the servants of God. And while the Apostle saith, *Why dost thou judge another mans servant*, he doth but more convince (by that common rule) such as presume to judge the speciall servants of God. As thus he reproves all peremptory judgeing of others because they are servants to another, so he proceeds to a further reproofe of it, because they are our brethren (*Vers.* 10.)

10) *Why d'ſt thou judge thy brother? Why do'ſt thou ſet at naught thy brother? we ſhall all ſtand before the Judgement ſeate of Chriſt.* But may we not at all judge one another; muſt all judgement be deferred till Chriſt come to judge us all? This the Apoſtle ſeemes to give in charge, (1 *Cor.* 4. 5.) *Judge nothing before the time*; What's the time? We have an anſwer in the next words; *Untill the Lord come, who both will bring to light the hidden things of darkneſſe*, &c. What comming is this? none other ſurely, but his comming, or his glorious Appearance, when we muſt appeare before his Judgement-ſeate, to receive according to what we have done in the fleſh, whether it be good, or whether it be evill. Yet this is not a totall prohibition of Judgement, as ſome pervert that place, urging it againſt all Magiſtracie, as if it were unlawfull for a man to be a Judge. The Scripture forbids onely incompetent Judges, or the unjuſt Judgement of ſuch as are competent. It forbids onely raſh judgement about things or perſons without proofe, or a Judgement upon perſons about ſuch things, of which there can be no proofe; *The hidden things of darkneſſe, and the counſels of the heart*, which Chriſt alone can bring to light and make manifeſt, as that Text expounds it ſelfe; Or the Scripture forbids rigid and finall judgement concerning the eternall ſtate of any perſon. For though we may ſay of many men, conſidering their actions and outward courſe, as alſo the appearing frame and diſpoſition of their ſpirits, that they are in a damnable and periſhing condition; yet we cannot pronounce a finall ſentence upon any man that he ſhall be damned, becauſe every mans judgment is of God; and they who are now abominable and diſobedient, and unto every good worke reprobate, may yet (through free grace) be converted and healed, made cleane and juſtified.

Laſtly, The Scripture forbids us to judge one another, as having no grace for the doing or not daing of thoſe things, which may conſiſt with a preſent ſtate of grace. So the Apoſtle argues (*Rom.* 14. 3.) in his diſpute about the ceremoniall obſervation of meates and dayes, concerning whoſe abolition by Chriſt, many beleevers were then unſatisfied; *Let not him that eateth not, judge him that eateth, for God hath received him*; that is, he hath accepted, and numbred him among his owne; therefore doe not thou ſeverely reject and caſt him out. And as thus

thus in many caſes we ought not to judge our brethren at all, ſo in all caſes we ought to judge them with tenderneſſe and meekneſſe, with a kinde of trembling and unwillingneſſe, becauſe there is a Judgement to which we alſo muſt come to give an account, as of all our wayes, ſo of the Judgement which we at any time paſſe upon our brethren.

Secondly, Obſerve;

The Redeemer ſhall be the Judge.

Though the three Perſons in the Glorious God-head, Father, Sonne, and Holy Spirit, concurre in every worke upon the Creature; yet ſome works are ſpecially appropriated to each perſon. This great worke of Judgement is appropriated to the Sonne as a part, or as the completion of his mediatoriall office. (*Joh.* 5. 22. 27.) *The Father judgeth no man, but hath committed all judgement to the Sonn*; That is, the Father alone (as they imagined) without the Son, judgeth no man; For as he created all, ſo he judgeth all by the Son: *And hath given him authoritie to execute judgement alſo, becauſe he is the Son of man*; For being the Son of man he will be viſible to all (*Rev.* 1 7.) and ſo moſt fit to be the Judge. *Peter* ſpeakes this as a ſpeciall doctrine which he was called to preach (*Acts* 10. 42.) *Him hath God rayſed up, and ſhewed him openly, not to all the people, but to witneſſes choſen before of God, and hath commanded us to preach to the people, and to teſtifie that it is he that is ordained of God to judge the quick and dead.* As the ſaving of man by Chriſt is founded in the will and ordination of God, ſo alſo is the judgeing of man by Chriſt. The Apoſtle *Paul* (*Acts* 17. 31.) ſtirres up and awakens all to the duties of holineſſe and repentance, becauſe *God hath appointed a day in which he will judge the world in righteouſneſſe by that man whom he hath ordeined, whereof he hath given aſſurance to all men, in that he hath raiſed him from the dead.*

Some may object that of Chriſt himſelf (*Joh.* 8. 15.) as a diſclaimer of this office; *I judge no man.* The anſwer is at hand; *Yea judge after the fleſh. I judge no man*; that is, as ye doe, *after the fleſh*, or by outward appearances (as he ſpeakes *Joh.* 7. 24.) I judge the Spirit, and after the Spirit, mine is righteous judgement. Againe, *I judge no man*; that is, my preſent worke is to ſave, and to preach ſalvation, my worke is to tender conditi-

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ons of peace, and to call ſinners to repentance, that's my preſent worke; My ſecond comming is for Judgement. But though Chriſt be Judge, yet it ſeemes he is not the onely Judge; himſelfe ſaith that he had aſſociated his Diſciples (*Luk.* 22. 29.30.) *I appoint unto you a Kingdome, as my Father appointed unto me, that ye may eate & drink at my Table in my Kingdome, & ſit on thrones judgeing the twelve Tribes of Iſrael.* I anſwer; They ſhall judge not authoritatively, but doctrinally. As the word which Chriſt ſpake, ſo the word which the Diſciples of Chriſt ſpake (or which any of his faithfull Miniſters ſpeake according to the truth of Chriſt) *Shall judge him* (that hath heard it) *in the laſt day* (Joh. 12. 48.) The word is the rule of judgement, as Chriſt is the perſon judgeing. Yet, I conceive, that Text in *Luke* imports ſome ſpeciall perſonall honour and priviledge, which the twelve Apoſtles ſhall have in the Judgement of the great day, beyond the reſt of Saints. Of whom the Apoſtle ſpeakes (1 *Cor.* 6. 2.) *Know yee not that the Saints ſhall judge the world.* All the Saints ſhall judge the world as approvers, they ſhall Vote as it were with Chriſt, and ſay, This is a juſt and righteous Sentence; But the Apoſtles ſhall judge (if I may ſo expreſſe it) As aſſeſſors with Chriſt, to whom alone the Commiſſion as Judge is given. *The Queen of the South* (ſaith Chriſt) *and the Ninivites ſhall riſe up in the Judgement with the men of this generation, and condemne them,* (Luk. 11. 31.) That is the example of the Queene of the Soath, who took ſo long a journey to heare the wiſedome of *Solomon*, and the example of the *Ninivites*, who repented at the preaching of *Jonah*, ſhall be produced as evidence for their conviction and condemnation, who have heard and refuſed the wiſedome of a Greater then *Solomon*, and the preaching of a Greater then *Jonah*. The Great Judgement ſhall be carried on by many, as Aſſeſſors, as Approvers, and as Witneſſes, but the Redeemer onely ſhall be viſible and determining Judge.

This day of Judgement will be very terrible; Chriſt who at his firſt comming was revealed *in flaming love, ſhall be then revealed in flaming fire* (2 Theſ. 1. 7.) This Judgement will be very glorious; The firſt appearing of Chriſt was ſo obſcure, that it was an appearance but to very few; Many who ſaw *the man* did not ſee the *Saviour*; but his ſecond appearing will be ſo

ſo full of luſtre and glory, that as all ſhall ſee *the man*, ſo all ſhall ſee *the Judge*. Thus the Apoſtle deſcribes it (*Tit.* 2. 14.) *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Savior Jeſus Chriſt.* It is ſaid of *Agrippa* (*Acts* 25. 23.) that he came to the Judgement-ſeate and *Bernice* with great pompe; we may render the Text thus, *He came with great phantaſtickneſs or affected vanity.* When the Lord Jeſus Chriſt ſhall come to his judgement ſeate, it will be with great pompe indeed, but it ſhall be ſerious as well as glorious pompe; *For he ſhall come in the glory of his Father, with all his holy Angels.* (Mark. 8. 38.) Chriſt ſhall have a traine of Angels; as the Arch-angel ſhall give the ſummons, or cite the world to appeare at the barre (1 *Cor.* 15. 52. 2 *Theſ.* 1. & 5.) ſo there ſhall be thouſand thouſands of Angels attending the Judge. *He ſhall come in the glory of his Father, with all his holy Angels.* The firſt coming of Chriſt, was in the *forme of a ſervant* (Phil. 2.) Yea the Prophet ſaith (*Iſa.* 53. 2) *He had no forme nor comelineſſe.* In his firſt comming, he was followed by Fiſhermen, or men of inferiour qualitie, but his ſecond coming will be in the glory of the Father; his Glory will be ſuch, as the Fathers glory is; and his followers ſhall be greater then the greateſt of men, and theſe not a few but many, even all his holy Angels.

And 'tis but equall that Judgement ſhould be put into the hand of the Redeemer, and that he ſhould come in all this glory, when he comes to ſit in Judgement, becauſe he hath been judged, and condemned, becauſe he hath borne ſhame and diſhonour, while himſelfe ſtood in Judgement. Chriſt did not onely dye for for us, but he was condemned to death as an evill-doer, there was not onely paine in his death, but ſhame; He in this humbled himſelfe indeed, and which is more, He became obedient, and (which is the loweſt obedience) he became obedient unto death, and which is the loweſt and moſt ignominious death, the death of the Croſſe. The Apoſtle makes this threefold humiliation, the ground of his threefold exaltation (*Phil.* 2. 9, 10) *Wherefore God alſo hath highly exalted him, &c.* He exalted him above the grave in his reſurrection, above the earth in his aſcenſion, above the heavens in his ſeſſion at the right hand of him the Father, *That at the name of Jeſus every knee ſhould bow, both of things in heaven, and things in earth; and things*

under

under the earth, and that every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father Indeed if God be so carefull to redeeme the honour of his Saints and Servants, who have suffered reproach, if he will get them fame in every Land where they have been put to shame, and make the Sons of those that have afflicted them to come bending to them, and to know that the Lord hath loved them; and if whereas they have been hated, God will make them an eternall excellency, surely then, much more will God be carefull of the honour of his Sonne; he that will not let his servants honour lie in the dust, but will repaire their credit and take off the reproach which they have borne for his Name, how can he be unmindfull of his Son? or no treinvest him in that Glory of which he stript and uncloathed himselfe, that he might perfect the worke of our Redemption.

This honour of Christ the Redeemer, to be Judge of the world together with the glory in which he shall appeare when he comes to judge the world, carries a twofold effect in it, according to that twofold distribution of those who are the objects of this Judgement, Good and bad, the Godly and the wicked.

First, It carries terror to the wicked, who know not God, and who have not obeyed the Gospel. What more terrible to unbeleevers, then to be judged by him, whom they have not beleeved? What more terrible then to be judged by him whom they have neglected, to be judged by him whose grace and mercy they have refused? What more terrible then to be judged by him whom they have despised, and said (at least in their hearts) *This man shall not reigne over us*; How terrible will it be to those wicked men, to stand before Christ as their Judge, whom they have trampled underfoot, and counted his bloud (the bloud of the Covenant) as an unholy thing, and have done despight unto the Spirit of Grace?

There is nothing in condemnation more dreadfull, then to be condemned by a Redeemer; They who are without Christ, are without hope, how hopelesse then and helplesse are they who are cast out by Christ? By whom shall they be saved, who are condemned by a Saviour? As the love of Christ is most desireable, so his wrath is most insupportable. Who can stand before

before his wrath as a Judge, who as a Redeemer came to deliver us from the wrath which is to come.

There are five things in this Judge, which make his wrath most dreadfull.

First, He is such a Judge as the power of the most powerfull cannot dant.

Secondly, He is such a Judge as the wealth of the wealthiest cannot bribe.

Thirdly, He is such a Judge, as the wit and subtilty of the wisest and most subtile cannot delude.

Fourthly, He is such a Judge, as there is no appealing from his sentence.

Fifthly, He is such a Judge, as there is no repealing of his sentence. What he sets downe shall stand for ever. All which *Job* applyes to his friends in the last words of the Chapter; *Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a Judgement.*

Secondly, This carries Comfort, and speakes joy to Saints. How sweet is it to remember, that their Redeemer is their Judge. For as the Apostle argueth, *Who shall condemne, it is God that justifies*; so may they, Who shall condemne? it is Christ that judgeth us. The time of the Judges comming, is the time of their refreshing. So the Apostle *Peter* calls it in his Sermon, (*Acts* 3. 19, 20.) *Repent ye therefore, and be converted, that your sinnes may be blotted out, when the times of refreshing shall come from the presence of the Lord.* What these times are is expressed (*Vers.* 20.) *And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive, until the times of the restitution of all things.* When Christ shall restore and set all right, which sin hath difordered (which will be a time of Judgement questionlesse, if not the time of the last Judgement) then it will be a time of refreshing to all the people of God; even of such refreshing (and infinitely more) as the weary labourer or tired traveller takes in his repose under the cooleſt shades (as the word there used implyes) which fetcheth up his fainting spirits, and renewes his strength. When God came at once to judge, and restore *Adam* after his fall, he came *in the coole of the day* (*Gen.* 3. 8.) And when Jesus Christ shall come to judge and perfect the restauration of man, though it will be the heate

of the day, or a day of heate to all his enemies, yet it ſhall be the coole of the day, or as the refreſhing ſhadow after heate to all his Saints. That Chriſt is Judge, cannot but be a rejoycing to the Saints. For

Firſt, He being Judge, the Judge is their friend.

Secondly, The Judge is their kinſman, their brother; For though (as we ought not now 2 *Cor.* 5. 16. ſo) Chriſt in that day will not know any m n after the fleſh, yet all Beleevers who ore his fleſh, ſhall then be knowne, that is, accepted with him.

Thirdly, The Judge is alſo their Prieſt and Propitiation; He ſhall judge them, who hath ſatisfied for them, and knowes how all reckonings and accounts ſtand between God and their ſoules; for he it is that hath by his owne bloud ballanced and made them up.

Fourthly, The Judge is their Advocate and Interceſſor; he ſhall judge them, who hath often moved for them, who hath powred out his ſoule in prayer for them, as well as he once powred out his ſoule an offering for them. Surely he who hath ſpoken ſo much for them, willl not (though he hath cauſe to blame them for many things) ſpeake or pronounce any thing againſt them.

Laſtly, The Judge is he who was judged in their behalfe; and ſeeing he was condemned bearing their ſins, he will not lay thoſe ſins againe upon them who have laid hold on him, and ſo condemne them.

All theſe conſiderations layd together, ſhew how ſweet it is for Saints to remember that the Redeemer ſhall ſtand upon the earth to judge them. And hence the Saints are deſcribed.

Firſt, Not fearing but hoping for his appearing, (*Tit.* 2. 14. where it it called not onely the hope; but the *bleſſed hope,*) *Looking for the bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt*; it is the bleſſed hope, becauſe the thing hoped for being once attained, we ſhalll be for ever bleſſed.

Secondly, They are deſcribed (not fearing but) loving the appearing of this Judge (2 *Tim.* 4. 8.) *Henceforth* (ſaith *Paul*) *there is laid up for me a crowne of righteouſneſſe, which the Lord the righteous Judge ſhall give me at that day, & not to me only but to all them*

them alſo that love his appearing. To be a lover of the Appearing of Chriſt in Judgement, is the character and almoſt the definition of all true beleevers. None can love it but they, and they cannot but love it.

Thirdly, They are deſcribed (not fearing but) praying for it, and that not coldly but earneſtly and importunately (*Rev.* 22. 17.) *The Spirit and the Bride* (that is, the Spirit in the Bride ſaith, or the Spirit preſſeth and provoketh the Bride to) *ſay come, and let him that heareth ſay, come.* Who is thus invited to come, and for what to come? The perſon invited to come, is Chriſt, and he is invited to come to fulfill all the Prophecies of that Book revealed to *John*, and therefore to come to judgement, which as it is there Prophecyed, ſo it will be the utmoſt fulfilling of all the Prophecies. And to ſhew that Chriſt approved and accepted this earneſt prayer of the Bride for his comming; he anſwers (at the 20th Verſe) *He which teſtifieth theſe things* (and that is none but Chriſt, *The Amen, the faithfull and true Witneſſe* (*Rev.* 3. 14.) he ſay) anſwers, and) *ſaith, Surely I come quickly*, and this is the third time that he ſaith it in this Chapter; for he had ſaid, *verſ.* 7th, and againe, *v.* 12th, *Behold, I come quickly.* Which threefold promiſe of his *comming quickly*, is ſealed up with, *Amen*, and the prayer of *John*, ſeconding the Churches prayer, *Even ſo, come Lord Jeſus.* What longing is there for his comming, who having been prayed to come, promiſeth to come quickly, and is yet againe prayed *to come.* The preparations and prognoſtickes of the comming of Chriſt, are dreadfully ſet downe, to the amazement of the world, (*Luk.* 21. 25, 26.) *There ſhall be ſignes in the Sunne, and in the Moone, and in the Starres, and upon the earth, diſtreſſe of Nations, &c. mens hearts* (that is, the hearts of the men of the earth, or of earthly-minded men) *failing them for feare, and for looking after thoſe things which are comming on the earth, &c. And then ſhall they ſee the Sonne of man coming in a Cloud with power and great Glory.* This glory and terror of the coming of Chriſt, which ſhall dazle the eyes and aſtoniſh the hearts of all that know not God, ſhall be delight to the eyes, and rejoyce the hearts of all that obey him. Theſe Chriſt beſpeakes in the 28th Verſe, *When theſe things begin to come to paſſe, then looke up and lift up your heads* (looking up and lifting up the head, is a poſture of confidence

and of joy) *for your Redemption draweth nigh*; That is, you ſhall ſoone receive all the fruits of your redemption, or redemption in full. Our Redemption was wrought when Chriſt came firſt into the world, but we reape not all the benefits of our redemption, till Chriſt comes the ſecond time into the world.

Then they who are dead ſhall be redeemed from the power of the grave, and they who ſhall be found alive, ſhall be redeemed from all the troubles and ſorrowes of this life. Then Chriſt will wipe all teares from the eyes of every afflicted *Job*; then he will heale all the ſores of his *Job's*; then he will ſupply all the wants, and reſtore the broken eſtates of his *Job's*; then he will repaire the credit and honour of his *Job's*; then he will rightly interpret the actions and ſpeeches, the workes and words of his *Job's*; then he will give his *Job's* a full eſtate, a double eſtate, a ſeaven-fold eſtate to all that they had before; then he will make his *Job's* like himſelfe; they that lay on the dunghill, ſcraping their ſores with a Potſherd, when Chriſt appeares, *ſhall appeare with him in glory* (Col. 3. 4.) The diſeaſed and leprous bodies of his *Job's* ſhall be faſhioned like the glorious body of Jeſus Chriſt, by that mighty power by which he is able to ſubdue all things to himſelfe; Yea, when the Redeemer ſhall ſtand upon the earth in the latter day, he will marry all his *Job's* to himſelfe, he will take them from the duſt, and lay them in his boſome for ever. Therefore well might *Job*, and well may any Saint in his, or in a worſe condition then his (if worſe may be) rejoyce and triumph in this faith; *I know that my Redeemer liveth, and that he ſhall ſtand in the latter day upon the earth.*

JOB

JOB 19. Verſ. 26, 27.

26. *And though after my ſkin, wormes deſtroy this body, yet in my fleſh ſhall I ſee God.*
27. *Whom I ſhall ſee for my ſelfe, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.*

IN the former Verſe we have conſidered and improved the confeſſion of *Job's* faith in the Redeemer.

Firſt, As living or eternall.

Secondly, As riſing from the dead, or raiſing the dead to life.

Thirdly, As judgeing both the quick and dead. He in theſe two Verſes enlargeth the confeſſion of his faith concerning his own perſonall reſurrection. Which

Firſt, He aſſerts in the cloſe of the 26th Verſe, *In my fleſh ſhall I ſee God.*

Secondly, In the ſtrong actings of his faith he aſſureth himſelfe of it, notwithſtanding all the difficulties that might obſtruct and hinder it, in the former part of the 26th Verſ. and in the cloſe of the 27th; *Though after my ſkin, wormes deſtroy this body; though my reins be conſumed within me,* yet I believe I ſhall ſee God; Theſe impediments doe not weaken my faith.

Thirdly, He declares the benefit or happines which ſhall accrew to him after the reſurrection of his body, which he doth

Firſt, In thoſe words, *I ſhall ſee God.*

Secondly, In thoſe, *I ſhall ſee him for my ſelfe.* In both which expreſſions, he ſets forth the happineſſe of the Saints after the raiſing of their bodyes out of the grave, and the reunion of ſoule and body.

Fourthly, He maintaines the identitie of his fleſh or body in the reſurrection, or that the ſame body which falls ſhall riſe. And this in a twofold notion.

Firſt, An identitie ſpecificall, it ſhall be the ſame body in kind.

Secondly, An identitie numericall, or individuall, it ſhall be the ſame particular body which he had on earth, and layd

downe

downe in the earth. Both which are evidenced and evinced from those passages in the Text: *I shall see him in my flesh*; *Mine eye shall behold, and not another*; *I, my, mine, and not another*, imply nothing, if not himselfe, or no other thing but himselfe.

From all we may collect how excellent a confession of faith *Job* made about that great mystery of the resurrection, and how firmely his soule was established in it.

Vers. 26. *And though after my skin wormes destroy this body.*

I will not stay eyther upon the opening or disproving of the translation of the vulgar latine; which as it varieth extreamly wide from the Originall in the close of the former Verse, so at the beginning of this. There instead of, *He shall stand upon the earth in the latter day* (as we translate) 'tis rendred, *I shall rise againe in the latter day*. And whereas here we say, *Though after my skin wormes destroy this body*; that reading is, *and I shall be againe encompassed about, (or cloathed) with my skin.* This vast difference in the translations ariserh from hence, because the word which we render to *destroy*, may be derived from a double root; eyther from a root that signifies *to compasse or circle a thing round*, or as we and most Grammarians derive it from a root that signifies *to break, or to destroy, to diminish, or crumble a thing* (as it were) *into the smallest pieces or atomes.*

Et rursum circumdabor pelle mea. Vulg.

נקפו *vel a radice* יקפ *circumdedit vel a* נקפ *contrivit fregit.*

A second reading we give in the margine of our Bibles; *after I shall awake, though this bodie be destroyed; yet, &c.* whereas we say in the Text, *Though after my skin wormes destroy this body.* We put in the margine, *After I shall awake, &c.* The reason is, because the same word in the Hebrew which signifies *the skin* signifies in the Verbe, *to awake* or arise from sleepe. Master' *Broughton* gives light to this, in the exposition of his own translation, *And after this my skin is spent.* Which he glosseth thus, in the person of *Job*; *And after wormes spend this my skin and flesh, I meane after my resurrection, and I use a doubtfull word to conteine both.* As if a word were intentionally used by *Job*, which signifies both his *kin, and his awaking or resurrection*, that so we might take it both wayes, and neyther of them both against, eyther the scope of the Text, or against the truth ('tis usuall in Scripture to compare death to sleepe, and the resurrection to awaking) *When* (saith he) *I awake, though this be destroyed, I shall see God.*

God. Or though this skin be destroyed, yet I shall see God To this sense another translates; *After wormes have digged through this,* (that is, this skin or body) *I awaking shall see God in my flesh.* The Interlineall varies little; *And after they* (that is, the wormes) *have consumed this my skin, I shall see God in my flesh.* The strict letter of the Hebrew is very concise; *And after my skin destroy this.* So that we supply three words in this one clause, to make up that which we conceive the sense; First, the word *though*; Secondly, the word *wormes*; Thirdly, the word *body*; neyther of which are expresly in the Originall. Therefore our translators have put them in a different character, implying that those words are added to explain the meaning of the place, which is somewhat darke, by reason of that conciseneſſe of expression.

Et postquam vermes confoderint istud evigilante me. Jun: *Et postquam pellem meam contriverint hanc.* Mont.

Some Interpreters take notice of the elegancy of *Job's* speech, who therefore doth not name his body, or say, *this body*, eyther because with the demonstrative particle, *This*, he used a gesture putting his hand upon his breast, *After wormes have destroyed this which I now laying hand upon*, that is, this my body, *I shall yet see God in my flesh.* Or as some others conceive he saith onely *This*, not *this body*, because his body was so worne and disfigured with his sores and sicknesse, that it could scarse be called a body; After wormes have destroyed *this*, call it what you will, I can hardly find a fitting word to call it by. As if he had more largely sayd; *After I am dead, and layd in the grave, where wormes doe not onely eate my skin and consume this upper garment, but my whole body also; yea, and not onely the outward limbs and members of my body, but my very bowels and entralls. Though my reins be consumed within me; though wormes devoure, and rotteness invade whatsoever I am, or have of a bodie, though I am spent from head to toe, from skin to reins, without and within, yet notwithstanding all this, I believe that I shall rise again, and see God in my flesh.* Hence observe, first,

Credo carnis resurrectionem & video interim consumi renes meos in medio corporis mei. Brent: *Consumor totus ab una parte ad alteram.* Jun.

Death may, yea shall prevaile over the whole outward man.

Death spends both skin, and reins; it devoures all. Death swallowes up flesh and bones. We may well say of death, *It makes no bones of any man.* It takes in one part after another, till all be taken in; skin, and flesh, and bones, and reins; death

death unmakes us. Hence the same word in the Greeke that signifies to unmake, signifies also to dye, because death is the unmaking of every creature that lives. Man is unmade man by the first act of death; That seperates soule and bodie, and this makes him no man: The soule alone is not man, the body without the soule is not man; Therefore the disunion of these unmakes man. And when death hath unmade man, by disjoyning soule and body, it proceeds to unmake the body. Though death can doe no more to the soule then seperate it from the body, yet it can doe much more to the body then seperate it from the soule. Death consumes the body when 'tis alone, it pulls one member from another, till it prevaileth over all; as an old building is pulled downe peice after peice, till all be layd in dust and rubbish: not onely doth it fade the beauty, and deface the skin, but it enters into the bones, and sucks the marrow. The Apostle *Peter* useth a word of this sense, while he speakes of our death to sin (1 *Pet.* 2. 24.) *Who his owne selfe, bare our sinnes in his owne bodie on the tree, that we being dead to sin, &c.* (so we translate) the word is, that *we being unmade*, or *off-made to sin*: every converted soule is united to, or made up in Christ, and unmade to sin, that is dead to sin. Now as spirituall death to sin, is the unmaking of a man, the pulling him in peices in regard of what he was, the unmaking of his sinfull nature, that he may be made up again by grace; so naturall death is the unmaking of the body.

ἀποτεθνήμεθα.

There was never any body made, but death (according to common appointment of God) had or hath a power to unmake it, one excepted, which one was the body of Jesus Christ. Some indeed, as *Enoch* and *Elias* were translated and did not see death; and others, though they dyed, yet were raised to life by the power of God before death did actually unmake or consume their bodyes; But there was never any body which being dead, death had not a power to consume, but onely the body of Jesus Christ. And therefore the Apostle (*Acts* 2. 24.) puts it as a speciall excepted case: Christ dyed, but death could not doe with his body, as *Job* supposed it might with his, destroy his skin and reins; *For* (saith he) *God raised him up, having loosed the paines of death*, The originall which we render *paines*, commeth from a roote, which signifieth *bands or coards*: for death when it seizeth upon man, binds him (as it were) hand and foot, with bands and coards, and keepes him fast, that he cannot stirre till it hath totally devoured him. Death bound the hands and feete of Jesus Christ, and layd him in the grave: *But God raysed him up, and loosed the bands or coards of death*: And Jesus Christ, who as Mediator, or God-man, layd downe his life, had power also to take it up againe (*Joh.* 10. 18.) As *Sampson*, whom when the *Philistims* had bound with new coards, he snapped them asunder, like a threed at the Candle: So Jesus Christ when he was layd in the grave, broke the bands of death, or was raised up by God loosing those bands; and why? not onely because he had power to doe it, for so he hath power to loose the bands of death from any man as soone as they are tyed on, if it were his will and purpose to doe it; But the Apostle assignes a reason beyond this, shewing that Christ was raysed before death could consume his body, not onely because it was possible, or in the power, as also agreeable to the will of God, speedily to loose those bands, but *because it was not possible that he should be holden of them*. It was possible that death should seize on Jesus Christ, and so it did he freely yeilding himselfe up to it, because a death was owing and to be payd to the Justice of God for sin. But (saith the Apostle) death could not hold him, and keep possession, That was impossible. And that upon a twofold account.

First, In reference unto himselfe.

Secondly, In reference to us.

First, It was not possible in reference to himselfe, because *he is life*, and life essentially; *I am the resurrection, and the life*, (saith Christ to *Martha*, *Joh.* 11.) Christ is the resurrection, because he rayseth us. He is not formally the resurrection, (as was shewed before) but effectively. But Christ is life formally and essentially; now it is not possible for death to hold life it selfe longer under its power, then he who is life pleaseth. Therefore Christ being essentially life, could not but prevaile over and conquer death. Or as the Apostle speakes, *Swallow up death in victory*, (1 *Cor.* 15. 54.)

Secondly, It was not possible in reference to us: for he having undertaken the work of restoring us to life, if his life had been subdued by death, if he had been held downe by the power

of death, alwayes in the grave we had been loſt for ever. As the Apoſtle argueth, 1 *Cor.* 15. *If Chriſt be not riſen, your faith is vaine, yee are yet in your ſinnes.* We had been ſtill under the power of ſpirituall death, if Chriſt had been held by that corporall death. Therefore it was impoſſible (becauſe Chriſt was to carry the worke of our redemption through) that he ſhould be held downe by the cords of death, though he ſubmitted to dye. So then here is the difference. The body of Jeſus Chriſt was not deſtroyed and totally unmade by death, death could not ſend in its Armies of wormes to eate up his fleſh and conſume his reines, no nor ſo much as in the leaſt to corrupt his body, as the ſame Apoſtle expreſſeth it (*verſ.* 27. out of the *Pſalme*) *Thou wilt not leave my ſoul in hell, nor wilt ſuffer thy holy One to ſee corruption.* He ſuffered his holy one to dye; but he did not ſuffer him to ſee corruption, that is, to feele corruption, or be under the power of corruption. Therefore Jeſus Chriſt roſe the third day; and he roſe upon the firſt account, that it could be called the third day; he lay as little time in the grave, as could truly be reckoned three dayes: and ſo (I conceive) he did that he might not give the leaſt advantage to death; or that death might have him no longer priſoner then needs muſt.

And upon this conſideration too, he ſaw no corruption. For three dayes (as Naturaliſts obſerve) a body may continue without corruption; eſpecially as it was with Chriſt who dying and being buried the evening of the ſixth day, lay the ſeventh in the grave, & roſe early in the morning of the firſt day of the weeke. *Martha* ſaid to Chriſt when he came to the Sepulcher of *Lazarus*, *Lord, he hath been dead foure dayes, by this time he ſtinketh* (Joh. 11.37.) When a body hath been dead foure dayes, we may ſay, ſurely it is corrupted; but in three dayes there is no neceſſitie of corruption; So that, *God* (as it was prophecied in the *Pſalme*) *did not ſuffer his holy One to ſee corruption*; no not the leaſt corruption; this was peculiar to Jeſus Chriſt. And the Apoſtle is very carefull to keepe this cloſe to Chriſt; for though it were ſpoken by *David*, yet he ſhewes that *David* did not ſpeake this of himſelfe, as if he expected any ſuch privilege (*verſ.* 29.) *Men and brethren, let me ſpeake freely to you, of the Patriarch David, who is dead, and buried, and his Sepulchre is this day with us. David* who ſpake this is dead, and buried, and lyes in

in the duſt ſtill among us: therefore he ſpake this of another, and that other is Chriſt, whoſe body was ſo exempted from corruption as none, beſides h is, ever was. For though Chriſt (as was toucht before) raiſed ſome dead bodies before they were corrupted, yet every body that dyes is naturally ſubject to corruption, and continuing under the power of death, muſt needs corrupt and be deſtroyed by wormes.

Secondly, Obſerve;

The totall conſumption of the body of man, is no impediment, no barre in the way of faith to ſtop us from believing the reſurrection.

Job ſpeakes in ſuch language as might repreſent the greateſt difficultie to faith, and yet conquers it. And wee to reach his ſenſe, ſupply ſuch words as expreſly ſhew it, *Though and though; Though after my skin, wormes deſtroy this bodie; Though my reins be conſumed within me.* Though it be thus, and thus, yet I believe. As death ſhall triumph over my body, ſo my faith triumphs over death. Chriſt himſelfe puts in a *Though* to this poynt of faith about the reſurrection, ſpeaking to *Martha*, (*Joh.* 11. 25.) *He that believeth in me, yea though he were dead, yet ſhall he live againe.* But it may be ſayd, *Lazarus* was dead at that time, why then doth Chriſt ſuppoſe that which was no more then actually was? And how can any man be ſaid to live againe who was not dead? Why then doth Chriſt ſay, *He that believeth in me, though he were dead, yet ſhall he live.* I apprehend, that by *dead* in that aſſertion or promiſe, ſomewhat more is intended by Chriſt, then barely to be dead, as *Lazarus* was; *He that believes in me, though he were dead*, ſeemes to ſpeak not onely the ſeperation of the ſoule from the body, yea, not onely (as *Martha* ſuſpected it was with *Lazarus*) the body beginning to corrupt, but even a totall corruption and conſumption of it; when (anſwerably to the expreſſion of the Text) skin and bones, and reins, and all are eaten up. Now *though he were* thus *dead* (ſaith Chriſt) *yet ſhall he live againe.* Faith ſaith to death, Doe thy worſt; and to the grave, put forth the utmoſt of thy power, digeſt me fully (the grave is a great eater, it hath a ſtrong ſtomack) aſſimilate me to thy ſelfe (as by the laſt act of concoction meats received into the ſtomack are) turne me into thine

own ſubſtance; make my bodie looke like the grave, make it ſo like thy ſelfe, the earth, that no man can diſtingniſh me from the earth, yet this doth not at all weaken my faith in believing that I ſhall riſe from the dead. Put all theſe diſadvantages upon it, yet the power of God anſwers, or rather tramples upon them all. The faith of *Abraham* (*Rom.* 4. 18, 19, 20.) moved much after this rate, or in ſuch a ſpheare of holy hight and ſtrength in reference to the promiſe of a Son; That a Son ſhould be borne to *Abraham*, was like the rayſing of one from the dead. So the Author to the *Hebrewes* ſpeaks expreſly (*Heb.* 11. 17. 19.) *By faith Abraham when he was tryed offered up Iſaac: and he that had received the promiſe offered up his onely begotten Son accounting that God was able to rayſe him up even from the dead, from whence alſo he received him in a figure.* See how *Abrahams* faith acted about the receiving of *Iſaac* in his old age, (when his body was (in reaſon) more fit to goe to the grave, then to beget a ſon) like *Job's* for the receiving of his dead body out of the grave. *He* (ſaith the Apoſtle, *Rom.* 4. 18.) *againſt hope, believed in hope.* Every thing ſtood in the way of this hope, that he ſhould have a ſon, *yet he believed that he ſhould become the father of many Nations, according to that which was written, ſo ſhall thy ſeed be. And being not weake in faith, he conſidered not his owne bodie, now dead,* (that is, decayed with age) *when he was an hundred yeares old, nor the deadneſſe of Sara's womb.* This probably was the figure of which the Author to the *Hebrewes* writes, when he affirmes, that *Abraham* was willing at the command of God to offer his ſon to death, from whence (by the promiſe of God) he had received him in a figure. There were two deaths, a double death to hinder *Abraham* from having a ſon, and yet his faith lived and prevailed over both. *He ſtaggered not at the promiſe of God through unbeliefe, but was ſtrong in faith, giving glory to God. And being fully perſwaded, that what he had promiſed he was able alſo to performe. Faith looking to the power of God, triumphs over our owne weakneſſe.* Now as *Abrahams* faith triumphed over thoſe two deaths, or decayes and declenſions of his owne and his wives bodie, believing ſtrongly that thorough theſe two figurative deaths, God would rayſe him a ſon. So faith triumphs over, and breakes all thoſe bands, by which death may ſeeme to hold the body in the grave beyond all hope of riſing.

We

We finde Faith putting many hard caſes to it ſelfe; *David* did ſo (*Pſal.* 23. 4.) *Though I walke in the valley of the ſhadow of death, I will feare no ill.* Againe (*Pſal.* 46. 2.) *Therefore we will not feare, though the earth remove, and the mountaines be carrid into the middeſt of the Sea.* You ſee what *thoughts* faith propoſeth to it ſelfe, and yet gets over, and above them. Faith is not onely a purifying, but a prevailing and a conquering grace. Faith is our victory over the world and all worldly objections. As the grace of God towards man triumphs over all the unworthineſſe of man, and will doe man good, though many ſtops lie in the way. (*Pſal.* 106. 8.) *They underſtand not his works, they remembred not the multitude of his mercies, they rebelled at the Sea, even at the red Sea.* Every one of theſe were as a ſtop in the way of mercy to doe that people good, yet mercy got over them all, *Neverthleſſe he ſaved them.* Now (I ſay) as the grace of God triumphs over the unworthineſſe of man; ſo faith triumphs over all the improbabilities and impoſſibilities that ſeeme to lie in the way of God, to hinder him from doing any thing for us, when once we have his word or promiſe. And as to that ſpeciall word, or promiſe of God for the reſurrection of the body, faith ſeemes to ſpeake, yea to glory and boaſt thus; *He that gave me being when I had none, can eaſily reduce me to the being I am in, when I ſeeme not to be what I was before, or no ſuch thing as now I am; though wilde beaſts of the earth, and birds of the ayre; though Canibals, or men-eating men devoure this boaie; though fire conſume it; though the aſhes be ſcattered in the ayre,* (as the Church-Story ſpeakes in the reigne of perſecuting *Diocleſian*) *or throwne into the river, as loſt for ever, and never to be gathered up againe in the opinion of man; though all theſe difficulties and encumbrances grow upon my faith, yet I believe I ſhall be repaired, and ſee God in my fleſh.* Which is the next point of *Job's* faith.

Yet in my fleſh ſhall I ſee God.

The Hebrew is, *from my fleſh*, it is uſuall in that language to put the Prepoſition *De* for *In*. Mr *Broughton* keeps to the letter, and ſaith, *Yet from my fleſh ſhall I ſee God.* His meaning is, I being raiſed and cloathed with fleſh, ſhall ſee God, or from my fleſh. *When I am in the fleſh I ſhall ſee God.* There are two things further in thoſe words, *In my fleſh.*

Non dicit, per carnem meam ſed in carne mea quod in carne mea ero cum videbo deum.

Firſt,

First, He saith, *My flesh*, that is, my owne flesh, In opposition to another flesh, whether specificall or personall, as was intimated before.

Secondly, *My flesh*, as poynting to his present estate, *My flesh*, this flesh of mine which is now so miserably worne, and will shortly be worm-eaten, this my flesh, which is now unmeet for the presence of any man, much more for the presence of the great God; even this flesh of mine, this diseased and despised flesh shall be fitted for the presence of God, the great and glorious God; I, in my flesh, in this my flesh shall see God.

Shall see God.

To see, is often used in Scripture to note a divine and supernaturall act; hence propheticall revelations are called *visions*, and the Prophets *Seers*. There is a twofold *seeing*; First, seeing with the eye of the body; Secondly, seeing with the eye of the minde: a corporall and an intellectuall sight: both which may here be understood, according to the twofold acceptation of the word, *God*. *I shall see God.* The word *God*, may be taken, eyther, first, *essentially* for the divine nature, and then we must expound the word see in the latter sence, I shall see him with the eye of my minde; or intellectually. Secondly, the word *God*, may be taken *personally* for Jesus Christ the Mediator, who having two natures, the divine, and humane, united in his person, or having assumed the humane nature into the divine, which is the person, himselfe is often called God: So that, I shall see God is this also, I shall see Jesus Christ, God-man, who being glorified in the Body, shall be seene with bodily eyes. And so *Job* assures himselfe that he shall see God in the first sense, with the eye of the body; As if he had said; *I shall have a glorified eye to see a glorified Saviour with.* From or in my flesh, I shall see God. Thus one of the Ancients gives the interpretation of this Text. *Whereas* (saith he) *Job sayth, in my flesh I shall see God, he without doubt prophecied the resurrection of his flesh: yet he did not say, By my flesh, while if he had sayd, the Text notwithstanding might be expounded of God, who being in the flesh shall be seene by the flesh; yet we may understand it only thus, I shall be in the flesh, when I see God.*

Illud quod ait Job, in carne mea videbo deum, resurrectionem quidem carnis procul dubio prophetavit non tamen dixit per carnem meam quod quidem si dixisset posset deus intelligi, qui per carnem in carne videbitur; nunc vero potest & sic accipi, in carne mea ero, cum videbo deum. Aug: l. 22, de Civ: D. c. 24.

Hence

Hence Observe;

First, *The body after the resurrection shall be true flesh, or shall have true flesh.*

That opinion hath been condemned as heresie, which some held long since, That when the body riseth againe it shall be a spirit subtile, and thin, like the ayre or winde, not subject to the touch of the hand, or sight of the eye. To which one of the Ancients answereth well from (*Luk.* 24 39, 40.) where Christ when the Disciples were affrighted at his appearance, after his resurrection, thinking they had seen a spirit, *vers.* 37. (for so absurdly they spake, as if a spirit could be seene, Christ, I say) to free them at once from that absurditie, and feare, calls to them; *Why are ye troubled, and why doe thoughts* (that is, such vaine thoughts as these) *arise in your hearts. Behold my hands and my feet, that it is I my selfe* (much in the language of *Job whom I shall see for my selfe*) *handle me and see; for a spirit hath not flesh and bones as ye see me have.* Mine, is a true body, composed of flesh and bones, it hath the dimensions and properties of a true bodie, it may be seene and handled: Christ admitteth the testimony of their owne senses, to assure them it was no delusion or phansie which was presented to them, but his reall body.

Corpus nostrum in illa resurrectionis gloria erit inpalpabile ventis aereq; subtilius. Eutich: Constanc. Epic.

But, saith not the Apostle (1 Cor. 15. 37, 38.) treating of the resurrection; *That which thou sowest, thou sowest not that body that shall be, but bare graine, as perchance of wheat, or some other graine: but God giveth it a body as it pleaseth to every seed its owne body.* From this similitude some argue, if *that which thou sowest is not that body that shall be when thou reapest.* Then the body that dies, and is laid in the Grave, is not that body that shall be in the resurrection; and if it be not the same, but some other body, then it may be an ayereall body.

Non dicit grano seminis deesse quod erat, sed adesse quod non erat: qui autem verum corpus resurgere negat, nequaquam dicit adesse quod deerat sed abesse quod erat. Greg: in disput: contra Eutich.

I answer; It is true, corne, or graine which is sowed, doth not rise againe in that manner, or after that likeneſse in which it was cast into the ground. We sow bare seed, but when it comes up againe, it comes with a stalk and an eare, and shoots up in much beautie, glory, and verdure. There is a great difference between a graine of wheat in the bushell, and a flourishing stem, or eare of Corne in the field. God gives it another body in the growing up, but yet it is still a body, and there is the

the ſame nature in it ſtill, the graine remaines ſtill. Onely, there is an addition of beautie and greenneſſe when it growes up. So the body that is caſt into the ground is like bare graine, (the Apoſtle uſeth that word) it is a bare body, a naked body; but when it ſhall be raiſed againe, the body ſhall have many great additions, it ſhall have a cloathing, and an excellency of glory put upon it. (*2 Cor.* 5. 4.) *We ſhall be cloathed upon*, yet ſtill it is a true body and the ſame body. The Apoſtle *Paul* doth not ſay, that the body ſhall be utterly caſt away or loſt in Glory, but the body that dyes is uncloathed, and thoſe bodies of Saints which live at that Great day, ſhall be *cloathed upon with a houſe which is from heaven.* So that in the reſurrection there will be an adding ſomewhat to that which was before, not a taking away of that that was before; the fleſh ſhall be refined and purified, it ſhall not be layd aſide, or annihilated. The corne growes up, with ſomewhat that it had not, but it doth not looſe any thing that it had; 'tis ſtill a graine of wheat and better. So the bodie layd downe in the grave is raiſed, not the ſame in all things but better in many things; it will not loſe any thing of perfection which it had, but it will gaine many perfections which it had not, even the excellency and perfection of glory.

Caro noſtra poſt reſurrectione m eadem eſt & diverſa; eadem per naturam, diverſa per potentiam.

Secondly, It is objected, How can it riſe fleſh, when the Apoſtle (*1 Cor.* 15. 50) ſayth, *Fleſh and bloud cannot inherite the Kingdome of God, neither doth corruption inherite incorruption?* If no fleſh ſhall inherite that ſtate, how can it be affirmed, that the true fleſh ſhall be rayſed to enter upon that inheritance.

I anſwer, by way of grant, that by *fleſh and bloud* in that Scripture, we are to underſtand naturall fleſh and bloud, not fleſh and bloud as it notes a ſinfull, or corrupt condition. In which ſenſe it is alſo true, that *fleſh and bloud ſhall not inherite the Kingdome of God.* But the Apoſtle ſpeaking there of the reſurrection of the bodie, he meanes the fleſh and bloud of which the bodie is compoſed and made up; and of that he ſaith, *It ſhall not enter into the Kingdome of heaven.* 'Tis true, it ſhall not, in the ſtate wherein it is, fleſh and bloud as it is corruptible ſhall not enter into heaven. Himſelfe ſeemes to expound that we are thus to conceive fleſh and bloud in the latter clauſe of the ſame Verſe; *Neyther ſhall corruption inherite incorruption*, that is, corruptible fleſh

fleſh and bloud, or fleſh and bloud that hath the ſeeds and principles of corruption in it, ſhall never enter into the Kingdome of heaven: ſuch fleſh and bloud is unfit to weare the garland of glory. As our ſoules muſt be changed before they can be fit for glory, ſo alſo muſt our bodyes. Meere naturall fleſh and bloud are too weake to bear the weight of Glory. Which the Apoſtle intimated (*Verſ.* 44.) *It is ſowen a naturall body, it is rayſed a ſpirituall body.* As if he had ſaid; Such a body as man lay'd downe in the grave will not ſerve his turne, when he riſeth againe. Man layes downe onely a *naturall body*, or as the Greeke ſtrictly ſpeakes, an *Animal body*, or *a Soule body*; that is, a body quickned and maintained onely by a living ſoule, ſuch as *Adams* was in the Creation, whoſe body being formed out of the duſt of the earth, and the Lord breathing into him the breath of life, He became a *living Soule* (Gen. 2. 7.) yet ſuch was his ſoul that it could not maintaine his bodily life without helpes from without. And ſo his (as alſo ours who are deſcended from him) was but a meere naturall body; but when man is rayſed from the duſt, he ſhall be provided and fitted with *a ſpirituall body.* The Apoſtle ſayth not that the body ſhall be changed into a ſpirit, but it ſhall be rayſed a ſpirituall body, which yet ſome urge ſtrongly to prove that the body ſhall be attenuated into a ſpirit; But for the removing of that objection and the clearing of the Scripture; I anſwer, that the body raiſed to glory is called ſpirituall theſe three wayes.

Firſt, Becauſe the body ſhall ever be ſubject and ſerviceable to the ſpirit; for as the ſpirit of a man while it is ſubject to and ſerveth ſinfull fleſh, is called *carnall* in the language of Scripture; ſo the fleſh of man when it is purely ſubject to the ſpirit, may, by the ſame proportion, be called ſpirituall.

Secondly, It may be called a ſpirituall body in regard of the great ſtrength and activity, with which it ſhall be endowed: Spirits are ſtrong, and ſo is every thing which is ſpirituall. Spirit is often in Scripture oppoſed to fleſh, to denote ſtrength. When the Prophet would have the Jewes know that the Ægyptian Horſes were to weake to be truſted too, he ſayth, *Their horſes are fleſh and not ſpirit*, (Iſa. 31. 1.) The Devill is called *a ſpirituall wickedneſſe*, to ſhew that he is a ſtrong and a powerfull wickedneſſe (*Eph.* 6. 12.) In this reference alſo our bodyes af-

ter the reſurrection are entitled ſpirituall. It muſt be a body of mightie ſtrength which is able to beare a weight of glory, or as the Apoſtle amplifies it, *An exceeding weight of glorie*. There is ſuch a weight in glory that our frayle bodyes would be cruſhed under it, unleſſe being made ſpirituall, they were alſo made ſtrong to beare it.

Thirdly, 'Tis called a ſpirituall body becauſe then the body ſhall have no need of naturall helpes. This the Apoſtle teacheth us in that oppoſition; *It is ſowen a naturall body, it is rayſed a ſpirituall body*. A naturall body ſtands in need of naturall ſupports; but a ſpirituall body needs them not. When they in the Goſpel put that tempting Queſtion to Chriſt, whoſe wife the Woman ſhould be at the reſurrection, who had been ſucceſſively married to ſeven husbands; Chriſt gives an anſwer, implying that ſuch Queſtions ſhall then be out of doores, (*Mat.* 22. 13.) *After the reſurrection; they neyther marry, nor are given in marriage, but are as the Angells in heaven*. Mariage will be out in heaven: yea the body ſhall be ſo ſpirituall in heaven, that we ſhall need, neyther ſleepe, nor meat, nor cloathing, as Angels and Spirits doe not. I may give the ſpirituallneſſe of the body in foure words, according to the Schoolemen in their diſputes about the ſtate of a glorified body.

Pro imm undis ulceribus reſperſum erit Jobi corpus atq; illuminatum, quibuſdam quaſi punctis luminis & gutis lucis & ſtellulis clariſſimis diſtinctum & circumdatum. Pin:

First, Clearneſſe and beauty: the face of *Steven* did ſhine *as the face of an Angell* (Acts 6. 15.) Not that an Angel hath a face or ſhines viſibly, but ſo 'tis phraſed to note excellent beautie; as excellent bread is expreſſed by *Angels bread*: there was an amazing beautie ſtampt upon the face of *Steven*, becauſe he began to border upon heaven, and had received ſome beams of glory approaching, then inſtead of thoſe filthy ulcers, with which the body of *Job* was ſpotted, his body, as alſo the bodyes of all the Saints with him, ſhall appeare (as it were) with ſtarres and ſtuds of light, and reſplendent beauty; and which is the beautie of this bodily beauty in heaven, it will be ſuch as whereof none ſhall be proud themſelves, nor yet by it be a ſnare to others.

Secondly, Agilitie, nimbleneſſe, and activitie; whereas now our bodies move heavily, they ſhall then aſcend and deſcend like Angels.

Thirdly, Impaſſibilitie, we ſhall not ſuffer hunger or cold, ſorrow, or paine in the body. Fourthly,

Fourthly, Spiritualitie, which, I conceive, may rather be the comprehenſion of the other three. Then that of the Apoſtle will be fulfilled, *Chriſt will change our vile body, that it may be faſhioned like unto his glorious body* (*Phil.* 3. 21.) Not that a glorious body ſhall be of another faſhion then now it is, in regard of the ſymmetrie and diſpoſition of parts and members (the ſame fabricke and frame ſhall continue) but it ſhall be of another faſhion in regard of qualifications and endowments; Such as tqoſe fore-mentioned, and in all thoſe our bodyes ſhall be faſhioned like the glorious body of Jeſus Chriſt (which is the higheſt aſcent of honour which the body is capable of) and excepting theſe changes the body ſhall be the ſame it was; the ſame in nature, inveſted and ſublimated with thoſe noble additions of *clartie, agilitie, impaſſibilitie, and ſpiritualitie*. Thus it ſhall be ſowen a naturall body, but rayſed a ſpirituall body, yet ſtill a body, a true body ſtill. That's the firſt poynt, the body after the reſurrection ſhall be true fleſh.

Secondly, Obſerve;

Saints raiſed to life ſhall ſee God.

It will be our whole worke, and our whole wages, our whole buſineſſe, and our whole bleſſednеſſe to ſee God. *Job* ſpeakes as if there were nothing to be done in the next life but onely to ſee God, nothing to be had or enjoyed then, but onely a ſight of God; and indeed there ſhall be nothing elſe; *I ſhall ſee God* (ſaith he) that's enough for me, yea that's all to me (*Pſal.* 16. 11.) *In thy preſence is fullneſſe of joy*; That is, when I ſhall ſee & enjoy thee preſent. (*Mat.* 5. 8.) *The pure in heart ſhall ſee God.* (2 *Cor.* 13 12.) *Now we ſee through a glaſſe darkly, then face to face*; that is intentively and directly, not reflectively or by effects; we ſhall ſee as we are ſeene, and know as we are knowne; according to the utmoſt comprehenſion which a creature is capable of, our veſſels ſhall be as full as they can hold, and what would we have more? yea our happineſſe ſhall be that we would have no more. Our hearts ſhall be ſo full of joy, and our heads ſo full of knowledge, that we ſhall deſire no more. We ſee the world, and are not filled; *The eye*, ſaith *Solomon*, *is not ſatisfied with ſeeing*. But the ſight of God is ſatisfying and filling, that, will not leave one empty ſpace or corner in the

soule. God is enough for us, and we shall certainly have enough when we see him (as then we shall) as he is. That priviledge is assured to the sons of God (*1 Joh. 3. 2.*) *We shall see him as he is.* In this life the Saints see God; the life of grace is the vision of God, as well as the life of Glory; and though it be true that here the Saints doe rather see what God is not, then what he is; yet 'tis true also that here the Saints see God *as he is*, as those words may note a reall seeing of him, though not (as they intend) a full seeing of him. Here we see God by faith; *We* (saith the Apostle, *2 Cor. 5. 7.*) *walke by faith, not by sight.* We neyther walke by sight, as carnall men doe, who have no faith, nor doe we walke by sight, as glorified Saints, who are above faith. But we walke by faith, which though it be apposed both to the sight of nature here below, and to that sight of glory, which we shall have above, yet that also is a sight, and by that we see God.

First, In his *Promises*; *Abraham saw my day* (saith Christ) (*Joh. 8. 56.*) He saw it in the promise; and there God is seene.

Secondly; In his *Ordinances*; *David* desired to dwell in the house of the Lord, all the dayes of his life, to behold his beauty, (*Psal. 27. 4.*)

Thirdly, We see God in his *Providences*; in them God is so eminently to be seene, that he is as angry, when his people see him not in Providences, as when they see him not in Promises, or Ordinances. In all these we have a sight of God by faith in this life, and we see him truely as he is; yea God hath been pleased to make himselfe visible to some of his people in this life, even to their sense as well as to their faith, (*Isa. 6. 1.*) *I saw the Lord*, saith *Isaiah* the Prophet; he speakes not of an intellectuall, but of an occular sight; and *Job, I have heard of him by the hearing of the eare, but now mine eyes have seene him* (Job 42. 6.) And so *Jacob* (Gen 32. 30.) *I have seene God face to face*; & he calls the place *Pennel: the face of God.* Not that he (or they) saw God himselfe with the eyes of his body, so *no man hath seen God at any time* (1. Joh. 4. 12.) and so *no man can see God and live*, (*Exod. 33. 30.*) But these saw God in some representation of himselfe, in some such breakings forth, and evident demonstrations of his Glory to the eye, as gave them an undoubted argument of the presence of God with them; yea sometimes God hath

hath condescended to appeare in the forme of a man. So that besides that sight of faith which all Saints have of God in this life in his workes and word, some have had a kinde of sight by sense in those illustrious and familiar manifestations of his presence with them; yet all this is but a glimpse, to that sight which we shall have of God in heavenly glory, when *we shall see him as he is.* Which words of the Apostle *John*, as they are applyable to the person of Christ, whom we shall then *see as he is*, as that is opposed to *what he was*, while he was here in the forme of a servant; so they are also applyable to the Nature of God, or to God essentially taken, whom we shall see in that Glorified state, *as he is*, though not with the bodily eye, nor with any full comprehension of our understandings (for how can finite comprehend infinite) yet our understandings shall have such a full apprehension of God, that comparatively to any sight of God which we have had here, we may be sayd to *see him as he is.* This intellectuall sight, being unexpressibly far, more excellent and evident then eyther that sight which every Saint hath by faith, or which any have had by the eye, in those appearances which he sometimes hath vouchsafed to dust and ashes here. And therefore that sight of God is called by way (not onely of distinction, but) of eminency, *The beatificall vision.*

Thirdly, As this Text is expounded peculiarly of Christ the Mediator, then we may observe yet further for our comfort that

Saints glorified shall see, and ever behold the glorious body of Jesus Christ.

We shall see Christ in our nature glorified. Therefore some render the Text, Not, *In my flesh I shall see God*; But *I shall see God in my flesh*; that is, I shall see Christ sitting in glory, cloathed with flesh, or in the likenesse of man. *God sent his Son in the likenesse of sinfull flesh, to condemne sin in the flesh* (Rom. 8. 3.) *And he shall appeare the second time without sin unto salvation* (Heb. 9. 28.) That is, there shall be no likenesse of sin upon him at his second appearance, as there was no sin in him at the first. But though he shall then have no likeness of sinfull flesh upon him, yet he shall have the likeness of flesh, & that, not as likenesse is sometimes

Videbo deum in carne mea, i. e. Christum in carne resuscitatum.

times taken, for the reſemblance of that which it is not, but as likeneſſe imports the truth of that which is. Chriſt ſhall be ſeene in true humane fleſh, and this ſeeing or beholding of Jeſus Chriſt in the fleſh, will be (if we may conceive a ſecond there) the ſecond great joy in heaven: To ſee the Saints will be great joy. The Diſciples ſaw *Moſes* and *Elias* in the tranſfiguration of Chriſt (which was a ſhew of heaven, *Matth.* 17.) What joy then will it be to ſee the Glorious perſon of Jeſus Chriſt. Chriſt is indeed *the Deſire of our eyes*. It was the wiſh of *Auſtin*, that he might have ſeene three things, Firſt, *Rome in her flower*. Secondly, *Paul in the Pulpit*. Thirdly, *Chriſt in the fleſh*. To have a view of Chriſt in the dayes of his humiliation and debaſement, was to them, who knew him by faith, matter of great rejoycing. Old *Simeon* deſired to ſee no more of this world, when once he had ſeene Chriſt; he wiſhes to depart and have his eyes cloſed, when his eyes had ſeene the ſalvation of God, that is Chriſt whom God ſent out to be a Saviour, (*Luk.* 2. 30.) What then will it be to the Saints, when they ſhall ſee God their Saviour, Jeſus Chriſt ſitting cloathed in that fleſh that they themſelves weare, though in a more excellent cloathing of glory, then a meere creature is able to beare. The Apoſtle *Peter* foreſhewes this joy of Saints (1 *Pet.* 1. 7, 8. 13.) *That the tryall of your faith may be found to praiſe, and honour, and glory at the appearing of Jeſus Chriſt, whom haveing not ſeene yee love.* As if he had ſaid; If ye love Jeſus Chriſt, now you have not ſeene him, but have onely heard him ſpoken of, and ſeene him by faith; If ye haveing not ſeene doe love him. O how will ye love him when you ſhall ſee him! for that is the ſtrength of the Apoſtles argument, *Whom having not ſeene ye love in whom though now ye ſee him not, yet beleeving, ye rejoyce with joy unſpeakeable & full of glory.* As if he had ſaid; if ye now rejoyce with joy unſpeakeable and full of glory, believing in Jeſus Chriſt whom you never ſaw, what rivers of joy will flow in upon you when you ſee Jeſus Chriſt; And therefoee at the 13th Verſe, the Apoſtle *Peter* gathers up his own ſpirit & the ſpirits of all the Saints to the ſerious expectation of this thing; *Wherefore gird up the loynes of your minde, be ſober, and hope to the end, for the grace to be brought to you at the revelation of Jeſus Chriſt.* There is a twofold interpretarion of that Scripture, according to the twofold ſignification of the word *grace*. Some read it thus, *Rejoyce for that grace that is brought to you by the revelation of Jeſus Chriſt.* It is matter of higheſt and pureſt joy to remember that grace (whether we take it for the favour of God to ſinners, that they may be juſtified, or for that heavenly principle which the Spirit workes in the hearts of ſinners, that they may be ſanctified) at the revelation of Jeſus Chriſt to the ſoule in converſion. When this grace is brought to (and through the effectuall working of the Spirit) received by ſinners, there's joy in heaven, and therefore the thought of it ſhould cauſe joy on earth. Yet

Our tranſlation refers rather to the time future; *Gird up the loynes of your minde, &c. for the grace to be brought at the revelation of Jeſus Chriſt.* Jeſus Chriſt hath been revealed alreadie, but he ſhall be revealed yet more plainly. But is that the time of grace? We received grace at the firſt revealing of Chriſt, ſhall we receive more grace then?

I anſwer, Grace may be put for glory, or for that unſpeakeable favour and wonderfull love which ſhall be given out to the Saints when their bodies ſhall be rayſed, and Chriſt appeares to them in Glory. So the word *grace* is uſed (1 *Pet.* 3. 7.) where the Apoſtle exhorts husbands and wives to walke *according to knowledge, as heires of the ſame grace of life.* We are poſſeſſors and not heires onely of grace in this life, but in this life we are onely heires of the grace of life, that is, of eternall life, or glory. Such is the grace that is given at the revelation of Jeſus Chriſt, that is, when Jeſus Chriſt ſhall be ſet forth to the view of our bodily eyes, at the riſing againe of our bodyes. Then fullneſſe of joy is promiſed, and God hath provided for it every way. He hath provided joy for the eye of the minde, by that viſion of himſelfe: he hath provided joy for the eye of the bodie by the viſion of Jeſus Chriſt. And ſome have piouſly conceaved it one part of the deſigne why Jeſus Chriſt tooke fleſh, that we might have compleat joy in him, both by ſeeing the diviue nature in him intellectually, and by ſeeing him glorious in the humane nature, for ſo at once both minde and bodie ſhall have fulneſſe of conſolation by him.

Fourthly, Foraſmuch as *Job* to comfort himſelfe in his preſent ſorrowes, hath recourſe eo this hope; *I ſhall ſee God in*

my

my fleſh; As if he had ſaid; I ſee nothing but viſio ns of horrour and amazement now, I ſee nothing but friendleſſe friends, and miſerable comforters now; I ſee nothing but povery and want compaſſing me now, but I ſhall ſee God, there's my hope, and there's my happineſſe.

Hence Obſerve;

Our compleat happineſſe conſiſts in the viſion of God.

Chriſt placeth the future happineſſe of the Saints in the viſion of his Mediatoriall glory; *Father I will that they alſo whom thou haſt given me be with me where I am, that they may behold my glory that thou haſt given me* (Joh. 17. 24.) Glorified Saints ſhall for ever feed their eyes with unutterable delights in beholding the Glory of Jeſus Chriſt.

The ſight of the eye gives much contentment; *It is a pleaſant thing to behold the Sunne* (Eccleſ. 11.) How pleaſant will it be then with the eye of the ſoule to behold God, and with the eye of the body to behold Jeſus Chriſt? *Mine eye affects my heart*, ſaith *Jeremiah* in the Lamentation.; That's true of joy as well as of ſorrow. Sights refreſh; how doe people flock to ſee great ſhews? Now, the cleare light that comes into the underſtanding, brings infinitely more refreſhing and gladneſſe to the ſoule, then that which comes in onely by the body. It is the joy and happineſſe to Saints to ſee God now, as was ſhewed before in his word and workes, in his ordinances and adminiſtrations. Good *Hezekiah* lamented his feared loſſe of that priviledge (*Iſa.* 38. 11.) *I ſayd I ſhall not ſee the Lord, even the Lord in the land of the living*; That is, I thought I ſhould never have gone to Church more (as we uſe to ſpeake) or to the Temple, there to behold the beauty of the Lord, and partake of his Ordinances. But what *Elihu* promiſes in a like caſe (*Job.* 33. 26.) was performed to *Hezekiah*; *He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy*. When ſhall he have this joyfull ſight? even in this life; as 'tis explained at the 28th Verſe; *He will deliver his ſoule from going into the pit, and his life ſhall ſee the light*; That is, he ſhall be rayſed from his ſicke bed to ſee the light of the Sunne, and then alſo he ſhall ſee the light of Gods countenance. This will be a joyfull ſight to him here, much more will the ſight of Gods face fill him with joy hereafter.

And

And the reaſon why this viſion is our joy and happineſſe, ariſeth foure wayes.

Firſt, Becauſe our ſeeing of God makes us like him, like him two wayes, or in a double conformitie. Firſt, in holineſſe; and therefore, ſecondly, in bleſſedneſſe. Theſe two cannot be ſeparated. They that are (according to their capacitie) holy as God is holy, ſhall alſo (according to their capacitie) be happy as God is happie; Now that our ſeeing of God impreſſeth upon us a ſimilitude of his holineſſe, is affirmed by the Apoſtle *John* (1 *Epiſt* 3. 2.) *We ſhall be like him*, (Why?) *for we ſhall ſee him*. For if the viſion we have of God here, (in proportion to it) draw a likeneſſe upon our ſoules (looke how much any ſoule ſees of God by faith, by ſo much is that ſoule made like to God in holineſſe) *We all as in a Glaſſe behold the glory of the Lord, and are changed into the ſame Image* (2 *Cor.* 3. 18.) Now if here in grace, while we in promiſes and providences, and ordinances behold God we are made like to him, much more ſhall we be ſo, when we ſee him face to face. The true reaſon why we are not more like God in this life, is becauſe we ſee and truely know ſo little of him.

Secondly, Bleſſedneſſe is nothing but ſatisfaction, and content. The Devill is moſt miſerable, becauſe he is nothing but diſſatisfaction, and diſcontent. And hence the Devill labours to put all into a diſcontented moode, that they may be miſerable, as he is. Now as our likneſſe to God riſeth from viſion, ſo our ſatisfaction, content, and reſt, riſe from both. (*Pſal.* 17. 15.) *As for me, I will behold thy face in righteouſneſſe.* The Pſalmiſt ſpake in the former Verſe of the utmoſt happines of worldly men, who have their *portion* in this life; and in this Verſe he ſpeakes by way of oppoſition to that, of his own happineſſe, together with the happineſſe of all the people of God; *As for me I will behold thy face*, &c. As if he had ſayd, Let others place their happineſſe in what they will, as for me or for my part here is my happineſſe, To *behold the face of God in righteouſneſſe*, (*without holineſſe no man can ſee the Lord.*) But what's the benefit of beholding the face of God? The next words expreſſe it; *I ſhall be ſatisfied when I awake with thy likeneſſe*. If we underſtand the Pſalmiſt (as ſome doe) of beholding God here in his favours and mercie,, that confirmes the poynt more; for if the

 ſoule

ſoule recieve ſatisfaction in beholding God here as he is pleaſed in part to reveale himſelfe, then we ſhall much more be ſatisfied when he reveales himſelfe fully to us. God is ſatisfied in and with himſelfe, and therefore he can quickly ſatisfie us. The very gleanings of God being infinitely more then all the vintage and harveſt of the creature.

Thirdly, Our ſeeing God, is the enjoying of God. How then can we be but happy in ſeeing him? We ſee many good things now that advantage us little, becauſe they are none of ours; we doe not enjoy them by ſeeing them, it is but a tranſient ſight: but this ſight is enjoyment, and the appropriation of God to our ſelves. Faith appropriats God here, viſion ſhall much more hereafter.

Laſtly, This ſight will make us happie, becauſe when once we enjoy God by ſight, we ſhall be filled with aſſurance of enjoying him for ever. There is nothing but aſſurance in heaven, and that not onely that our eſtate is ſure and ſhall continue, but that we ſhall have a continuall ſight or manifeſtation of it. Glory ſhall never be hidden from our eyes, *it ſhall be revealed in us*, (Rom. 8. 18.) This evidence of Glory compleats our happines in glory. And ſeeing this viſion of God, and the revelation of Glory in us, are the compleature of our happines, no marvaile if *Job* comforts himſelfe in this expectation, *After wormes have deſtroyed this bodie I ſhall ſee God in my fleſh.* This ſight will recompence all our ſorrows and ſufferings, yea when once we have attained this ſight, we ſhall not onely never ſee, but forget our ſorrows, and remember our ſufferings no more.

Verſ. 27. *Whom I ſhall ſee for my ſelfe, and mine eye ſhall behold, and not another, though my reines be conſumed within me.*

Job concluded the former verſe with an aſſurance, that *In his fleſh he ſhould ſee God.* This verſe begins upon the ſame poynt, *whom I ſhall ſee for my ſelfe*; but though it be the ſame in the matter, yet it comes cloathed with new conſiderations and additions. He doth not ſay barely, *whom I ſhall ſee*; but, *whom I ſhall ſee for my ſelfe*: there is the firſt addition. Secondly, *mine eyes ſhall behold, and not another*: there is a ſecond addition; and this,

this, (ſaith *Job*) I beleeve *though my reins be conſumed within me*, that's a third.

Whom I ſhall ſee for my ſelfe.

It is one thing to ſee, and another thing to ſee for our ſelves. In ſome caſes to doe or ſee for our ſelves is ſinfull. As, *No man ſhould live to himſelfe*; ſo in that ſence, *No man ſhould ſee to himſelfe, or for himſelfe.* *Job* promiſeth himſelfe a time, wherein he ſhould ſee, and doe for himſelfe without ſin. And there is a doing for our ſelves, or a living to our ſelves in this life (much more may it be ſo in the life to come) which is not ſinfull, nor at all contrary to thoſe Goſpell rules of denying our ſelves, and living unto God. The originall which we render *for my ſelfe*, is in the Dative caſe (as Grammarians ſpeake) which imports favour, I ſhall ſee to, or for my ſelfe, that is, for my own good, advantage, and comfort; The Prophet ſpeakes in this conſtruction (*Iſa.* 9. 6.) *To us a ſon is given, to us a Childe is borne.* He is given to us, or for us; that is, for our benefit, and ſalvation: there was never ſuch a birth to us as Chriſt was, and it were better for us never to have been borne, then not to have an Intereſt in the birth of Chriſt. The promiſe of Chriſt is the foundation of our comfort; *I ſhall ſee him to my ſelfe*, (ſaith *Job*) as having my ſhare, my part in him.

Eſt Dativus benevolentiæ, favoris, commodi & utilitatis.

Or, *I ſhall ſee him for my ſelfe*, that is, as a friend to me, as he that will take my part, and give ſentence on my ſide. Some expound the latter clauſe of the verſe ſuitably to this; *whom I ſhall ſee for my ſelfe: and mine eyes ſhall behold him and not another*; that is, not *an adverſarie*: For the word in the Hebrew ſignifies not onely *alium*, but *alienum*, not onely *another*, but *an adverſarie.* A learned Interpreter puts the word in the Accuſative, not in the Nominative caſe; thus, *whom I ſhall ſee for my ſelfe, and not as my adverſarie (but friend)* So it refers to God himſelfe, I ſhall not ſee God as a ſtranger to me, much leſs as an enemie, but ſhall finde his heart opened to me, and him ready to receive me into his everlaſting embraces.

Videbo deum mihi, non adverſum me ſed pro me ſententiam pronunciaturum. Pined. *Videre hoc loco, mihi ſapit forum.* Bold. *Exiſtimo vocem זר eſſe accuſativi caſus non nominativi, nec debere referri ad alium vel alios, quam ad deum ipſum.* Bold.

It hath been ſhewed from the former words, that the happineſſe of Saints after the reſurrection conſiſts in viſion; Here *Job* riſeth up to a fuller aſſurance of that priviledge which glorified Saints ſhall have in heaven; *Whom I ſhall ſee for my ſelfe.*

Hence note.

In heaven Saints shall have their interest in God cleare, undoubtedly cleare to them for ever.

It is the busines of faith now to believe in God for our selves; to take Christ for our selves. But though this be the worke of faith, yet faith cannot alwayes reach to it, or read its owne evidences by it. There may be true faith, and yet no sight of Christ for our selves; we may see him, and yet feare we have no interest in him. Come to Saints under temptation, or in times of disertion, and tell them of mercie, and free grace brought in by Christ the Redeemer; they answer, yes, they believe that it is so, Christ is *the Saviour, grace is free, mercie endureth for ever*; but what's all this to them? They see this by faith in the generall promise made to sinners, but they see not this for themselves, nor can they make out their share in it; yea possibly they see God angry; they see him indeed, but not for themselves, but as an adversary to them, or as departed from them, his face is hid, and they doubt whether he will ever unvaile it againe towards them. This is the state of many Saints here, and there are very few who see God alwayes for themselves in this life, or whose hearts are cleared from all scruples and feares about their interest in Christ. This is reserved for Glory when love shall be perfected: *Perfect love will cast out feare* (1 Joh. 4. 18.) and when feare shall be totally and finally cast out, we shall never have so much as one suspitious doubtfull thought, crossing our spirits, or shaking our assurances. Heavenly enjoyments shall not know the least interruptions. Saints in this life are in a happy condition above all people in the world; but they meete with many rubs in the making out, and evidencing of their happines: but in heaven the favour of God shall ever be in sight, we shall see him continually for our selves. *Job* said in this booke; *Thou holdest me for thine enemie.* He found God against him, and dealing with him as if he hated him: but his faith recovered to the highest pitch, *I shall see God*, and he will never act as an adversary any more. God will not so much as personate an enemie in heaven, though here he smites and wounds his beloved ones, even with the wounds of an enemy; but there's nothing but smiles and embraces in glory; *Whom I shall see for my selfe.*

Againe,

Againe, This addition to the vision may refer (by way of opposition) to that sight which wicked men shall have of Christ in the resurrection: *I shall see him for my selfe.* There are others that shall see Christ as well as I, but I shall see him so as they shall not see him, they shall not see him for themselves, (*Matth.* 24. 30.) There will be an universall vision of Christ in that great day; *Then shall appeare the signe of the Son of Man in heaven, and then all the Tribes of the earth shall mourne, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.* All the Tribes of the earth, he speakes of all Nations in allusion to the Nation of the Jewes, who were distinguished into twelve Tribes; *All the Tribes*, that is, all the families and kindreds of the earth *shall see him*: but shall all the Tribes of the earth rejoyce in seeing him? No, all the Tribes of the earth shall mourne. Not that every particular person of every Tribe shall mourne, but many of every Tribe shall mourne. And this Scripture may give us light in the explication of those universall termes about redemption; for as it is said, Christ dyed for all; so here he saith, *all the Tribes of the earth shall mourne* at the appearance of Christ: yet then many shall rejoyce. *Lift up your heads* (saith Christ to the Saints) *for the time of your redemption is at hand.* But all the Tribes, that is, a number of the Tribes, or the greatest number of the Tribes shall mourne. All shall see him, but with a difference: the Saints shall see Christ coming, and it will be a welcome day to them. The wicked shall see him, but it will be a black and a sad day to them. (*Revel.* 1. 7.) *Behold he cometh with clouds, and every eye shall see him*, good, and bad. Which he addeth by way of specification; *Every eye shall see him, and they also which pierced him.* If every eye shall see him, then *they that pierced him* must needs see him, and if so why are they particularly named? It is usuall in other Scriptures, when an universall is first laid downe, yet to nominate a particular kinde or person, though that be included in the former generall. As in the title of the 18th *Psalme*, *A Song of David in the day that the Lord delivered him from the hand of all his enemies*: there is the universall, & yet it follows, *and from the hand of Saul.* *Saul* was among his enemies, and so was included in the generall stile of all his enemies, but he puts in *Saul* by name for speciall reason, because he was his

most

most mortall enemie. *Samuel* commands *Israel to put away all their false Gods, and Ashtaroth* (1 Sam. 7. 3.) If they put away all, they must needs put away *Ashtaroth*; but he names *Ashtaroth*, because that was a principall Idol. So here; *Every eye shall see him, and they also which pierced him.* Under the generall *they that pierced him* are included; yet he specifies his piercers, who were of two sorts, and so according to the Text and poynt in hand, must have a twofold sight of him. Among those who pierced Christ, there were some that repented, and returned, (as we read) at that Sermon of *Peter*. Acts 2d. *Peter* told them they were the betrayers and murtherers of Christ; this pricked them to the heart, and many repented, embracing and beleeving on that Christ, whom they had betrayed and murthered. These shall see Christ with joy, though they pierced and put him to sorrow: The death of Christ hath procured mercy for those, whose cruelty, procured his death. They who judged Christ worthy to dye, judging themselves so, were through faith delivered from death.

There were another sort that pierced him, who never repented, and they shall see him too, but they shall see him to their sorrow. They would withdraw from this sight, they would not behold him whom they pierced, if they could helpe it, they would fain be excused, but they shall not. *Every eye shall see him, even they that pierced him.* What a dreadfull thing will it be when they who willfully and maliciously pierced the Lord Jesus Christ to death, and dyed impenitently in that sin, shall be brought into his presence? This sight of a pierced Christ will pierce their soules with sorrow; yet they shall see him not with sorrow only, but with vexation of heart, and anguish of spirit. They who have not seene a pierced Christ in the sorrows of repentance, can never see him whom they have pierced, but in the sorrowes of despayre. To behold Christ with the eye of sence will be most grievous to all those, who have not beheld him with an eye of faith. See him! No, they had rather be covered with the mountains, & that the hills should fall upon them. But they shall see him and be afraid, terrour shall take hold of them. 'Tis a promise to some, that they shall see him whom they have pierced and mourne, (*Zach.* 12. 10.) 'Tis a threat to others, that they shall see him whom they have pierced and mourne; every

every eye shall see him, even they that have pierced him. To see the Saints in happines, shall be a part of the punishment of the damned (*Luk.* 13. 28.) *There shall be weeping and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdome of God, and your selves shut out.* You shall be vexed with anger and envie as well as with paine and losse. Now as there shall be a different view and sight at that day in reference to the Saints, Saints shall looke upon one another rejoycing; but wicked men shall looke on the Saints mourning. It will be a blessed meeting when we shall see *Abraham, Isaac,* and *Jacob*, and our selves let into the Kingdome with them. But the wicked shall see *Abraham, Isaac,* and *Jacob* let into the Kingdome, and mourne that themselves are thrust out. Thus also there shall be a different sight of Jesus Christ; believers shall see him for themselves, and rejoyce; The wicked shall see him against themselves, they shall see him as their enemy, and mourne. *I shall see him* (saith *Job*,) *for my selfe.* That's the first addition.

And mine eyes shall behold, and not another.

We have in this Text, *see*, and *see*, and *behold*. The word in the originall is different from what we had before, *I shall behold him*. It signifies more then the bare seeing, or the gathering in the species of any object into the eye. It signifies a very vehement beholding; a critticall discerning, view, and sight of a thing. *Whom I shall behold.* That is, with deepe intention, both of eye, and minde, to finde out and rejoyce in all the excellency, beauty, glory, and worth that is in him. A man may come into a roome adorned with goodly pictures, he sees them in passage, he hath a transient view of them, and he takes some pleasure in this view. Another beholds them, to see the workmanship, how the lines are drawen, and features shadowed to the life, he views with skill, and art, this pleaseth much and gives the accurate beholder high contentment. So here, *Mine eye shall behold him*; That is, I shall even set my selfe to take a view of him, to gather up (as it were) into my selfe the idea's of his divine perfections, and so to receive all those delights and contents which rise from such an excellent object. *Moses* (*Exod.* 3. 3.) had a vision of the burning bush; *The Angel of the*

ראה *verbum conspiciendi hoc loco, aliud, est a superiori & significat propriè intendere in rem aliquam oculis & animo, cum peculiari quodam sensu & experientia rei conspectæ.*

the Lord appeared in a flame of fire in the middest of the bush. I will now turne aside (said *Moses*) *and see this great sight.* He saw it before; for it is said, *the Angel of the Lord appeared to him* But that did not satisfie; *I* (saith he) *will turne aside and see it*; He useth the word of the Text; that is, I will turne aside to view it yet more exactly, to consider it more fully. I will see it with diligence and intendment, as well as I have seene it with wonder and astonishment. I will get neare to observe this miraculous flame, that the bush should burue and not consume. So, the word is used (*Eccles.* 1. 16.) *I communed with mine own heart, saying, loe I am come to a great estate, and have gotten more wisedome then all that were before me in Jerusalem. Yea, my heart had great experience of wisedome, and knowledge.* The Hebrew is, my heart had *seene much of wisedome and knowledge*, that is, I had not onely taken a light view, and consideration of those things that concerne wisedome, and knowledge, but my heart was studying, and beating upon them, I experimented them from time to time, till I was greatly seen in wisedome, and knowledge. So here, mine eye shall not onely take a glance, or a sight in passage, but I shall feede and satiate mine eye with a fixed observation. But Saints in glory shall come nearer and nearer to God, they shall as *Moses* saith, turne *aside* to see this great thing the glory of God, who is an *everlasting burning*. Saints in glory shall ever contemplate the ravishing excellencies of God, and have a very intimate sight, and apprehension of him; they shall see, and behold him: they shall have as cleare a knowledge of, and as free a communion with God as the state of a creature can beare. This the Apostle distinguisheth from our present sight and knowledge of God, which is *through a glasse and darkly*, whereas he calleth this *a sight, face to face, and a knowing even as also we are knowne. Mine eyes shall behold*,

Post primum illum & jucundissimũ sui redemptoris conspectum, ait deinde se attentiùs, observantiùs diligentiùs prospecturum, intenturumq; oculis & animo in tantam gloriam. Pined.

And not another.

The word which we render, *another*, signifieth first one differing in heart, condition, and affection as was touched before; It signifies also any one differing onely in name and number: Another person, another man, how much soever he be a friend, or affected to us. This sence of the word our translators seeme to intend; And then the meaning plainly is this; *Mine eye shall behold*

behold and not another, that is, the sight which I shall have of God in my glorified state, shall not be at the second hand, but such as I shall have my selfe: The joy which I shall then receive shall not be from any report or narrative that others shall give me of the glory of God, but it shall be from mine owne personall vision, or sight of God. I shall see with mine owne eyes, not anothers, or not by another.

ז alienus, vel alius, non videbit pro me alius, nam apertũ & clarum videbo ipse.

Now wee know God by the reports made to us of him; as those of *Samaria* knew Christ by the report which the Woman made: So, upon the matter the knowledge which we have of God here, is upon the report made to us of God in ordinances, and in providences: but as those *Samaritans* came to the Woman and said; *Now we believe, not because of thy sayings: fer we have heard him our selves*, &c. So we shall say at last to all whether things or persons which have been as meanes reporting and conveying to us the knowledge of God, now we know, not because you have sayd it or shewed it, for we our selves have seene him. Wee shall behold God our selves, and not by another. Such shall be the difference between all the knowledge we have of God here, and that which we shall have in glory. The knowledge we have here, is but like that which the *Samaritans* had of Christ by the Womans report, but that which wee shall have in heaven shall be like that which they had of Christ when himselfe came personally among them, and spake immediatly. Or we may illustrate it by that of the Queene of the South: The knowledge which we have of God here, and of his glory and excellency, is like that of the Queen of the South in her owne Countrey; there shee heard a report of *Solomons* person, of his government, of his riches, and dignitie, and such a report as did not onely affect and astonish her, but provoke her to undertake that great journey, that shee might see for her selfe, and her eyes behold and not another; and when shee came to the Court at *Jerusalem*, and there beheld *Solomon* in his person, and attendance, when shee observed the service of his Table, and heard his wisedome, there was no more spirit in her, (1 *Kings* 10. 5.) that is, shee was as one astonished, whose spirits are conquered and over-matched, or as one in a swoone, whose spirits are sunke and dissipated. Where the naturall Spirit doth not act, it is said not to be. When we come to the

Court of heaven, as the Queen of the South to *Solomons* Court, and there behold how much God is beyond and above all that we have hitherto heard of him here at home in our own Countrey, we ſhall be rapt up into admiration, and there ſhall be indeed no more of this low and narrow ſpirit in us for ever.

Alienus a fide diſſim ilitudinem quandam morum & vitæ indicare poteſt, ſignificat etiam id quod amico & familiari apponitur, & quod propter inſuetudinem eſt horrori & naſes.

Further, The word is taken, not onely for another perſon, or for one differing perſonally, but for one differing in condition, and in qualitie, or bearing any diſſimilitude in manners; and ſo it was applyed to him who was an alien from the faith, a ſtranger to the Covenant, and Common-wealth of *Iſrael*. As if he had ſayd; I ſhall behold him, and not another, that is, not *an alien from the Common-wealth of Iſrael, not a ſtranger from the Covenant*; not a man of another frame of ſpirit then I now am of, ſuch ſhall not behold him. Which ſuggeſts this note;

All that behold God in Glory, ſhall be of one condition, of one faith and frame of Spirit.

No ſtranger ſhall behold him, all ſhall be brethren, they all ſhall be as one man, or as if there were not *another* among them all. Heaven hath no mixture. All things and perſons ſhall be as in one ſtate, ſo of one peice. No tares in that feild, nor goates in that flocke. Saints enjoy unmixt communion here ſometimes, and live together as if there were not *another* among them; This Spirit of holineſſe and of unitie was eminently powred out upon the firſt Goſpel-Church, (*Act.* 2. 1.) *They were all together with one accord in one place*; as if they had all but one ſoule; and they *continued as in the Apoſtles doctrine, ſo in fellowſhip*, *v.* 42. Thus it is in the truth and height of ſpirituall communion below; Saints have not a ſtranger among them. And it is promiſed as the great priviledge of *Sion*, *the Canaanite ſhall be no more in the land*, that is, there ſhall be no alien among them, (*Nahum* 1. 15.) *Behold upon the mountaines the feete of him that bringeth good tydings, that publiſheth peace. O Judah keep thy ſolemne feaſts, performe thy vowes: for the wicked ſhall no more paſſe through thee, he is utterly cut off*. The wicked, or *Belial*, (in the originall) he that will not beare the yoke of God, ſhall no more paſſe *through thee*, much leſſe ſtay and lodge in thee: no man ſhall be yoaked with you. but he that beares the yoak of Chriſt: O rejoyce, and keepe thy feaſts. That will be the day of *Sions* glorious

ous liberty, when all (within her liberties) beare the yoak of Chriſt, and none ſhall be unequally yoaked. This is the glory of Saints below, and this ſhall be perfect in the ſtate above. There ſhall be no ſtranger, no *Canaanite* in heaven, none that are uncircumciſed, or uncleane: this is the harmonie of heaven, none but Saints ſhall be admitted there, and all the Saints ſhall be of one minde, and minde the ſame things there. *Mine eye* (ſayth holy *Job*) *ſhall behold him and not another.*

Thirdly, Mr *Calvin* carries the ſence of theſe words to an Identie of the object to be ſeene, not to an Identy or conſimilitude of the ſubject ſeeing. *I ſhall behold him and not another*; that is, I ſhall behold him, and *none other*; I ſhall behold God alone: as he is the adequate, ſo he ſhall be the ſole object of mine eye. He ſhall fill me with himſelfe, I ſhall ſee God, and not look after, or take notice of any thing beſides him. Mine eye ſhall not wander upon other objects. From that reading wee are taught.

That, as in heaven we ſhall ſee God; ſo we ſhall eye nothing but God.

We ſhall then indeed love God with all our heart, with all our ſoule, with all our might, yea then we ſhall ſee him with all our eye, or contemplate him with all our underſtanding. Our whole man ſhall be fixed for ever on God, and God alone. Now the Saints have their eye upon God, they behold God by beleeving, but there are a thouſand objects that draw us away from God, and mingle with our ſight of him. We behold God, and other things too: we behold God, but we behold men, and many times, *we have mens perſons in admiration*. And whereas we ſhould have God onely in admiration, we have the wiſdome and knowledge, the holines and graces of ſome men, the power and greatneſſe of other men in admiration. But then nothing beſides the wiſedome and knowledge, the holines and grace, the power and greatneſſe of God ſhall be admired and exalted. *I ſhall behold him, and not another. Then God ſhall be all in all*, (1 *Cor.* 15. 28.) All ſhall behold the face of God, and that ſhall be an eternall ſatisfying feaſt Glorified Saints ſhall not goe for one morſell to any creature, they ſhall have all in the viſion of God. It is the duty of faith to doe ſo here, faith is taught to live upon God alone, to behold God, and none other,

Chriſt, and none other; to behold Chriſt for juſtification, and none other, that *we may be found in him, not having any righteouſneſſe of our owne.* This is the leſſon that faith is taught here, to looke to Chriſt, and to none other; and ſo to God, and to none other (*Pſal.* 73. 25.) *David* (or *Aſaph*) profeſſeth that ſuch was his faith: he ſpeaks as high of his faith here, as he could of his viſion in heaven; *Whom have I in heaven but thee? and whom have I in earth that I deſire beſides thee? Davids* faith beheld God, and none other, in heaven, and comparatively to God, he valued none upon this earth. I have none in heaven, neither Saint nor Angel, I have neither *Abraham, Iſaac,* nor *Jacob,* to rejoyce in; and upon earth I have none, neither wife nor childe, neither friend nor ſervant, that I look to, or rejoyce in, in any the leaſt degree with God; *Whom have I upon earth that I deſire beſides thee? David* was a man deſervedly deſired by many, and he had doubtleſſe duely bounded deſires to many on earth, yet his deſire of God had ſuch a holy exceſſivenes in it, that he might ſay, *I deſire none but him.* This is the buſineſſe of faith to draw the ſoule purely to God. Saints are invited (*Pſal.* 48. 12, 13, 14.) to walke about *Sion,* as if we were to make it our happineſſe to behold her ſtrength and beauty; *Walk about Zion, goe round about her, tell her Towers, mark her Bulwarks, conſider her pallaces, that you may tell it to the Generations following.* We are to buſie our ſelves, to imploy both ſence and underſtanding upon *Zion,* upon her Towers, and Bulwarks, upon her Pallaces and walls, not as if the Saints ſhould be taken up meerly in the admiration of the beautie, and glory of *Zions* ordinances and priviledges. The laſt verſe tells us, we muſt not ſtay in *Zions* Bulwarks and Pallaces, while it concludes thus: *For this God is our God for ever and ever, he ſhall be our guide even unto death.* He ſaith not, It is this *Zion,* theſe ſtrong walls & Bulwarks, theſe goodly pallaces, which I call you to look on as your joy and happines: No, this God, the God of *Zion* you are chiefely to look on, and he is your chiefeſt happineſſe: unleſſe you ſee God in *Zions* Bulwarks, and walls, and pallaces, it is not worth your ſight. *This God is our God.* He quite ſlips the mention of walls, Bulwarks, and Pallaces, and reſts in the mention of God. Thus we ſhould live upon God, not onely in the great myſterie of Redemption and Juſtification: in reference to which Chriſt by the Prophet beſpeakes the whole attention

tention of our ſoules (*Iſa.* 45. 22.) *Looke to me, and be ye ſaved,* that is, to me alone; but alſo in all our enjoyments. This I ſay, will be perfect in viſion above, we ſhall have, we ſhall enquire after nothing there but God, to be filled with, to all eternitie.

As God hath none upon the earth that he deſires to look on, but onely his Saints; he cares not for all the reſt of the world, he ſcarce gives them a looke: *To this man will I looke* (ſayth the Lord) *even to him that is poore and of a contrite ſpirit, and trembleth at my word* (Iſa. 66. 2.) As the Prophet ſayd when there were two great Kings before him, whereof one was very wicked; *Were it not that I regard the preſence of Jehoſhaphat the King of Judah, I would not looke towards thee nor ſee thee* (2 King 3. 14.) ſo the Lord beholds all the children of men from heaven, yet he is ſayd to look only to the Saints; He beholds the great, the rich, but he looks only to the poore in ſpirit, and to them he lookes, how poore ſoever they are in the fleſh. *To him will I looke that is poore,* &c. As if he had ſayd; Mine eye paſſeth over others lightly, but where ever I finde a man of a contrite heart, I fixe mine eye upon him, and rejoyce in ſuch a ſight. There is not one humble ſoule, but the eye of God is on him, and will continue upon him for ever. Now as God is taken up with viewing, and beholding Saints, ſo the Saints are and ſhall for ever be taken up in beholding God. God ſees through all the perfections that are in us in a moment; God needs not looke long on us, as if he were unſatisfied what we are, there is no excellency in us, but is open to him: but we can never draw out the perfections of God, how long ſoever we ſtay beholding him, ſome new glory will breake forth to us, or rather the whole Glory of God (ſo farre as the moſt perfect creature is able to take it in) will be everlaſting new to us.

All theſe conceptions about and interpretations of the Text, are pious and profitable, but that which I rather take to be the proper meaning of theſe words (*Mine eye ſhall behold, and not another*) is this; *Job* (as was touched in giving the analyſis of theſe two verſes) ſpeaks here of the Identitie of his fleſh in the reſurrection: *I ſhall ſee him, I ſhall ſee him for my ſelfe, mine eyes ſhall behold him, and not another.* That is, *I, the man who now ſtand here before you, this ſame Job who now ſpeaketh;*

Idem qui ſum, & non alienus. Jun: *Hiſce oculis ego ipſe, hac ipſa carne, &c. Reſuſcitatus & glorioſus non erit alius à ſeipſo mortali & nondum glorioſo.* Bold.

I

Egomet non in aliud quidpiam commutatus. Bez.

I the very ſame numericall perſon ſhall ſee God in this very fleſh, and with theſe eyes; they ſhall be indeed new dreſſed and dyed, trimmed, and made fit to come into the preſence of the great and glorious God: yet it ſhall be even this fleſh, and theſe eyes, in which I ſhall come into the preſence of God, and behold my Redeemer. I ſhall be altered from what I was, but I ſhall not be another then I was, I ſhall be changed into a better condition, but I ſhall not be changed into another perſon. My qualities ſhall have a perfective alteration, but I ſhall retaine the ſame matter, and be the ſame man. A man raiſed glorious and immortall, is what he was except his mortalitie, and hath no more then he had except his glory. The Philoſopher acknowledgeth there may be a ſpecificall, but not a numericall reſtauration of that which is corrupted. But *Jobs* faith was clearer then *Ariſtotle's* reaſon, He beleeved a perſonall reſurrection, *Mine eye ſhall behold, and not another*, I ſhall not be changed into another perſon, what ever changes I undergoe, I ſhall be *Job* ſtill, the ſame *Job*.

Quorumcunq; ſubſtantia eſt corruptibilis, reiteratur eadem ſpecie non eadem numero. Ariſt. lib. 2do de Gener.

Hence obſerve;

Every man at the reſurrection ſhall receive the ſame body that now he hath, and be the ſame man which now he is.

Reſurget cutis mea, quæ perpetitur hæc. Sept.

The Septuagint are full in this; And therefore they tranſlate by way of explication, *my skin that hath ſuffred theſe things ſhall riſe againe*. We ſhall be in the reſurrection what we are now, except our infirmities, and imperfections, our lameneſſe, and blindneſſe, our ſores, and ſickneſſes; All theſe ſhall be done away, but we ſhall remaine, wee ſhall looſe nothing but that which is not worth the keeping: we ſhall looſe nothing but that which to looſe will be a gaine to us. Every man in the reſurrection ſhall be, though not in every conſideration, *The WHAT he was*, yet he ſhall be *The WHO he was*, both name and perſon. Chriſt will not looſe thoſe particular parts and members of the body in the duſt of the grave, which himſelfe hath redeemed from the fire of Hell. There are two Pronounes, the one *poſſeſſive*, the other *demonſtrative*, in theſe words, which ſpeake much to this poynt. *Mine eyes*, and *This*, *Job* did as it were lay his hand upon his breaſt, and ſay, *This fleſh, this bodie*; as Chriſt (*John* 2. 19.) *Deſtroy this Temple, and in three dayes I will*

will raiſe it againe. This very Temple though deſtroyed, ſhall be built up againe. The Apoſtle uſeth ſuch Identicall expreſſions, (1 *Cor*. 15. 53.) *This corruptible, muſt put incorruption, and this mortall muſt put on immortalitie. This corruptible*, and *this mortall*. He doth not only ſay corruptible ſhall put on incorruption, and mortall ſhall put on immortalitie, but *this*, and *this*, to ſhew the fameneſſe of it. It was a cuſtome in the primitive times (as ſome have obſerved,) when they repeated that article of the faith, *I believe the reſurrection of the fleſh*, to point to their owne bodie and ſay, *even of this fleſh*, I believe the reſurrection of this fleſh, of this bodie.

Etiam hujus carnis.

One of the Ancients hath a large diſcourſe upon this ſubject, wherein he diſcovers ſome who though they granted the ſoule immortall; yet denied the reſurrection of the ſame bodie: ſuch were the *Marcionites*, *Baſilidians*, and *Valentinians*. Theſe, ſayth he, went halves with the *Sadduces* in their opinion. The *Sadduces* denyed Spirits. Hence (*Acts* 23. 6.) *Paul* perceiving that the aſſembly was mixed of *Sadduces* and *Phariſees* (and wiſely conſidering that if he did but minde them of their differences between themſelves, they would not ſo ſtrongly agree and combine againſt him) he made his advantage of it by profeſſing openly that he was a *Phariſee*. And the ſacred Hiſtorian tells us what the peculiar tenets of the *Sadduces* were (*v*. 8.) *The Sadduces ſay there is no reſurrection, neither Angel nor Spirit* (they denyed both) *but the Phariſees confeſſe both*. They held, that there were immortall ſpirits or ſoules united to the bodies of men, that thoſe bodies ſhould ariſe and be reunited to the ſoule. They alſo confeſſed that there were Angels, who are Spirits ſubſiſting properly without bodies. Now, as the *Sadduces* denyed the reſurrection of the bodie, ſo others denyed the reſurrection of the ſame body: Theſe he calleth ſharers or halvers in the *Sadduces* opinion: Though not ſo groſſely as they, yet too too groſſely departing from the faith. And indeed they who deny the reſurrection of the ſame body, doe (by implication) altogether deny the reſurrection of the body. For if the ſame numericall bodie ſhould not riſe, it could not be called a reſurrection: reſurrection is the riſing of that which fell, and the taking up of that which was before laid downe. So that it would be the creation of a new bodie, not the reſurrection of the old, if

Tertullianus eos qui reditū animæ non ejuſdem corporis in reſurrectione admittebant (Marcionitas, Baſilidianos, et Valentinianos) elegantèr vocat partiarios ſententiæ Sadducæorū, ut quid dimidiatum tantum agnoſcerent reſurrectionem. Tertul. de reſurr. car. l. 2.

Si in alio corpore reſurrexero, jam ego non ero, qui reſurgo, non enim reſurrectio dici poterit, ubi non reſurgit, quod cecidit. Greg.

if it were not the ſame body. And it conduceth much to the comfort of Saints, and may be the terrour of wicked men, to keepe cloſe to the faith of this Article. The Apoſtle ſeemes to touch it (*2 Cor.* 5. 10.) *We ſhall all appeare before the Judgement-ſeat of Chriſt, that every one may receive the things he hath done in his bodie, according to what he hath done, whether it be good or bad.* That hath which hath been doing for Chriſt, that very tongue which hath been ſpeaking for Chriſt, that whole body, which hath been moved, and acted for Jeſus Chriſt, as an inſtrument of his glory, that ſhall receive the reward: As alſo that hand, that eye, that tongue, that foote which hath moved, and ſtirred againſt Chriſt, that alſo ſhall be puniſhed, and receive according to the evill committed in the body. Judgement would not be exact, unleſſe as there hath bin a co-partnerſhip between ſoule and bodie in their workes, ſo alſo they ſhould be co-partners both in reward and puniſhment.

Judicium integrum non erit, niſi ſicut fuit inter animum & carnem operarum ſocietas, ita etiam ſit mercedis aut ſupplicij.
Tertul: perſequitur hoc Argumentum l. 2. de reſurr: carn c. 14, 15, 16, 17

If it be objected, how can the ſame numericall bodie riſe againe, eſpecially in ſuch caſes, when thouſands of carkaſſes are mingled, and their duſt promiſcuouſly heaped together, or ſcattered abroad? when the bodies of men are devoured by wild beaſts, and digeſted into the ſubſtance of fowles and fiſhes, eſpecially when the bodies of men are eaten and concocted into the bodies of other men? how can theſe numericall bodies riſe? I anſwer; Firſt, if we will not reſt in matters of faith till we have a cleare rationall account of them, our faith may quickly be at a ſtand. I anſwer, ſecondly, that as it is eaſie to make objections againſt faith; ſo faith hath one anſwer as eaſie as theſe objections. The Apoſtle gives it, and into that all ſuch doubts muſt be reſolved (*Phil.* 3. 20.) For having ſhewed the preſent condition or diſpoſition of the ſpirit of Saints in the former verſe; *Our converſation is in heaven, from whence alſo wee looke for the Saviour, the Lord Jeſus Chriſt.* He preſently ſhewes what the future condition of the Saints bodies ſhall be. *Who ſhall change our vile bodies, that they may be faſhioned like unto his glorious body* (How is this, who puts this vile bodie into ſuch a glorious faſhion? Trouble not your ſelves for that, there is power enough to doe it, It is done,) *according to the working whereby he is able to ſubdue all things to himſelfe.* This is an anſwer to the hardeſt objections, Chriſt can ſubdue all things, therefore thoſe which are hardeſt.

There

There is no difficulty to omnipotency.

You aske how the ſame bodie can be reſtored? I aske how the firſt body was created? Tell me how God created heaven and earth out of nothing? So that as the Apoſtle ſpeakes (*Heb.* 11. 3.) *Things which are ſeene, were not made of things which doe appeare:* How were theſe things done? If you argue by reaſon, you will be poſ'd and graveld in theſe as well as in that other; yea, you will be at a wall, and not able to anſwer above that which is ordinary, and every day done, and ſhall continue to be done in all the Generations of men (*Solomon* puts the queſtion *Eccleſ.* 11. 5.) *Tell me how the bones grow in the womb of her that is with childe*: can you tell how the childe is framed? thou canſt not give an account of thy owne production, nor finde out the worke of God in forming the body? how then canſt thou tell me? or how can I tell thee the worke of God in rayſing the body? or how the bones of the dead grow againe in the wombe of the earth? or how that ſcattered mingled duſt is ſevered and recollected to each proper body? I muſt ſay as *David*, (*Pſal.* 139. 6.) *Such knowledge is too wonderfull for me, it is high, I cannot attaine unto it*; or as he at the 14th verſe of the ſame *Pſalme* concerning his making; *We are fearefully and wondrouſly made, marvellous are thy works, O God.* And muſt conclude about this poynt of the reſurrection as the Apoſtle begins about the creation (*Heb.* 11. 3.) *As through faith we underſtand that the worlds were framed*, ſo that the body of man ſhall be raiſed *by the word of God.* Therefore as to the manner how ſuch things are done, we muſt have recourſe only to the Almighty power of God to the All-powerfull God, *who is able to ſubdue all things to himſelfe. Mine eye ſhall behold and not another.*

Though my reins be conſumed within me.

I toucht upon the interpretation of this clauſe before, as it ſuites with that paſſage, *verſ.* 26. *Though after my skin, wormes deſtroy this bodie, and though my reins be conſumed within mee.* Though I be totally conſumed, skin without, and reins within, yet notwithſtanding I believe that I ſhall riſe and ſee God. Thus it was joyned with the firſt words of the 26th verſe, to ſhew the triumph of faith over all difficulties that lye in the way of the reſurrection. In this ſence I have done with it alreadie;

readie; and I take that to be the meaning of our Tranſlators; *Though my reins be conſumed within me.*

Yet a little further to open theſe words, and to give you two or three things from them. The Vulgar tranſlation is extreame wide from our reading, though the abetters of it labour to make it out from the Originall; *This hope is layd up in my boſome.* Job having given a confeſſion of his faith in the Redeemer of the reſurrection, He (according to this tranſlation) concludes; *This hope, or the hope of theſe things is layd up in my boſome.* The word rendred *within me* in the He brew, ſignifies the *boſome* or *cheſt* (as we call it) of the body; and ſo, by a metaphor, that wherein we lay up our ſecrets, our deſires, and our hopes; theſe are all layd up in our boſomes. Jeſus Chriſt is ſayd to come out of the *boſome of his Father*, where his ſecrets, his hid treaſures are ſtored up.

Repoſita eſt hæc ſpes in ſinu meo. Vulg.

כלה *ſignificat conſummari vel deficere, ut aliis modis ſic peculiariter deſiderio alicujus rei. Unde etiam uſurpatur pro deſiderare & diligere. Hinc dicuntur renes* כליות *quaſi concupiſcentes aut conſummantes, quia in illis videntur conſummari deſideria. Hinc vulgatus verſitis, ſpes, quæ cum deſiderio rei ſperatæ conjuncta eſt.*

We ſay, *Though my reins be conſumed within me*; they ſay, *This hope is layd up in my boſome.* But how come they by the word *hope*, and the word, *layd up?* The anſwer is thus given: The ſame root which ſignifies the *reins*, ſignifies alſo to *conſume*, or to *finiſh*. And becauſe our deſires conſume us, (a man by ſtrong deſires is as it were waſted and ſpent). Or becauſe a man endeavours by all meanes, to perfect and conſummate his deſires, by attaining and enjoying the thing deſired; therefore the word doth alſo ſignifie to *conſume*, or to *conſummate* as well as to *deſire*. And becauſe the reins are the ſeat of deſire, as Naturaliſts ſpeake, they are therefore in the Hebrew expreſt by deſire it ſelfe. The ſame word is rendred both *reins* and *deſire*, becauſe the reins provoke deſire, or to the fulfilling of deſire (*Pſal.* 26. 2.) *Try my heart and my reins*, that is, Lord try my deſires what the things are which I would have. So (*Pſal.* 7. 9.) *The Lord tryeth the heart, and the reins*; that is, he finds out or diſcovers the moſt ſecret deſires of men; He knows what every one would have, as well as what every one doth; He knows what the motions of our reins are, as well as what the motion of our hands are. And hence becauſe what we hope for, we deſire and waite for, therefore the Text is thus read; *This hope is layd up in my boſome.* It's true, Saints treaſure up in their breaſts the hope of the reſurrection, the hope of the glorie of the life to come: This they keepe among their chiefeſt treaſures; This is the riches, the

the gold and ſilver which they lay up in their boſomes; whatſoever they looſe in the world, when they are ſtripped of all, yet they have a cheſt full of this treaſure. *This hope is layd up in my boſome.* Saints have their boſomes full of this hope, when ſtript of all. But becauſe this reading, though the ſence be pious, ſtrains too hard upon the Text, therfore I will not inſiſt upon it.

Further, Whereas we ſay, *Though my reins be conſumed within me.* The word, *Though*, is not in the Hebrew; There 'tis onely *my reins are conſumed.* Now becauſe ordinarily in Scripture *reins* are taken for *deſires*, therefore this ſence is very clearly made out from it, that Job having ſpoken of the ſight he ſhould have of God, and the aſſurance of his owne reſurrection, concludes with this expreſſion; *My reins, or my deſires are ſpent*, that is, I have nothing more to deſire, nothing more to wiſh and ſeeke after then this. A bleſſed reſurrection, and the enjoyment of God for ever. Hence we may note;

כלו כליותי

Deſideria, vota intimæ animæ cogitationes & affectiones conſummata, ad finem & perfectionem deducta ſunt. Nihil habeo quod deſiderem.

All deſires of Saints are conſummate, yea (I may ſay) conſumed in the hope of a happie reſurrection, and of the viſion, and enjoyment of God.

Theſe are the conſummation, and the very utmoſt of their deſires: The ſeventy ſecond *Pſalme* concludes thus; *The prayers of David the ſonne of Jeſſe are ended*: Which ſome render, the deſires of *David* are conſumed and finiſhed; *David* had no more to deſire. Why doth he put ſuch a concluſion to that *Pſalme*, *The prayers or deſires of David are ended.* That *Pſalme* is a Propheſie of Chriſt; *David* was ſetting faith on work upon the Kingdome of Chriſt, and when he had done this, he ſhuts up all, *I have no more to deſire*, here I make an end; here is the utmoſt of my joyes and comforts; not an end of conſumption, but an end of perfection, I can goe no further; being come to Jeſus Chriſt, I have no more to aske.

Cum hic pſalmus ſit de petitionis & expectando Meſſia non ſolum eo pſalterio ſuum pſalterium clauſit David ſed etiam videtur ſa-iſſe ſumma ſua ſpei, deſideriorum & precum.

So alſo *David* (2 *Sam.* 23.) having elegantly deſcribed the bleſſings which follow a righteous Government, ſhuts up thus (*v.* 5.) *Though my houſe be not ſo with God*; that is, though I have not ſuch a glorious poſteritie, and ſuch an illuſtrious ſucceſſion upon my throne; or, as the former verſe ſpeakes it; *Though my houſe be not as the light of the morning when the Sun riſeth, even a*

morning without clouds : as the tender graſſe ſpringing out of the earth by cleare ſhining after raine : though my houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure, this is all my ſalvation, and all my deſire; here is the end of my reins; What though my houſe doe not flouriſh, nor ſhine in that outward brightnes that now it doth? Are theſe my chiefe hopes? doe theſe carry my ſtrongeſt deſires? No, my hope is layd up in the Covenant of life and peace, the good whereof is all my deſire: doubtleſſe *David* deſired that his children ſhould proſper, and that the throne of *Iſrael* might continue in his line, but comparatively with the ſpirituall benefits of the Covenant of God in Chriſt, and the enjoyment of him, thoſe were no deſires, and therefore referring to them he ſaith, this is all my deſire, or I have no more to deſire, *my reins are conſumed within me.*

Againe, Some render thus; *My reins are conſumed by reaſon of my deſire*: As if he had ſaid, I have ſpoken of death, I have ſpoken of glory, of the viſion of God, and now my reins are conſumed, my very deſiring part is conſumed with fire after theſe things: I deſire theſe things, ſo that I am conſumed with the deſire of them, and my deſiring faculties is ſpent with deſiring. Not onely were all his deſires terminated in this, but his deſiring power was ſwallowed up in the purſuite of this deſire, he had ſuch ſtrong affections to God, that he was even readie to fall into a ſwoone, and faint away.

Hence note;

Saints upon the diſcovery of the glory of God, and the happineſſe of the next life, are filled with longing deſires after God, and thoſe enjoyments.

Lord, I have waited for thy ſalvation, ſayth *Jacob* (*Gen.* 49. 19.) *Jacob* ſpeaks this upon his death-bed, as that which he had been looking for all his life; as if that were the account of all his actions in the world, and the ſtory of his whole life; *Lord, I have been waiting for thy ſalvation* (Pſal. 119. 81.) *My ſoul fainteth for thy ſalvation*; that is, it fainteth with deſire after thy ſalvation; and (*verſ.* 127.) *I have longed for thy ſalvation.* All deſires are ſummed up in longing. There is a ſtrong deſire in Saints here to ſee God, and ſuch as makes them faint, even to ſee and enjoy

enjoy him in his Ordinances. (*Pſal.* 27. 4.) *One thing have I deſired of the Lord, and that I will ſeek after* (that is never give over ſeeking after till I reach and attaine it) *to behold the beautie of the Lord, and enquire in his Temple.* Againe, (*Pſal.* 42. 1, 2.) *As the Hart panteth after the water-brookes, ſo my heart panteth after God; when ſhall I come and appeare before God?* That is, when ſhall I behold and enjoy him in theſe lower heavens, his ſpirituall diſpenſations and ordinances. Now if there be ſo great and ſo longing a deſire to ſee the Lord through theſe *mediums*, or in theſe glaſſes, how much more to ſee him immediatly and face to face? And if that be *The one thing*, the onely thing which *David* deſired, if all his deſires were ſummed up in that here, how much more in heaven, how will that deſire ſwallow all our deſires in glory. And indeed we could not abide in Glory with any other deſire but that. The Saiuts are deſcribed in their preſent ſtate by this Periphraſis; *Such as love the appearing of Chriſt*; as if they loved nothing elſe. What then will Chriſt be to them when he ſhall appeare? They who love Chriſt, whom they have not ſeene, how ſhall they love Chriſt when they ſee him!

We may ſpeake of the precious things of the Goſpel, and of the glorious enjoyments of Chriſt to carnall hearts, and they never deſire them; they are ſo farre from having their reins conſumed in the hot love of them, that their ſpleene is only ſtirred againſt them.

From the whole context, conſider upon what ſubject *Job* falls when himſelfe was fallen into that ſad condition, he was fallen into the depth, and gulfe of worldly miſery, and outward affliction, the hand of God was heavie upon him; what was his reſolve, whither doth he betake himſelfe? He meditates the reſurrection, he meditates the eſtate of Saints after this life, and this beares up his ſpirit in the middeſt of all the afflictions with which he was burdened in this life.

Hence obſerve;

Faith in the reſurrection to life encourageth us in or againſt all the troubles and afflictions of this life.

As Saints finde preſent ſupport and ſtrength in affliction, by what Chriſt every day adminiſters and gives forth unto them, ſo

ſo by what they hope and are aſſured he will give and be unto them in that great day. The hope of future good is a preſent comfort, (*2 Cor.* 4. 17.) *For this cauſe we faint not*; what cauſe was that? becauſe we have this hope, this faith (*verſ.* 14.) *That he which raiſed up the Lord Jeſus, ſhall rayſe us up alſo by Jeſus, & ſhall preſent us with you.* Expectations from Chriſt are as the cordialls which keepe us from fainting under our burthens, and revive us in the ſorrowes of death it ſelfe. The faith of Chriſt in the reſurrection of his owne body to life is ſpoken of prophetically, as that which bare up his ſpirit in the houre of death (*Pſal.* 16. 9, 10.) *Thou wilt not leave my ſoule in hell, nor ſuffer thy Holy One to ſee corruption.* Now as that was Chriſts ſupport in his ſorrows, and ſufferings, that he ſhould not be left in the grave, that he ſhould not ſee corruption, ſo it is the ſupport of Saints, that though they ſee, yet they ſhall not for ever lie under the power of corruption. (*Pſal.* 17.15. *Pſal.* 49. 15.) *Thou wilt redeeme me from the power of the grave.* The Apoſtle makes his Doctrine the Canon of Conſolation (*1 Theſſe.* 4. 18.) *Comfort one another with theſe words*: what words were theſe? All thoſe words beginning at the 13th verſe to the end of the Chapter. *I would not have you to be ignorant brethren, concerning them which are aſleepe* (he means dead) *that ye ſorrow not even as others that have no hope, for of we believe that Jeſus, dyed and roſe againe, even ſo them alſo which ſleepe in Jeſus will God bring with him, &c.* The Author to the *Hebrewes* is abundant in teſtifying how the *Jewiſh* Martyrs comforted themſelves with this thing in the middeſt of thoſe various deaths with which they were encompaſſed. (*Heb.* 11. 35.) *They did not accept of deliverance, that they might receive a better reſurrection.* Why it is called a better reſurrection was ſhewed in opening the 14th verſe of the 14th Chapter of this Booke. The hope of the reſurrection was a ground of ſuch ſtrong conſolation to the Saints of former times, that it was called expreſſly, *The Conſolation.* We may collect this from the diſcourſe which Chriſt was pleaſed to maintaine with *Martha* concerning the death of her brother *Lazarus*, whom Jeſus loved. For whereas Chriſt tels her (*Joh* 11. *v.*23.) *Thy brother ſhall riſe againe. Martha* ſayth, *I know he ſhall riſe in the reſurrection at the laſt day*; What the Greeke calleth *The Reſurrection*, the Syriack Paraphraſe calls *The conſolation*, reading it thus; *I know that he ſhall riſe againe in the conſolation.* What ſtrong conſolation did the believers of thoſe ages draw from their aſſurance of a Reſurrection, ſeeing Reſurrection & conſolation were termes equivalent? When this was but named, the other was underſtood; we have now the firſt fruits of conſolation, but our harveſt will not be, till our dead bodies which the Apoſtle compares to ſeed ſown ſpring out of the earth againe.

I might further ſhew, that the reſurrection is not onely the conſolation of Saints, but the conſolation of the whole creation: the Apoſtle ſpeaks of it under that notion (*Rom.* 8. 19. 22.) *For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God.* And againe, *The whole creation* (not onely living but ſenceleſſe creatures, theſe muſt be taken in to make up the whole creation) *groaneth, and travelleth in paine until now.* But what would the creature have? *it waiteth for the manifeſtation of the ſons of God, and to be delivered from the bondage of corruption into the glorious liberty of the children of God. We are now the ſons of God* (ſaith the Apoſtle *John* 1 Ep. 3 2.) *and it doth not yet appeare what we ſhall be. But we know, that when he ſhall appeare, we ſhall be like him*: at the appearance of Chriſt, the Son of God by nature, his Adopted ſons ſhall appeare what they are, there will be a glorious manifeſtation of them when Chriſt ſhall appeare in glory. This glory (which will be compleat at the reſurrection) the whole creation now groaning waiteth for, being ſubjected under hope to participate (each creature according to its capacitie) in the glory of it. Now if all creatures are ſuſtained by this hope, much more man, who is chiefely concerned in it. *Job* is a great example of it, who upon his ſorrowfull and ſicke bed rayſed his ſoule into conſolation, by thoughts of the reſurrection. His friends preſſed him with hopes and promiſes of a temporall reſurrection, if he did repent; but he diſclaimed the hope of ſuch a reſurrection, or was not much affected with it, he little minded a reſurrection to temporall glory; but he had an aſſurance of that which ſerved his turne a thouſand times better, making him even then, if not joyfull, yet patient under all his tribulations. *I ſhall ſee God for my ſelfe, and not another, though my reines be conſumed within me.*

Job having thus declared his faith, makes an application of all particularly to his friends in the two last verses: *But ye should say, why persecute we him,* &c.

JOB 19. Vers. 28, 29.

But ye should say, why persecute we him, seeing the root of the matter is found in me?
Be ye afraid of the sword: for wrath bringeth the punishment of the sword, that ye may know there is a judgement.

THus *Job* concludes, and his conclusion consists of two parts.

Whereof the first is a direction.

The second a commination.

He gives direction (*ver.* 28.) where he tells his friends their dutie, or what resolutions became them concerning him: *Ye should say, why persecute we him*; He subjoynes a reason, or the ground of that direction. *Seeing the root of the matter is found in me?*

The commination or threat is layd downe (*ver.* 29.) *Be ye affraid of the sword.* While he bids them be afraid of the sword, he fore-warnes them that the sword is comming, and that the judgement of God was readie to overtake, and fall upon them, if they still persisted in their hard thoughts, and uncharitable censures of him.

Here also he subjoynes a reason or ground of this commination; for *wrath bringeth the punishment of the sword.* I warne you of the sword, and I see a reason why; wrath seemes to awaken, and who knowes what worke it may make among you ere long; This I know from many Authorities and experiences, That, *Wrath bringeth the punishment of the sword, that ye may know that there is a Judgement.*

First, Consider the direction.

Vers. 28. *But ye should say, why persecute we him?*

Ye should say] The Hebrew is rendred three wayes.

First,

First thus: *for, you will say*, as implying a future ground, or occasion, yea an urgent necessity which they should see, and be convinced of at last to say, *why persecute we him?*

Secondly, thus; *Wherefore doe ye say?* intimating their present action or assertion.

כי הא מרו *Potentiale est dicere debueratis, vel vestrum erat dicere.* Merc:

Thirdly, We render it, *Ye should say*, at once shewing their duty, and convincing their neglect of it. As if he had sayd; *O my friends ye ought to say, or it is best for you say thus; look to your selves this is your duty to say, why persecute we him* So the Prophet (*Mal* 1. 6) *A son honoureth his father*; the meaning is, a son ought to honour his father; There are many sons who dishonour their fathers, but it becomes every son to honour and obey, or by obeying to honour his father. Thus here, *For you say*, that is, you should say, or you ought to say,

Why [*persecute*] *we him?*

We had this word (*vers.* 22.) *Why doe ye persecute me as God, and are not satisfied with my flesh?* Here he puts it to them againe *Ye should say, why persecute we him?*

רדף *insecutus, prosecutus persecutus;* διώκω.

The word which we translate *to persecute*, is a metaphor taken from wilde beasts, or ravenous birds, whose hunger or crueltie makes them swift and fierce to overtake, and so to satiate themselves with their prey. The Greeke translators of the old Testament usually render it by that word which is used in the Greek of the New Testament, to expresse the vexation of the Saints or Gospel-professors by the world, for the faith of Christ and the testimony of a good conscience. And because this word beares in it the sence of a most earnest and vehement pursuite, therefeore when the Spirit of God would put Saints upon the strongest, and most vehement pursuite of any grace, or dutie, he useth this word, and exhorts them even to persecute it (1 *Cor.* 14. 1.) *Follow after charitie. Persecute charitie*; that is, be as eager after charitie as a cruell man is eager to persecute him that is innocent, and godly. (*Heb.* 12. 14.) *Follow peace with all men, and holinesse*: it is this word; As it is the strongest evidence of the sinfulnesse of any man to persecute those persons who have received grace; so it is an evidence of purest holinesse to persecute or earnestly to pursue the highest attainments of grace, There is nothing of freer gift then grace, and

 the

the kingdome of heaven, yet the kingdome of God delights to ſuffer violence, and then 'tis beſt when the violent take it by force. The grace of God to man is free, yet man ſhould be feirce in following the grace of God. The love of good hath made as hot perſecutions as ever wrath hath made againſt it. But to the Text.

Why perſecute we him?

This word may be conſidered two wayes. There is a perſecution in a ſtrict ſence; and a perſecution in a large ſence. I conceive that we are not here to take perſecution in a ſtrict ſence, as if *Job* did imagine his friends were (as we may ſay) bloudie *Bonners*, or *Nero's*, or *Diocleſians*, that they did oppoſe and vexe him directly (or *eo nomine*) for truth and righteouſneſſe ſake or that in oppoſing him, they oppoſed or ſuppreſſed their owne light: But here perſecution is taken in a large ſence, for unfriendly dealing, or for ſuch unkinde carriages as are very wide from and unſutable to thoſe who profeſſe love. There is a threefold perſecution. Firſt, A mentall perſecution, when the ſpirit of a man riſeth up, and oppoſeth another. Secondly, There is a verball peerſecution, when men give hard words and uncharitable cenſures. Thirdly, There is a reall perſecution (there is reall perſecution in both the former, as reall is oppoſed to imaginary) or a perſecution by the hand; ſuch as is the dragging of innocent perſons before the tribunall of the Magiſtrates; As Chriſt foretells his Diſciples; *Ye ſhall be brought before Governours and Kings for my Names ſake.* (*Matth.* 10. 18.) Here we are to take perſecution in the ſecond ſignification. *Jobs* friends did not hate him, they thought indeed that he had done very wickedly, and that he was very wicked, they concluded that he was leavened with hypocriſie, but I cannot conceive that they were leavened with malice againſt him, nor was theirs perſecution in the third ſence; they did not hale him before the Magiſtrate, nor bring him to judgement and tryall. But it was perſecution of the middle ranke, hard language, and unfriendly cenſures *Job* was under the perſecution of the tongue, he complained of that (*Chap.* 12. 4.) *I am as one mocked of his neighbour.* And againe (*Chap.* 17. 2.) *Are there not mockers with mee?* Mocking is called perſecution, (*Gall.* 4.

(*Gall.* 4.29) *He that was borne after the fleſh, perſecuted him that was borne after the ſpirit, Ishmaell* perſecuted *Iſaac* with ſcornefull language, he mocked him, (*Gen.* 21. 9.) Such was *Jobs* perſecution, and he bids his friends give him any reaſon if they could, why they perſecuted him thus. *But ye ſhould ſay, why perſecute we him?* There are three or foure readings of the words as joyned together.

Quia dicetis quis perſecutus eſt eum? i. e. quis perſecutus eſt eum niſi Deus qui omnia merita novit. Cajet.

First, Some thus, *Becauſe you will ſay, who perſecutes him?* As if he had ſayd, *You put it off from your ſelves, you think you doe not perſecute me at all, ye ſay it is the hand of God on me, not yours, we doe not touch you, God hath; and Satan hath by his permiſſion. You will ſay, who perſecutes him?* is it we that have done it? is not the hand of God on you, doth not that lead us to ſpeake thus concerning you, and to judge thus of you? Why doe you ſay that we perſecute you? it is God who knows very well what you deſerve, and now renders to you according to your deſervings, it is he (not we) that perſecuteth you.

Nam confido dicetis, quid perſequuntur illum? Coc.

Secondly, Thus; *For I truſt you will ſay, why perſecute we him.* As if he had ſaid, I have therefore made this profeſſion; becauſe I hope that when you have once heard it, you will deale more gently, favourably, and friendly with me, then hitherto you have done; you will ſay, why perſecute we this man? you will begin to queſtion your ſelves for what you have done, and take up better counſells and reſolves for the future. This is a proper ſence of the words, and comes neare that intended in our tranſlation.

Cur ergo nunc dicitis, perſequamur eum. Vulg.

Thirdly, The vulgar Latine renders; *Wherefore doe ye now ſay, let us perſecute him?* This tranſlation makes it a reproofe of their purpoſe to oppoſe him, or a deſcription of his friends, ſtill conſpiring to perſecute him. As if *Job* had heard them combining together, and encouarging one another againſt him; as ſome are expreſſed, againſt whom *David* prayeth (*Pſal.* 64.) *Hide me from the ſecret counſell of the wicked* (*v.* 2.) *Who whet their tongue like a ſword, &c.* (*v.* 3.) *They encourage themſelves in an evil matter: they commune of laying ſnares privily* (*v.* 5.) *They ſearch out iniquities, they accompliſh a diligent ſearch, both the inward thought of every one of them, and the heart is deepe* (*v.* 6.) *Solomon* warnes his ſon not to hearken when ſinners ſolicite (*Pro.* 1. 10.) *If ſinners entice thee, conſent thou not, if they*

ſay, come, let us lay waite for the blond. Job according to this tranſlation is here conceived reproving and chiding his friends for ſuch a combination; *Wherefore doe ye ſay, let us perſecute him?*

Æquum jam eſſet ut in ordibus veſtris compungeremini, dicentes, quare perſequimur virum pro bum, & reſtè de deo, deq; divinis ſentientem? Rab. Lev.

Fourthly, Our tranſlation gives the words the ſence of an Exhortation, either to conſider why they had alreadie oppoſed him, or to repent of that oppoſition; *Ye ſhould ſay*, that is, it is your dutie, I exhort or adviſe you to ſay, *Why doe we perſecute him?* It is but time that you ſhould now recollect your ſelves, and be in a better minde, that your hearts ſhould ſmite you for what you have done, and that you ſhould put this queſtion home to your own ſoules, why have we thus farre troubled him? or why ſhould we trouble him any further?

Some joyne this verſe with the former, thus; *My griefe and ſorrow are ſo great, my paine is ſo painfull, that my very reins are conſumed within me; ſo that unleſſe you had put off all humanitie, unleſſe your compaſſions were totally conſumed in you, you would have ſaid before this tome, Why doe we perſecute a dry leafe? Why doe we perſecute a carkaſſe, a dead man, a man whoſe reins are conſumed within him.* From the third of thoſe readings, which reproveth their perſevering, or reſolvedneſſe to perſevere in the way they were in, Obſerve;

To adviſe and reſolve upon any ſinfull way, is a high aggravation of ſinne.

It is bad enough to ſin for want of advice, but to ſin adviſedly is farre worſe. To faile or ſin is common to men, yea even to the beſt of men, but to reſolve to ſin, or to be reſolute in ſinning, is proper to the Devill, and the character of the worſt of men. I have elſewhere in this Booke had occaſion to rayſe obſervations of neare affinitie with this, and therefore I onely touch it here.

From our reading, *But you ſhould ſay, why perſecute we him? Job* ſeems to tax his friends with raſhneſſe and inconſideratenes; *You ſhould ſay*; but you have not, you have not yet examined your own hearts, nor my condition as you ought.

Hence obſerve;

That as ſome ſpeak they know not what, ſo others doe they know not why; their actions outrun their reaſon, and they are more buſie then wiſe.

Chriſt was perſecuted to the higheſt, he was perſecuted to death;

death; But had his enemies ſaid, *Why doe we perſecute him?* had they looked to their ground? Chriſt (*Luk.* 23. 34.) makes their inadvertency the ground of his prayer for them; *Father, forgive them, for they know not what they doe.* They have not ſayd, *why perſecute we him? They were reſolved but not adviſed, Crucifie him, crucifie him*, downe with him, down with him: It muſt be ſo; but no true cauſe was ſhewed why it ſhould be ſo. Many may ſay of their ſinfull wayes according to the letter of the Apoſtle (*Rom.* 7. 15.) *What we doe we know not. Paul* ſpeaks of himſelfe as over-powred by corruption; *What I doe I know not*, we tranſlate, *that which I doe I allow not. Paul* ſpeaketh not of his ſins of ignorance, or that he had done what was indeed ſinfull, not knowing or not being convinced that it was a ſin; and therefore we doe not tranſlate, *I know not*, as if *Paul* had been in the darke about his own doings; but, *that I doe I allow not*, though I cannot but know that I have done ſinfully, yet I doe not favour or take part with any ſinne that I have done. When a godly man ſins, he alwayes doth the evill which he allows not: but when ignorant men ſin, they doe the evill which they know not, and wicked men doe the evill which they have no minde to know, they cannot endure to conſider (as to ſinfulnes) either what they are doing, or what they have done. The foole offers a ſacrifice, and *Solomon* would not have true worſhippers like him; *Keep thy foote when thou goeſt into the houſe of God, and be more readie to heare then to offer the ſacrifice of fooles, for they conſider not that they doe evill*, (Eccleſ. 5. 1.) Some by the ſupplement of an adverſative particle, render the Text thus; *They know not but to doe evill.* They do evill while they doe good, even while they worſhip God, and they cannot doe otherwiſe. Our rendring is clearer, when they doe evill they conſider it not, they care not to be acquainted with the evill which they have done, or they act at a venture, whether good or whether evill, fall back or fall edge, it never troubles them. Ignorant perſons are ſuch fooles that they know not when they doe evill, wicked men are ſuch fooles that they never conſider or regard it when they have done evill. Secondly, Obſerve;

Before we doe any thing we ſhould take acccount of our ſelves why we doe it.

There are two things we ſhould take account of our ſelves about

about before we ſet upon any action. Firſt, For what end we doe it. Secondly, by what rule we doe it. Theſe two queſtions we ſhould put before all our actings: What is my deſigne? What is my warrant? for according to the deſigne, the heart and hand too are ordered in every undertaking. Singleneſſe of eye, makes all our wayes ſingle. Yet we muſt looke as well to our warrant, as to our deſigne; to our rule as well as to our end. The Apoſtle bids us *walke circumſpectly* (*Epheſ.* 5. 15.) No man can walke circumſpectly, unleſſe he take notice of his ground, and ſee where he treads. To walke circumſpectly, is to walke looking round about us. And unleſſe we doe ſo, we ſhall ſoone looſe our way, and miſſe our end. We have a proverbiall ſpeech; *Look before you leap*, that is, conſider before you act; *a fooles bolt is ſoone ſhot*; he ſhoots before he ſees his mark, and before he takes his ayme; he neither obſerves the art of ſhooting, nor the marke at which he ſhoots. And becauſe his bolt is ſo ſoone ſhot, therefore his mark is never hit. To queſtion our ſelves about what we doe, is a great means to preſerve our ſelves from doing amiſſe; And they moſt uſually doe well, who feare they may doe ill. The Prophet gives this as the reaſon why many went on ſo groſſely and fearleſly in Idolatrous wayes, (*Iſa.* 44. 19, 20.) *None conſidereth in his heart, neither is there knowledge nor underſtanding to ſay, I have burnt part of it in the fire, &c.* therefore it is, that *he feedeth of aſhes, a deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay is there not a lie in my right hand?* He is not able to put this thing to himſelfe, or to queſtion his heart whether he be right or wrong, he had never fed upon aſhes had he but conſidered, that he had burnt part of this idol in the fire. That Man may doe any thing ſooner then that which is right and lawful, who never enquireth whether that be right or wrong, lawfull or unlawfull which he doth: he cannot deliver his ſoule from the groſſeſt Idolatry, from worſhipping wood & ſtone, the works of his own hands, while he cannot queſtion, *Is there not a lie in my right hand?* am I not out of the way? am I not deceived? If this man would but have asked himſelfe the queſtion, it is probable he might have ſeene or diſcovered the lie in his right hand; but he had not a heart to ſay this, and ſo his heart was deceived. An unconſidering perſon may ſoone be deceived; And the reaſon why he is not

not alwayes deceived (if he be not) is onely this, becauſe he is not alwayes tempted by deceivers. And hence it is that they, who love errours in opinion, or ſinfull wayes in practice, doe not love to make doubts, or to raiſe queſtions concerning either their practices or opinions. As the way to faſten our ſelves upon dutie, is to take up a reſolution to doe it, yea to perſevere in doing it; and where there is no reſolving about what we doe, there is nothing but unſetledneſſe in doing it; as the Prophet toucheth (*Jer.* 5. 24) *This people hath a revolting backſliding heart*; They are altogether unfixed, you know not where to have them, or what they will be at. What is the reaſon? *Neither ſay they in their hearts, let us now feare the Lord our God, that gives us raine, the former and latter raine in ſeaſon.* This was the reaſon why they revolted, they did not ſo much as ſay in their hearts, or pitch upon this thing, *Let us feare the Lord.* Now as men are unſetled in good, becauſe they doe not reſolve to doe this or that which is good, ſo they fall into evill, becauſe they doe not queſtion, *Why doe I doe this? or is this which I doe good or evill?* They doe not ſo much as ſay, *Is there not a lie in my right hand?* They aske no queſtion for conſcience ſake, (as in ſome caſes the Apoſtle adviſeth we ſhould not) and therefore they act ſo much againſt conſcience.

Thirdly, The words may have reference as well to what had been done, as to what they intended ſtill to doe, *Te ſhould ſay, why perſecute we him?* That is, why have we perſecuted him? He may ſpeake of an acted or antecedent, as well as of a ſubſequent or intended perſecution.

Hence note;

To queſtion our ſelves for what we have done, is an excellent meanes to bring us to repentance, and to break our hearts for the evill we have done.

What have I done? is the queſtion of repentance. The Prophet *Jeremie* (*Cap.* 8. 6.) brings in the Lord taxing that people for their impenitencie, and layes all upon this, *I hearkened, and heard, but they ſpake not aright, no man repented of his wickedneſſe, ſaying, What have I done? Every one turned to his courſe, as the horſe ruſheth into the battell.* They ſinned reſolutely, becauſe they never queſtioned themſelves about their ſin. We can never re-

turne,

turne, till we ſtop: nor recover out of an evill way, till we checke in it. This queſtion is as it were the ſtop, the checke, or arreſt of the ſoule, *What have I done?* We cannot ſay to the Lord as *Paul* (*Act.* 9 6.) *Lord, what wilt thou have me to doe?* till we have firſt ſaid to our ſelves, *What have we done?* This ſhews us the very genius of repentance, or of a repenting perſon, he is a man queſtioning what, or calling himſelfe to a reckoning for *what he hath done.* Repentance is the review of our lives, and makes the ſoule anſwer to every particular, *What haſt thou done?*

Further, If we looke to this queſtioning in reference to the particular act of perſecution, you ſhould ſay, *Why perſecute we him?* Hence note;

Fourthly:

We ſhould be ſure of a good ground before we oppoſe or perſecute others.

We ſhould queſtion our ſelves in any ordinarie thing we doe, even in what we doe for a friend we ſhould queſtion, doe I well in helping him, much more when we oppoſe any man, ſhould we ſay, *Why perſecute we him?* What! perſecute a man hand-over-head, oppoſe him without ground? It is hard to reprove a brother duely, much more to oppoſe him duely. We ſhould examine our love, much more our anger. *Be angry and ſin not,* is the Apoſtles rule, (*Eph.* 4. 26.) which implyes that it is no eaſie matter to be angry and not to ſin. If we had a hundred eyes, and as many tongues, 'tis but need we ſhould imploy them all to looke about us, and enquire whether we are right or wrong, when we oppoſe or perſecute a Brother. Where it is ſo eaſie for us to doe wrong, we ſhould conſider and conſider, whether what we doe be right.

Fifthly, Note;

To perſecute or oppoſe another without juſt cauſe, is very ſinfull.

'Tis ſinfull not to ſhew kindneſſe, and expreſſe love to thoſe who deſerve it, how ſinfull then is it to expreſſe unkindneſſe and wrath towards thoſe who deſerve it not? It is a great ſinne to hold an errour, or not to doe good, then how great a ſin is it to oppoſe another for doing good, or for holding the truth? To

To perſecute him that walketh in holines, or holds the truth, is to perſecute Chriſt himſelfe, who is *The Holy One and The true.* Perſecution oppoſeth him whom all ſhould adore, even Jeſus Chriſt. *Saul, Saul, why perſecuteſt thou me?* Chriſt was perſecuted in perſon while he was on earth, and he is perſecuted in his members and ſervants now he is in heaven. As to ſuffer perſecution for righteouſneſſe ſake, is one of the higheſt acts of grace: ſo to perſecute the righteous, is one of the higheſt acts of wickednes, ſeeing this oppoſeth not onely the Saints, but him, who is infinitely better and more excellent, then all the Saints.

The Apoſtle (*Rom.* 1. 32.) deſcribing the extreame ſinfullnes of the Gentiles, gives it thus; *They knowing the judgement of God, that they that commit ſuch things are worthy of death, not onely, doe the ſame, but have pleaſure in them that doe it.* He makes it the blackeſt part of their ſinfulnes that they had pleaſure in thoſe that did evill. On the other ſide, we may ſay it is the blackeſt part of ſin to oppoſe thoſe that doe good: not onely not to have pleaſure in them that doe good, but to be vexed at and vexe them that doe it, is the fulleſt diſcovery of an evill heart. Moſt wicked men take pleaſure in thoſe that doe wickedly, but they are moſt wicked who reſiſt thoſe that doe good. As to love truth and goodnes is better then to know them, ſo to hate truth or goodnes is farre worſe, then to be ignorant of or to neglect them.

Sixtly, *Jobs* friends thought they were upon their dutie; or that they were employed in a great ſervice for God, while they dealt thus rigidly with this diſtreſſed man.

Hence note;

Some perſecute others, and yet thinke they doe God and man good ſervice.

There are two ſorts of perſecutors. Firſt, Such as oppoſe Conſcience, or perſecute others for their Conſcience ſake. Secondly, Such as perſecute others for their owne Conſcience ſake, they doe (in their owne opinion) conſcientiouſly: they thinke that a dutie which upon tryall will be found their ſinne. They doe not perſecute, as the bloudie Heathens did, to ſatiſfie their cruell luſts, or as ſome bloudie Chriſtians (in name)

have done and doe, oppoſing the truth againſt their light; But they doe it according to their light. There are very few but as they perſecute the Conſciences of others, ſo they perſecute upon the dictate of their owne Conſcience; and thinke they have done a worke acceptable to God, while they thus reject and reprobate their Brethren; yea, they glorie in it, and put it among their moſt meritorious acts, as having deſigned the glorie of God, and being carried on with zeale (ſuch as it is) for his glory. Theſe are deſcribed by the Prophet (*Iſa.* 66. 5.) *Your brethren that caſt you out for my Name ſake*, (as there are many perſecuting enemies, ſo there are ſome brethren perſecuters) *Your brethren that caſt you out for my Name ſake; ſaid*; *Let the Lord be glorified.* This was their ayme, they did it to glorifie God: Thus they licked themſelves whole, when they wounded their brethren; they did no offence, but ſervice. So (*Jer.* 50. 7.) *All they that found them have devoured them, and their adverſaries ſay, we offend not, becauſe they have ſin'd againſt the Lord, the habitation of Juſtice, even the Lord the hope of their fathers.* Chriſt is expreſſe in this poynt (*Joh.* 16. 2.) *The time cometh, that whoſoever killeth you will thinke that he doth God ſervice.* This was once *Pauls* caſe (*Act.* 26. 9.) *I verily thought that I ought to doe many things againſt the Name of Jeſus*, I was bound in conſcience, I could not ſuffer theſe men, and theſe wayes in peace, unleſſe I would breake my owne peace. He ſpeakes as if his owne Conſcience would have troubled him, unleſſe he had troubled others for that which was, indeed, their conſcience. *Jobs* friends were farre enough from owning the name or title of perſecuters, and yet they did the thing, and ſpake the words which were very ſwords. Many love to perſecute, but all hate to be called perſecuters. As many hate vertue and goodnes, who yet are proud to be called good and vertuous: So many love evill acts, which they diſdaine to be denominated by. *Job* adviſeth his friends, who eſteemed themſelves nothing leſſe then perſecuters, to beſpeake their owne ſoules, and ſay, *Why perſecute we him?*

Seeing the root of the matter is found in me:

Job was aſſured (it ſeemes) that the roote of the matter was found in him, but it is not eaſie to finde what this roote of the matter

matter was in *Job*. In generall, by *roote* we are to underſtand the bottome, baſis or foundation, that which gave him eſtabliſhment, as the roote doth to the tree. The Hebrew is, *The root of the word.* It is ordinary in Scripture to put word for thing, or matter. The roote of the *word* is the roote of the thing in controverſie between *Job* and his friends, (*Eccleſ.* 12. 13.) *Heare the concluſion of the whole matter*, or, *the end of the word*, *Feare God, and keep his Commandements. There is nothing impoſſible to God*, the Text is, *There is no word impoſſible to God*, that is, he can doe whatſoever pleaſeth him. This root of the matter, or root of the word, is (as ſome ſay) the bottome of the buſineſſe, the ſtate of the cauſe, or the caſe ſtated. The Civill Lawyers call, the *cauſe, the thing.* And the Oratour uſeth an expreſſion very neare this of *Job*, where, he titles the maine matter in queſtion, *The root of the queſtion*, upon which all dependeth. What root he intendeth, we ſhall conſider further.

The Vulgar renders the whole verſe thus; *Wherefore doe yee now ſay, let us perſecute him*, and, *we ſhall finde the root of the matter againſt him.* The root of the matter according to that tranſlation is taken two wayes.

First, For ſome word which *Job* might unwarily let fall, upon which they would ground a further accuſation, or charge upon him, or juſtifie the charge and accuſation already brought againſt him. As if he had ſayd, let us follow him cloſe, and he will quickly ſpeake ſomewhat to the diſadvantage of his owne cauſe. It is indeed the uſuall policy of perſecuters to ſeek matter againſt another, when none appeares. And to provoke a man to ſpeake, till he ſpeake awry, or give them an occaſion to enſnare him in his ſpeech. Uſually in the multitude of words there is no want of errour, and he that ſpeakes a multitude of words (as 'tis poſſible) without errour, may ſoone have ſome of them erroneouſly interpreted. Perſecuters are greedy to hunt for and finde out faults, they will rake in every channel, and never give over interrogating and ſifting, till ſomewhat drop, or fall, that at leaſt may beare ſome colour of offence. *They make a man an offender for a word*, ſaith the Prophet (*Iſa.* 29. 21.) A good man may quickly offend in a word, but is the ſigne and the work of an evill man, to make a man an offender for a word; eſpecially for a right, though a ſharpe word;

שורש דכר *Radix verbi, verbum pro ſenſu quo apud Juriſconſultos cauſa dicitur res.* Bold. *Radix verbi nihil aliud eſt quam fundamentum cauſæ ſeu rei; Cicero vocat ſtipem queſtionis. Differo etiam (inquit) partem quæ eſt quaſi ſtirps queſtionis.* Cic. lib. 4. de Finibus. *Radicem verbi inveniamus contra eum.* Vulg.

word; of ſuch the Prophet ſpeakes, as appeares in the next clauſe; *They lay a ſnare for him that reproveth in the gate:* they get a word from him, and make that matter of offence. That is alſo the meaning of the Prophet when he ſayth, *All my familiars watched for my halting.* They would be glad to ſee him halt, that they might accuſe him for his halting. It is a duty to reprove him that halteth, that is, him that ſinneth, and it is a greater duty to watch over another to keepe him from halting. But it is a wickedneſſe to watch for a mans halting, in hope that he will halt, and that we may have an occaſion or ground to reprove him; ſuch reproofes proceed not from a ſpirit of love, but of revenge, as the Prophet diſcovers them; *Peradventure he will be enticed* (into ſome ſin or ſnare) *and we ſhall prevaile againſt him, and we ſhall take our revenge on him.* They were glad to ſee him halt, that they might ſay ſomewhat againſt him for halting. This was the diſpoſition of the perſecuting Phariſees (*Mat.* 22. 16.) *They ſent ſome to entangle Chriſt in his talke.* They had no matter readie, but they ſought it. Another Goſpel ſaith (*Mark.* 12. 13.) *They ſent certaine Phariſees to catch him in his words*; Chriſt ſpake the word, that he might catch men to ſave them; Theſe men laboured to catch Chriſt in his words, that they might accuſe and deſtroy him. This ſome would faſten upon *Jobs* friends, but I forbeare them.

Qui maloſtudio bene prolata audiunt, quid aliud quam contra a liquem radicem verbi quaerunt, ex qua loquendi origine in ſumant & ramos prava loquacitatis in accuſatione dilatent. Greg.

Secondly, The roote of the matter according to that reading is, *Some ſecret ſin*; let us but continue with him in diſpute, and we ſhall make him diſcover his boſome, and heart at laſt; we ſhall finde that hidden underground evill, which is the root of the matter; even of all his diſtempered ſpeeches and paſſions againſt us, and of all the judgements and rods of God that have been upon him. Some one ſecret ſin is indeed often the roote of many open ones; and though we may conclude, that any ſin may be the root of miſery and affliction, yet uſually it is ſome ſpeciall ſin, that gives ſuck and ſap to the ſpeciall troubles that either afflict the godly, or render the lives of wicked men miſerable. For though God might make every ſinfull fayling, beare gall and wormwood, yet he doth not, but ſpares his people after many faylings. And though death (which containes all penall evills) be the wages of every ſin, yet in this world God rarely payes it to wicked

wicked men, till their ſinnes become very full of ſinfull evill; This *Jobs* friends are likewiſe here conceived to call the *roote of the matter*, a diſcovery of which they ſuppoſed he would ſoone make (according to this expoſition) were he but a little put to it and preſſed. Let us perſecute him, and we ſhall finde the roote of the matter againſt him.

But though this reading may yeeld ſome profitable meditation, yet I ſhall not inſiſt upon it, becauſe the words plainly appeare as ſpoken by *Job*, and not by his friends.

Ye ſhould ſay, why perſecute we him? ſeeing the roote of the matter is found in me.

Secondly, Some have given this ſence of the words, *Ye ſhould ſay, why perſecute we him? ſeeing* (ye ought to ſay each one of you judging himſelfe) *The roote of the matter is in mee*, that is, the fault is in mee, or I am the cauſe of this contention; I, by my prejudices and unfriendly jealouſies have been an occaſion to ſtirre the paſſion of this afflicted perſon, and to draw out this troubleſome debate between us. Thus the latter words are made that forme of acknowledgement, which *Jobs* friends ſhould make, in charging the blame and fault, the the roote and riſe of all upon themſelves. But

Thirdly, Rather ſay; Theſe words have the forme and force of a reaſon, upon which *Job* would perſwade his friends to forbeare perſecuting him, or why they ſhould reflect upon and conſider themſelves as having perſecuted him; *The roote of the matter is found in mee.*

Radix voluntas & fiducia alloquendi deum eſt fides in ſervatore in quo habemus acceſſum. Coc: *Cum pia fide in deum radicatus ſim, quapropter dixi adhuc in mea integritate & nunc verba veritatis coram eo profero, ut fidei radicatæ in ipſo fructus, non autē folia aut falaces verborum flores quales vos effunditis, &c.* Jun:

The *roote of the word or matter*, according to this interpretation is, firſt, grace and faith in his heart: As Beleevers are ſayd to be *rooted in grace, in love*, &c. (*Eph.* 3. 17.) ſo grace of any kinde is as a roote in believers. Faith in the heart is the roote of the word in every mans mouth who believeth, and it is the roote of the worke in every mans hand that believeth. And ſo *Jobs* ſcope in this ſpeech may be thus repreſented; As if he had ſayd; *O my friends, ye wonder that I have ſpoken and done thus, I tell you the roote of the word and worke is in me, Faith makes me ſpeake and doe* (*faith is the root of our holy libertie and boldnes in ſpeaking and doing both towards God and man*) (*Pſal.* 116. 10.) *I beleeved* (ſaith David) *therefore have I ſpoken: We alſo beleeve* (ſaith the Apoſtle, 2 *Cor.*

2 *Cor*:4.13.) *and therefore ſpeake. When once with the heart man beleeveth unto righteouſneſſe then* (preſently) *with the mouth confeſſion is made unto ſalvation* (Rom.10: 10.) So that *Job* having made ſuch an excellent confeſſion with his mouth in the former words, here he would have his friends know, that he did not ſpeake by rote, but by the roote of the matter which was in him; He beleeved with his heart, and therefore they ſhould take heed, how they did oppoſe or perſecute him, he being a true beleever.

Job nihil aliud vult dicere quam veritatem a parte ſua ſtare, illam autem eleganti periphraſi vocat radicem verbi. Mendacium enim cum nihil ſit, illud vere verbum dici debet, quod in veritate fundatur. Bold.

As if he had further ſaid; *This profeſſion of my faith, ſhould move you to bethinke your ſelves better then to perſecute mee; for though you may finde me a ſinner, yet you may finde that in me alſo, which doth intereſt me in the Redeemers love, who takes away ſinne. I am rooted in the Redeemer by faith, and through his ſtrength I have walked in mine integritie, I have not ſpoken theſe things, in a vaine flouriſh or oſtentation of my ſelfe, but as an evidence of the grace of God in me, from whence as from a roote, I bring forth not leaves and bloſſomes onely, but I have my fruit in holines, waiting for the end, Everlaſting life.*

Secondly, By the root of the matter, we may underſtand his ſinceritie, or the uprightneſſe of his heart. The teſtimony which God gave of him was, *A man perfect and upright*; and his owne heart gave him that teſtimony alſo; As he profeſſed faith in the Redeemer, ſo he loved him in ſincerity. He had as the Apoſtle *Peter* phraſeth it (1 *Ep*.3.21.) *The anſwer of a good conſcience* in himſelfe, as well as a good anſwer in his mouth to them. He whoſe conſcience makes a good anſwer to himſelfe, can anſwer any man. As if *Job* had ſaid; *When my conſcience asks me the queſtion, What I am, and what I hope for? I can give it a good anſwer, and therefore I can eaſily anſwer you, & you ſhould not eaſily trouble me.* And indeed when once *a man can anſwer himſelfe honeſtly, he may anſwer all the world boldly.* Sinceritie is the roote of the matter in every godly man. And he who is upright in what he ſayth and doth, needs not trouble himſelfe what others ſay of him, or doe againſt him. Men may (as we ſpeake proverbially) caſt their caps at him that is upright, they cannot much hurt him; *Ye ſhould ſay, why doe we perſecute him?* (what can ye gaine by it, or what can I looſe by it) *ſeeing the roote of the matter is in me.*

ἐπερώτημα.

Our annotations gloſſe it thus; *Gods promiſes are rooted in my heart, and true pietie is found there* (both parts fall in with, or fill up

up the expoſitions alreadie given) *therefore I ſhould not be condemned by you.* Now for as much as *Job* urgeth one of, or all theſe Conſiderations, namely, that he had the grace of faith, that he had made a right confeſſion of his faith, that he was ſincere, and right-hearted towards God, In all; Seeing (I ſay) he urgeth theſe Conſiderations as a reaſon to ſtop, or give checke to his friends oppoſing, and perſecuting of him. Wee may obſerve; Firſt, from the expreſſion; and then from the connexion. From the expreſſion, that

Grace and truth are the roote of a godly man.

They are as a roote under a twofold notion.

Firſt For eſtabliſhment: the root is to the tree as the foundation to the building, the ſtrength and ſtay of it, ſo are grace and truth, faith and ſinceritie to a godly man: by theſe (for in theſe the ſtrength of Chriſt is) he ſtands (*Heb*.13.9) *Be not carried away with diverſe and ſtrange doctrines: for it is a good thing that the heart be eſtabliſhed with grace, not with meats.* The Apoſtle meanes the doctrine of grace, in oppoſition to the doctrine of meats. The ceremoniall Law about meats doth not eſtabliſh the heart, but the doctrine of grace doth; now as the doctrine of grace, ſo grace much more eſtabliſheth the heart, and will not ſuffer us to be carried away as the waves of the Sea, or as the clouds of the ayre by contrary winds, to contrary poynts and practices, now forwards and then backward; *They who are come to the unitie of the faith, and of the knowledge of the Son of God unto a perfect man, unto the meaſure of the ſtature of the fullnes of Chriſt, thenceforth are no more children, toſſed to and fro and carried about with every winde of doctrine, by the ſleight (or cogging) of men and cunning craftines, whereby they lye in waite to deceive. But ſpeaking the truth in love, they grow up into him in all things who is the head, even Chriſt,* (Eph. 4. 13, 14, 15.)

Secondly, Grace in the heart is a root, becauſe it ſends out juice or ſap, and is the next cauſe of our fruitfulneſſe in life; Grace in the heart, buddeth and bloſſometh at the hand, and tongue, in good actions, and ſavory ſpeeches. The whole man is filled with good fruit, where grace is a roote in the heart. There is a roote of this roote, Jeſus Chriſt is the roote of our graces: but as Chriſt is the roote of our graces, ſo the grace of Chriſt:

Christ in us is the roote of all our holy actions. Christ is (*Origo originans*) the originall and the originating roote of our Graces. Grace is (*Origo originata*) the originative roote, or that roote which Jesus Christ planteth in us, that by the continuall supplyes and moystnings of the Spirit, wee may bring forth fruit in him and to him. As Originall corruption is the naturall roote of the matter in us, as to the production of sin; and our unhappy fruitfulnes in evill; so Grace infused or wrought in us, is the Supernaturall roote of the matter in us, as to our germination in holines, and our happy fructification in goodnesse.

Secondly, From the connection, or argument couched in these words; Ye should say, why doe we persecute him, seeing the roote of the matter, Grace and truth are in me.

Observe.

He that hath Grace and holds truth, root-truthes, should not be persecuted

The Apostle (*Heb.* 12. 14.) exhorts *to follow* (or as the proprietie of the word is to persecute) *holines*, that we our selves may reach and attaine the higheſt degree of it; But we must take heed of following those with persecution (though it be but in hard words) who have (through mercy) attained, the least or loweſt degree of it. For

First, They should not be persecuted by men, who are imbraced by Christ, nor be cast out by us, who are received by him. Them that hold the fundamentalls of faith and holinesse, Christ owns, therefore we should owne them too. *Job* possibly had failings, and errours; but he had the roote of the matter: what though you my friends and I doe not agree in all things, yea what though we differ in many things, and cannot reconcile these differences, yet I have told you the roote of the matter. Why doe you persecute me? such a profession of faith as *Job* made containes the summe of the Gospel, or of the mystery of Christ, therefore they who hold it are not to be slighted, much lesse vexed, though they hold not all the truth, or are deceived into some things which are erroneous.

Dum arbor radicem habet, sperari potest eam repullulaturam & plus fructuum progenituram, ita homines inter vitia & nævos suos sanitatem præcipui capitis fidei retinentes, nemo temere debet rejicere.

Secondly, They that hold out the same fundamentall truths, have the same Spirit of truth at least to enlighten them.

Thirdly,

Thirdly, They who make such an outward profession of faith from a root of faith within, shall certainly be saved; Heaven shall receive them, and shall not we receive them? Heaven will open its gates to entertaine them, and shall we thrust them out of the world? *Why persecute ye me, seeing the root of the matter is in me.*

And if they be not to be persecuted, who hold the fundamentalls, or chiefe doctrines necessary to salvation, what shall we thinke then of their persecution, who oppose those that doe not onely hold fundamentall, but most superstructive truthes too, which belong to faith and a good life. Many such have fallen under persecution, upon their dissenting about some outward formes of order or worship.

Further, *Job* seemes here to be his own witnesse, he doth not stay to receive testimony from his brethren, that *the root of the matter was in him*, but himself saith, *the root of the matter is found in me*; which may teach us first,

They who have the root of the matter in them, may know they have it.

Grace comes from light, and is light. Grace carrieth light to discover it selfe by, unlesse God hide it from us, and put our light into darknesse, our candle under a bed or under a bushel. He that hath grace doth not alwayes know it, this roote may lye so deepe under-ground, that he in whom it is cannot see it, or say it is in me. Yet this roote how deepe soever is discernable in it selfe, and is often clearely discerned by those in whom it is.

Secondly.

It is lawfull, and a dutie in some cases for a man to give testimony to himselfe.

Job's friends thought there was nothing in him but a roote of wickednesse, and hypocrisie, but he saith *the root of the matter is in me. Let another praise thee, and not thine own mouth* (saith *Solomon*) Thats most comely and so it should be, yet sometimse a man must, and may speake for himselfe, to maintaine his owne innocencie, and advance the glory of God, which may be darkned by the silence of man.

Thus farre I have opened the first part of *Jobs* conclusion; namely, the direction and counsell which he gives his friends to take them off from their bitter opposition, and to sweeten, or meeken their spirits towards him; *Ye should say, why persecute we him, seeing the root of the matter is found in me.* He proceeds to a Commination, threatning them into this duty if he could not perswade them to it; *Be ye afraid of the sword, &c.*

JOB 19. Vers. 29.

Be ye afraid of the sword: for wrath bringeth the punishment of the sword; that ye may know that there is a judgement.

IN the former verse *Job* counselled, and directed his friends; here he warnes, and threatneth them.

Vt timere aut expavescere in alicuius præsentia aut conspectu terribili. Fugite ergo a facie gladii. Vulg.

Vers. 29. *Be ye* [*afraid*] *of the sword.*

The word notes strong feare, such a feare as makes us flee, or run for it: So some translate the word here, whereas we say, *Be afraid of*, they say, *flee from the face of the sword*: feare puts many to their feete.

Flee from the sword; or be afraid of the sword.

The sword is an instrument of death. The sword may be looked upon in a twofold hand.

First, In the hand of the Souldier; and so it is the sword of warre.

Secondly, In the hand of the Magistrate; and so it is the sword of peace; both ought to be the sword of justice, yet the latter is more properly called so. *He* (that is, the Magistrate) *beareth not the sword in vaine.* He beareth it to doe justice, and to maintaine peace. The sword is one of the chiefe Emblemes of Magistracie, and power. We may take the sword here as in either of these hands, *Be ye afraid of the sword*; the sword of the Souldier, and the sword of the Judge or Magistrate.

Againe,

Againe, By sword in Scripture, all manner of evills, punishments and revenges are understood, because the sword brings so many evills, and is so great a punishment, therefore any kind of evill, punishment, or revenge, comes under this title, *the sword.* The children of *Israel* cry out upon *Moses*, that when he came to deliver them, he did but more enthrall them; and therefore tell him (*Exod.* 5. 21.) *Thou hast put a sword into the hand of Pharoah to slay us*; that is, thou hast been so farre from mollifying the heart of *Pharoah* towards us, that thou hast provoked *Pharoah* to lay new troubles and heavier burdens upon us, not onely to our further sorrow and affliction, but to our ruine and utter undoing. So the Lord speaketh (*Deut.* 32. 41.) *If I whet my glittering sword, and my hand take hold of vengeance*, that is, if I prepare my judgements of what sort soever, *then I will render vengeance, &c.* The whetting of the sword notes the fitting, and preparation of those judgements, by which the hand of God taketh hold of vengeance.

Gladij nomine vindicta significatur per Metonymiam instrumentalis causæ pro effecto.

And hence in Scripture, wicked men and oppressors, who bring the greatest troubles, whether upon persons or Nations, are called the *sword of God*, (*Psal.* 17. 13.) *David* prayes, *Deliver my soule from the wicked, which is thy sword.* He calls them the sword of God, because they are often used by God as instruments to punish whom he pleaseth, or rather those (whosoever they be) that have displeased him.

Improbus vocatur Gladius dei quia deus eo utitur tanquam gladio ad puniendum quos vult, Drus.

Further, *Job* doth not only say, *Be afraid of the sword*; but *be afraid of the face of the sword*: yea the Originall is Plurall; *Be afraid of the faces of the sword* The sword hath and makes many faces, and they are all ill and sad ones, In Scripture ordinarily the face of a thing, notes that very thing whose face it is, or the presence of it: so *the face of the sword is the sword* present. *Be afraid of the face of the sword*; that is, of the sword when it appeares. The sword sometimes wraps up its face in the sheath, its face is hid. but when the sword is drawne, then we behold the face of the sword. So that to be afraid of the face of the sword, is to be afraid of the swords appearance, of the sword looking out of its scabbard, of the sword drawen, and brandished. Some are very busie and curious about the *physiognomy of the sword*, to tell us what the face is. The sword hath its

Cum dicitur a facie gladij. præsentem & iam constitutam & paratam ultionem significat Pined.

its face. The two flats of it are as the cheeks of the face; and the glitterings of the sword, are as the eyes of the face which raye from it: and the edge of the sword is the mouth of the face; and the point of the sword as the tongue of the mouth. Thus they allegorize, I will not stay upon such nicities. The face of the sword, is the instant presence of the sword; and so the phrase is used in reference to other things, (*Psal.* 38. 5.) *My wounds stink and are corrupt, because of my foolishnesse.* The Hebrew is; *Because of the face of my foolishnesse*, or, *before the face of my foolishnesse*, that is, at the presence of my sin, or when I see the face of my sins. Some have abundance of sins yet their wounds stinke not, nor are corrupt, that is, they are never troubled for their sins; why? because they doe not see the face of their sins; but at the face of my sins, or the faces of my sins, my wounds stink, and are corrupt, that is, my soule is troubled, and my conscience is in a sad condition. The Prophet useth this straine, in that famous promise of deliverance from the *Babylonish* yoak (*Isa.* 10 27.) *It shall come to passe in that day, that his burthen shall be taken from off thy shoulder, and the yoake shall be destroyed, because of the anointing:* So we render it, The Hebrew is, *his yoak shall be destroyed before the face of the anoynting.* *Grammarians* tell us, that *before the face* in the Hebrew supplyes the place of the preposition, *because*, Which is the reason why we render, *because of*, or *for the anoynting*, but strictly, *the yoake shall be broken at the face of the anoynting*, or (as the word is) *at the face of the oile*; that is, *at the face of him who is anoynted with oyle.* Litterally *Hezekiah*, but spiritually and typically *Jesus Christ, The Messias, the anointed of God* At the face of Christ, at his appearing the *Babylonish* yoak is broken off from the neck of his people, When Christ appeares his enemies disappeare, and his people are freed from the yoake of Bondage. But to the poynt, as we reade of *the face of sin, and the face of oyle* (in those Scriptures) so here *of the face of the sword.* It may well be said, *be afraid of the face of the sword*; because the sword, of all things, hath the most dreadfull face. Some men have terrour stampt in their faces, they scare others with their looks. The sword hath a terrible aspect. The face of the sword is as the face of *Goliah* was to the Army of the *Israelites* (1 Sam. 17. 24.) *All the men of Israel* (like women or children) *when they saw the man fled from him*

A facie insipientiæ meæ Heb: i. e. quam semper habeo ante oculos meos.

A facie sumitur apud Hebræos loco præpositionis proper.

Peculiare est gladio et universo armorum generi ut faciem habere videantur, cum vel sola facie, & primo aspectu terrorem iniiciant.

him (we put in the margine, *They fled from his face*) *and were sore afraid.* *Goliah* was a monster among men, A whole Army gave ground at his approach; The face of the man was dreadfull, much more was the face of his sword. 'Tis said (*Isa.* 21. 15.) That as soone as the sword appeared, and shewed its face, they feared, and fled; *They fled from the swords, from the drawn sword, from the bent bow, and from the grievousnesse of warre.* Now, for as much as the sword in kinde is so great an evill to man and so terrible, therefore when that is threatned, we may expect any kinde of evill; This one threatning comprehends all threatnings. Where the sword comes, feare will not stay behinde, (*Jer.* 6. 25.) *Goe not forth into the field, nor walke by the way, for the sword of the enemy, and feare is on every side.* When the sword is abroad, all keepe at home. So *Ezek.* 21. 12. *Cry and howle Son of man, for it shall be upon my people, it shall be upon all the Princes of Israel: terrors by reason of the sword shall be upon my people, smite therefore upon thy thigh.* That is, use the most significant gestures and expressions of griefe and sorrow.

Hence Observe;

First, *The sword is a very dreadfull evill.*

That which is put for all evills must needs be a very great one; we may spel and reade any judgement in the sword; As it shews that peace is a great good, an exceeding great good, because peace is put for all good. When it is said, *Peace be to you*, All good is wished to you, every mercy is included in peace. So when 'tis said, *The sword be to you*, you may write any evill under that menace. While the sword is threatned, all miseries are threatned in one. The sword is a great evill, considered barely in it selfe, and it is a greater, considered in the consequents and effects of it. It hath it selfe a very dreadfull face, but it leaves a more dreadfull face of things behinde it. That Land which before it is as the garden of God. behinde it is as a desolate Wildernesse.

Secondly, In that *Job* thus threatens his friends, and warnes them, *Be ye afraid of the sword*; take heed, least some suddaine judgemens fall upon you; observe;

We may use arguments from feare of judgments, both to diswade from sin, and to perswade to duty.

Job was a preacher to his friends, and here he is upon a vehement

hement dehortation to take them off from that perſecuting ſpirit ſpoken of in the former verſe; here we have his argument, or motive; The feare of the ſword: you run upon the ſwords poynt, while you run this courſe. The Apoſtle *Jude* (v. 23. of his Epiſtle) gives direction, *Of ſome have compaſſion, making a difference, others ſave with feare*, that is, *make them afraid*, terrifie, and threaten them, that they may be ſaved. Some ſpirits muſt be deale with gently, others roughly: therefore (ſaith he) *make a difference*, but rather then let any periſh, *ſave them with feare*, skare them to Heaven. Some muſt be led to heaven by the way of Hell; and be caſt into the fire, that they may be delivered from it. *Save them with feare, pulling them out of the fire.* 'Tis a deſireable feare which is a meanes to pull a ſoule out of the fire. We are ſaved by faith, as that receiveth and taketh hold of Chriſt; we are ſaved by feare as that takes hold of us and driveth us to Chriſt. By faith we ſee and apply our helpe in Chriſt, and by feare we are brought to ſee our need of his helpe. Chriſt (*Luk.* 12. 4, 5.) uſeth the argument of the feare of hell to cure his friends of the feare of man, and to diſwade them from deſerting him, and the truth of the Goſpel. *I ſay to you my friends, be not afraid of them that can kill the body, and after that there is no more that they can doe. But I will forwarne you whom ye ſhall feare, feare him, which after he hath killed, hath power to caſt into hell, yea, I ſay to you, fear him.* See how he doubles upon that poynt of feare; *feare him, yea I ſay to you feare him.* We may parrallel it with that expreſſion of *Paul* to the *Phillipians*; *Rejoyce in the Lord, and again I ſay rejoyce.* I eat not my word, but I averre it, and ſtand to it; as I bid you rejoyce, ſo I againe bid you rejoyce. So ſaith Chriſt to his friends, *feare.* Some might object, Is this ſutable counſell to a friend, to bid him be afraid, ſhould they be kept in Heaven way for feare of Hell? Enemies have cauſe of feare, but ſhould friends? *Yea*, ſaith Chriſt, *I ſay againe to you my friends, feare him*; 'Tis good to bid a friend feare, when that fear tendeth to his good. *Paul* (*Rom.* 8. 13.) writing to Saints, and applying the doctrine of free grace to the beleeviing *Romans*, yet tells them, *If ye live after the fleſh ye ſhall dye*, even die eternally: he threatens them with Hell, who were candidates of Heaven, and poynts them to death, who were paſſed from death to life, that he might keepe them out of the wayes of death. Some

Some ſay, this is baſe to be kept from evill by feare; they take ſcandall at thoſe who preach feare, calling it legall preaching.

I anſwer; It is indeed moſt noble to obey out of love, *To feare the Lord and his goodneſſe*, (*Hoſea* 3. 5.) But yet it is good to feare the Lord, and his wrath. It is moſt excellent to ſay, we feare the Lord, becauſe there is mercy with him, but it is our duty to feare the Lord, becauſe there is juſtice and judgement with him. A good heart will improve the judgements of God as well as his mercies, and the wrath of God as well as his love: A good heart is bettered by all the diſpenſations of God, both in his word, and in his works; if God ſpeake death, it is an advantage to his ſpirituall life; and he mends upon threatnings as well as upon promiſes. Every word of God is good, and hath a ſavour of life unto life in it, by the working of the Spirit. It is beſt and moſt Goſpel-like, when we can ſay as the Apoſtle directs (2. *Cor.* 7. 1.) *Having theſe promiſes, we cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, perfecting holineſſe in the feare of the Lord:* but it is well, when we can ſay, *having theſe threatnings we cleanſe our ſelves, and perfect holineſſe in the feare of the Lord.* It is a choice frame to ſay, as the Author to the *Hebrewes* calleth us (*Heb.* 12. 28.) *Seeing we have a Kingdome that cannot be moved, let us have grace to ſerve him acceptably with reverence and godly feare.* Yet it is our duty to ſay, and a mercy when we can ſay it, Seeing we live in a Kingdome or in a State that is moved and ſhaken with judgements and troubles, therefore *let us have grace to ſerve him acceptably with reverence and godly fear.* Feare either of trouble threatned, or of trouble felt, may be improved to purer actings in grace, and a more acceptable ſerving of God.

I ſhall only adde three things to ſhew what this feare rightly improved will doe upon the heart.

Firſt, It doth not ſtraiten, but enlarge the heart towards God. Thus the Prophet ſpeaks of that holy feare which ſhould follow, or be an effect of that glory of the Church, in the aboundant acceſſe of the Gentiles to the Goſpel (*Iſa.* 65. 5.) *Then thou ſhalt ſee and flow together, and thy heart ſhall fear, and be enlarged.* Feare and enlargement goe together. Fear under a naturall conſideration ſhuts and ſtraitens the heart. A man ſurprized

prized with feare is leſſe then he was in all his abilities, and ſeldome hath the uſe of any but of thoſe, which diſcover his weakneſſe. But ſpirituall feare or feare ſpiritualiz'd, maketh a man more then he was, and better then he was, he is enlarged to God, and only ſtraitned towards evill.

Secondly, This feare of threatnings and judgements will not cauſe us to run from God, whoſe the word of threatning or the workes of judgement are, but it brings and keeps us nearer to God. As holy feare is a bridle to reſtraine us from ſin, ſo it is a bond to hold us to duty. (*Jer.* 32. 40.) *I will put my feare in your hearts, and* (what will this feare doe? will it cauſe you to withdraw from me? No;) *you ſhall never depart from me*; the more you feare me, you ſhall keep the cloſer to me; None live ſo neare God as they that feare him; As the fearing of God and the eſchewing of evill are joyned together in Scripture, ſo are our fearing God and ſtricteſt obedience to him.

Thirdly, It is ſuch a feare as proceeds from high thoughts of God, not from hard thoughts of God. Some when they heare of judgement, or of the ſword of God, they have hard thoughts of God, he is ſevere (ſay they) wrathfull, terrible, and therefore they tremble and are afraid of him. But the feare intended hath a better ſpring, it flowes from pure reverentiall thoughts of God in his greatneſſe and unparalel'd excellency. (*Jerem.* 10. 6, 7.) *For as much as there is none like thee, O Lord, thou art great, and thy name is great in might. Who would not fear thee O King of Nations? for to thee doth it appertaine* (or *it liketh thee*) *for as much as among all the wiſe men of the Nations, and in all their Kingdomes, there is none like unto thee.* Here are high thoughts of God indeed, *There is none like unto thee, thou art great, and thy Name is great, and among all the Nations there is none like thee*: The wiſeſt are not like thee in wiſdome, the greateſt are not like thee in greatnes, the holieſt are not like thee in holineſſe, therefore, *Who would not feare thee?* To be afraid of the judgements of God from high thoughts of his juſtice, righteouſneſſe, holines, and puritie, moving him to doe ſuch things, is not a ſlaviſh argument as ſome have ſaid, but that which may worke upon the moſt ingenious and gracious ſpirit; And not only ſo, but (which may be a third note from theſe words, *Be afraid of the ſword.*

It is

It is our duty to feare the judgements of God.

We ſhould feare the judgements of God while threatned, and only heard of; What though we ſee them not? What though we feele them not? What though we are not the perſons intended in them, or to be ſmitten by them? yet the report of them as directed againſt others ſhould make us tremble. When God threatned the old world with the floud, *Noah* was excepted, yet ſuch was the temper of his ſpirit, that though he were the only favourite of God in all that age, yet his very hearing of that judgement (which he was aſſured not to feele) had this effect upon him (*Heb.* 11. 7.) *By faith Noah being warned of God, of things not ſeen as yet, moved with feare, prepared an Ark to the ſaving of his houſe.* He heard and was afraid of the Judgement, therefore he applied himſelfe to thoſe meanes which God had directed him to for the ſaving of himſelfe and family. We reade (*Revel.* 14. 7.) of a viſion which *John* had: *I ſaw an Angel flie in the middeſt of heaven, having the everlaſting Goſpel to preach to them that dwell on the earth, and to every Nation, and kinred, and tongue, and people, ſaying, feare God, and give glory to him.* Why? *for the houre of his judgement is come.* When God ſends the everlaſting Goſpell to be preached, he calls it *the houre of his judgement.* The preaching of the Goſpel is the hour of mercy to ſome, but it is the hour of wrath to others, even to all refuſers and contemners. Upon this denunciation or threatning of judgement, which ſhould overtake the ſleighters, and neglecters of the Goſpel, all are warned to feare God, and give glory to him.

Now, if we are to feare God for his judgements threatned, then we are to feare him more for his judgements inflicted. (*Revel.* 15. 3, 4.) *Who would not feare thee, O Lord, and glorifie thy Name, &c. for thy judgements are manifeſt*: In the old Law when judgements were executed, 'tis ſaid, *They ſhall heare, and feare, and do no more preſumptuouſly*, (*Deut.* 17. 13.) They ſhall heare what hath been already executed upon offenders, and fear to offend, *Moſes* there ſheweth what all ought to doe, not what all did, upon the appearances of judgement, and the executions of divine wrath upon high Tranſgreſſors.

Fourthly, Obſerve how *Job* was dealt with by his friends

when he thus bespake them, and warned them of the sword. Their words were as a sword in his bowels, they were very sowre and bitter against him; yet foreseeing their danger, and what evills their ill usage of him might bring upon themselves, he forgets both their former unkindnesses, and his own present paines, and mindes them of those evills which were like to overtake them, if they persisted in the same mind.

Hence note;

A good man will warne others of danger, and labour to prevent their sorrow, though they have caused his.

While they are doing him hurt, he will be keeping them from hurt; while they trouble him, he discovers much tenderness towards them. He doth not rejoyce, and say their day is coming, let it come, let it overtake them; No (saith he, as *Job.*) *I see a black day coming, even the face of the sword, therefore be ye afraid of it, and labour to get out of the reach of it.* The Prophet speaks much this sence to that hardned generation, who causlesly contrived and called for his death, (*Jer.* 26. 15.) *I am in your hands, doe as it seemes good and meet,* (I doe not so much stand on it, what you doe with me, it shall be well with me, but I warne you to looke to your selves, and to take heede of your own soules,) *but know for certaine, if you put me to death, you will surely bring innocent blood upon your selves, and upon this City, and the inhabitants thereof: for of a truth, the Lord hath sent me to you to speak all these words in your eares.* He doth not plead to be freed from their hands, but onely lets them know their danger if they laid violent hands on him. He was not afraid of their sword, but he would have them afraid of the sword of God; *Be ye afraid of the sword.*

Virsanctus cum a pravis talia sustinet non contra eos sed magis pro ipsis dolet ac mala eis, quæ fugiant ostendit. Greg.

For wrath bringeth the punishment of the sword.

Quia ira iniquitates gladii. Heb *Truncata & concisa oratio.* Merc.

The Hebrew is, *For wrath the iniquity of the sword.* It is a short and (as to words) an imperfect sentence in the Original. Hence the sence is supplied, by Interpreters, with some variety of conjecture; *Wrath bringeth the punishment of the sword.* We supply the word *bringeth*; and render that word which properly signifieth *iniquity*, *punishment* (as it is also used in other places) by a Metonomie of the effect for the cause; punishment being caused

caused by, or being the effect of iniquitie: *Wrath bringeth the punishment of the sword.* There are divers other readings, I will briefly touch them, but insist only upon this.

First, Thus; *For or because the sword is the revenger of iniquities.* When the revenger of iniquity comes, it is high time to look to our selves, that we doe no iniquity, or repent speedily of that which we have done. The sword (take it literally) is usually the great instrument in the hand of God to revenge his quarrell upon men of iniquity.

Quoniam ultor iniquitatum gladius est. Vulg.

A second thus; *Be afraid of the sword, for wrath* (namely, the wrath of God) *is the desolation of iniquity.* As if he had said; *Go not on in this iniquity; for the wrath of God will be the destruction of iniquity, and of you too, if you persist in this iniquity.* The reason why it is rendred *desolation*, or *destruction*, is, from a different reading of the Hebrew, in which language a word of the same sound written with a different letter, signifies both the *sword*, and *desolation*; and as they are near in sound, so nearer in sence; Where the sword comes, desolation seldome stayeth behinde. How many Cities and Nations have been made desolate by the sword?

Quia ira (supple dei) iniquitatum desolatio est.

חרב *gladium* כרב *desolationem significat.*

Thirdly, *Wrath to the iniquities of the sword*; that is, *Wrath hangeth over the iniquities of the sword.* But what doth this translation meane *by the iniquity of the sword*; By the *iniquities of the sword* (some say) those iniquities are meant which are worthy to be punished by the sword. *Wrath hangs over the iniquity of the sword*, that is, *Over great iniquities*: or as another; *For bloudy iniquities stirre up the heate of anger: the iniquity of the sword is bloudy iniquity*, because great and bloudy iniquities call for revenge by blood, and where revenge acts its part, anger is boyled up. Againe, *the iniquities of the sword*; may be taken more strictly for those iniquities, of which he spake in the former verse, the iniquities of persecution, and undue vexation of our innocent brethren; these are *sword iniquities*, and these provoke the wrath of God to take vengeance on persecuters by the sword. Hence another translates: *For the sins of the sword are wraths.* And so 'tis a direct predication, like that (*Isa.* 65. 5.) where the Prophet brings in the Lord speaking of those hypocrites, that say, *Stand by thy selfe, come not neare us, These are a smoake in my nose, a fire that burneth all the day.* That is, these are such

Ira iniquitatibus gladii. Regis. e. ira imminet iniquitatibus gladii. Cajet. *Vel ira & divina ultio manet & ulciscitur iniquitates gladii i. e. iniquitates gladio dignas. Nam æstum iræ (excitant) iniquitates cruentæ.* Jun. *Nam delicta gladij i. e. innocentium et fidelium persecutio est ardor. i. e. excitat ardorem dei, qui ipsum impellat, ut gladio vindicet in persequētes.* Co: *Nam æstus sunt delicta gladii;*

i. e. excitant fumum & incendium in naribus meis, faciunt me ardere ira.

such as stirre up a smoake in my nose, they make me angry, and these kindle a fire that burnes in my breast all the day long, that is, these make me extreame angry with them. So here, *the iniquities of the sword*, (that is, the vexations of Brethren,) *are wrath*, that is, they kindle up the wrath of God, and make that wrath flame out to the consumption and destruction of those who have so provoked him. Those are the iniquities of the sword. From this last reading, and these two sences given upon it, take two briefe notes.

First, Thus;

Harsh judgment, or rigid censuring of others, is a provoking sin.

Quia irasci facitis me, est ex iniquitatibus; quæ digna sunt ut gladio ulciscantur. Pagn. *Hæc vestra tam acerba adversũ me commotio, non minus est scelus quam si gladio me transfoderetis.* Bez.

It is the iniquity of the sword, it is a sin which hath blood in it. Hence some put the Text into this paraphrase; *In as much as you provoke me thus to anger, it is such a sin as very well deserves to be revenged by the sword, or by the severest judgement.* Another thus; *Your harsh and bitter words against me, are no lesse wickednesse then if you stabbed me, or thrust me through with a sword, and it deserveth the punishment of the sword. Davids* complaint reaches that Interpretation (*Psal.* 42. 10,) *As with a sword in my bones, mine enemies reproach me.*

Secondly, Note;

Harsh judgement upon others, calls for severe judgements upon our selves.

This also takes up the sence of our reading:

Wrath bringeth the punishment of the sword.

אף *irã.* חרה *excandescentiã* קצף *effervescentiam subitã quandoq; spumam bullamve significat.* חמה *calorem iræ denotat.*

The word translated *wrath*, signifies *burning*. All *wrath* is hot. Some wrath is so hot, that there is no abiding it. *Job* having before threatned the sword, here he tells us whence the sword cometh, what sendeth the punishment of the sword, *wrath doth it.* What wrath? There is a twofold wrath, with either of which this Text may comply.

First, The wrath of God, who is provoked, and stirred up by the iniquity of man; As if he had said; You having provoked God to wrath, by your unkinde dealing with me, that wrath will bring the punishment of the sword, that is, all manner of evills upon you.

Secondly,

Secondly, The wrath of man against man, that also stirreth up and bringeth the punishment of the sword. *Whence are wars, &c?* is the Apostles question (*James* 4. 1.) He answers, *Are they not from your lusts that strive in your members?* and is not wrath among those lusts? So that in reference to both it is a truth; *Wrath bringeth the punishment of the sword:* the wrath of God against man brings it, and the wrath of man against man brings it.

Hence observe, first,

If the wrath of God be kindled, terrible judgements may be expected.

What punishments? what consuming judgements doth wrath bring forth? The wrath of God may be specificated into any judgement, it produceth every evill. As the love of God carries in it any good, any mercy or blessing to his people, so doth his wrath every evill, (*Psal.* 2. 12.) *If his wrath be kindled, yea but a little, blessed are they that put their trust in him.* When he saith, *Blessed are they that put their trust in him*, he meanes, woe to those that doe not put their trust in him. If his wrath be kindled but a little, if it be but as a sparke, it will quickly grow up to a flame, and consume all. (*Numb.* 16. 46.) *Moses* bids *Aaron* hast to make the attonement, *for* (saith he) *wrath is gone out from the Lord, the plague is begun.* As soone as wrath goes abroad, it brings forth a plague. What that particular plague was (intended by *Moses*) is not cleare. Some take it literally for the sword, *The plague is begun*, that is, the stroake of the sword is among us. However, any plague, or stroake may soone rise, when wrath is once risen.

Secondly, As wrath is put here for the wrath of man against man. Note;

The wrath of man brings a sword.

The wrath of man against man brings the sword two wayes.

First, It brings the sword, as it stirs up man to revenge; when men are angry, and give bitter words, they shortly after give blows; most of the warres that have been in this world have risen from wrath. What the Apostle *James* (*Chap.* 1. 15.) affirmes of sin, the same we may affirme of wrath, though it be not

not ſinfull. *When wrath is finiſhed* (or is come to its height and heate) *it bringeth forth death.* Dying *Jacob* giving this as the effect of his two ſons anger and wrath (*Gen.* 49. 6, 7.) *In their anger they ſlew a man, and in their ſelfe will they digged downe a wall, curſed be their anger for it was fierce, and their wrath for it was cruell.* It is good to appeaſe wrath, to heale breaches, to quiet ſpirits: for if wrath begin its worke, who knows where it may end?

Secondly, The wrath of man bringeth the puniſhment of the ſword; as it ſtirs up God to puniſh man: the wrath of man againſt man is a ſin which God will puniſh with further wrath. God often powreth out wrath, and he ſuffers men to powre out more of their wrath upon wrathfull men. The Apoſtle ſpeakes as much to the Church of *Galatia* (*Gal.* 5. 15.) *If ye bite, and devoure one another.* What was this biting, and devouring? Did they like dogs gnaw one another? or like *Canibals* eat one anothers fleſh? No; See (*verſ.* 14.) what he meanes, *Thou ſhalt love thy neighbour as thy ſelf: but if ye bite, and devour one another.* Every act oppoſite to that love which God commands us to exerciſe towards our neighbour, is a biting, and devouring of our neighbour. They that are civill, and well bred, yet in this ſence may be found men-eaters, and devourers of their brethren. We bite and devour one another, when we are unkinde, wrathfull and vexatious one towards another. What then? *Take heed ye be not conſumed one of another.* Take heed leaſt by walking ſo unlike Chriſtians, and ſo unanſwerably to the Law of Goſpel-love, you provoke God to kindle ſuch a fire among you, and in you, as may prove an utter conſumption. When Chriſtians are not carefull and ready to walke in love, as Chriſt hath loved us. God ſometimes gives them up to a ſpirit of contention, and their breaches are like the Sea, which cannot be heeled. *Paul* ſpake this to a Church, a very faulty Church, and this was one of their faults, want of love. What he ſpake to them, we may ſpeak to any, whether brethren or others, *Take heed that you doe not bite, and devoure one another, leaſt you may be conſumed one of another.* Your unjuſt, and unrighteous walkings, your cruell and harſh dealings, which are yet but to the vexing and heating one of another ſpirits, or to the devouring, and eating one of anothers credit, may provoke ſuch judgements, as ſhall

ſhall deſtroy your perſons, families, and eſtates, till nothing be left; Thus the wrath of man bringeth the puniſhment of the ſword; As wrath workes man to revenge himſelfe, ſo it provokes God to execute revenges; When men are fierce towards each other, God is angry with them all, and will not ſuffer them to live in peace who loved diſſention. This judgement of God upon men is both the fore-runner and demonſtration of a further, and that the *Final Judgment.* *Job* concludes and cloſeth his diſcourſe with a ſerious premonition of it.

That ye may know there is a judgement.

That ye may know.] That is, that you may be made to underſtand what ye have taken ſo little notice of, or doe not at all remember.

Secondly, Take it for the event, then *That you may know*, is, that you may feele what you will not be perſwaded of. *I tell you theſe things* that you may know them, that is, that you may be convinced and perſwaded that there is a judgement, or if you will not be perſwaded of it, you ſhall feele it by your ſad experience. Thus *David* prayeth againſt his enemies (*Pſal.* 9. 20.) *Put them in feare, O Lord, that they may know themſelves to be but men.* That is, that they may be convinced, and perſwaded of it. He ſpeaks not of ſuch as had either ſo high an opinion of themſelves that they were Gods, or ſo low an opinion of themſelves that they were Beaſts or Devils: only they acted as if they had been more then men, and were not ſencible of their owne mortality. They who thus know themſelves to be men, will not (in the Apoſtles ſence 1 *Cor* 3. 3.) walke as men; that is proudly or contentiouſly. And as there are but few, who thus know themſelves to be men, ſo there are as few, who know that God is the Lord, (*Exod.* 7. 8.) *The Egyptians ſhall know that I am the Lord*; that is, when I bring my judgements on them, then they will be conſtrained to acknowledge me in my Almighty power and greatneſſe, confeſſing *that I am God alone, and that beſides me there is none other.* When men will not know God in his word, nor in his workes of creation and common providence, he will make them know him in his rod, and in his works of judgement and extraordinary providence. So here, *Wrath bringeth the puniſhment of the ſword. That you may know,*

Hoc dico ut eum ad quem provoco juſtum judicem prius cogitetis quam id reipſa experiamini. Bez.

Ut cognoſcatis quid ex jure eſt. Jun: i. e. *ut ſaltem metu & horrore judiciorum ejus ad officium perfungendum erga afflictum revocemini.* Jun:

know, is, that you may be convinced by the Logick of the ſword, by paines and puniſhment.

There is a Judgement.

שרוג pro אשר רוג *Quod judicare i. e. judicatio, infinitivus pro nomine verbali.*

The Hebrew word is infinitive, *that to judge*. The meaning is, that there ſhall be a time of judgement, or ſuch a proceeding as we call judgement; Judgement is of two ſorts. Firſt, there is a judgement of abſolution, Secondly, a judgement of condemnation. We may take in both here, God will make you know there is a judgement.

Firſt, A judgement of abſolution, on my part, God will determine for me according to the innocency of my cauſe in that day: he will ſet me right before all the world.

Secondly, A judgement of condemnation on your part, you will be found faulty, and receive ſentence according to your fault. But when ſhould this judgment be given? There are two Times of divine judgement.

Firſt, In this world.

Secondly, In the world to come.

We may underſtand it of both, *That ye may know that there is a Judgement*; That is,

Firſt, That God doth moderate, order, and guide things according to his infinite wiſdome in this world: The world is not left to chance, or hap-hazzard. there is a providence of God, and he will bring a ſword upon you, that you may know that there is a judgement, or an anſwering wiſdome that orders all things. *To every purpoſe* (ſaith *Solomon*, Eccl. 8. 6.) *there is time and judgement.* That is, a proper ſeaſon and a ſpeciall manner of acting, upon the due obſervation whereof, the good ſucceſſe of every action doth depend; Now as there is a skill or judgement of man requiſite to every purpoſe to effect it; ſo there is a wiſdome and a judgement of God to every purpoſe, to order and diſpoſe of it, to reward or puniſh it.

Againe, ſecondly, *That ye may know there is a Judgement*, is, as if he had ſaid, That ye may know a day is coming wherein God will judge the world in righteouſneſſe, though now you judge unrighteouſly, though now you pleaſe your ſelves in the wrong judgement you give of me, yet know there ſhall be a right judgement given of me and you too.

Hence

Hence obſerve; Firſt,

Man is not eaſily perſwaded that God will judge him, that Judgments are coming, or that Chriſt will come to judgement.

Though *Job's* friends were (in the maine) holy, and good men, yet he ſpeaks of them as very inſenſible of their liableneſſe to this judgement. The wicked (*Iſa.* 28. 15.) *make a Covenant with death, and with hell they are at an agreement*; There is no perſwading of them that judgement ſhall overtake them: though all the world be over-flowed with a deluge, yet they hope to ſtand dry; *When the over-flowing ſcourge ſhall paſſe through, it ſhall not come unto us*; *for we have made lies our refuge, and under falſhood have we hid our ſelves*, But will any man knowingly make lies his refuge, or ſecure himſelf by falſhood? I anſwer.

Firſt, Some will. The lyes and falſhood, the ſubtlety and guile which they have uſed or reſolve to uſe, is that which they truſt to, they live by their wits and ſhifts, and ſo they hope to make an eſcape from death and danger.

But ſecondly, I conceive the Prophet repreſents theſe men ſcoffingly ſpeaking the opinion which others, eſpecially the holy Prophets had of all the plots and projects, of all the helpes and meanes, which they had prepared for their ſhelter in that rainy day fore-threatened; As if they had ſaid, We know very well that you call all theſe (our outward ſtrengths, and ſecret pollicies, yea our Gods whom you blaſpheme for Idols, all theſe you call) lies and falſhood, well, let them be ſo, yet we will venture our ſelves upon their fidelity, not doubting but that the over-flowing ſcourge will have nothing to doe with us, though others are undone by it. A man that pleaſeth himſelfe in doing evill, cannot eaſily believe that he ſhall ſuffer evill for doing it. And though the heart cannot put off the terror of preſent Judgements, yet it will of future judgement. We are unwilling to know that, which checks us in that which we are willing to doe.

Secondly, Obſerve;

They who doe not act according to common Principles, may be ſaid not to know them.

Job ſpeaks to his friends, who were not ignorant that there

 ſhould

should be a judgment, but they judged him as if they had never looked to have been judged themselves, their actions did not speake what they knew; therefore he charges them with ignorance (1 *Sam.* 2. 12,) *The sons of Eli were children of Beliall, they did not know the Lord.* Did not they know him, and yet Priests! not know him, and yet bred up under *Eli* the high Priest, a godly man! could it be said of them they did not know the Lord? Though they had a forme of the knowledge of God in the letter of the Law, yet because their lives were unsutable, and they acted as they who know not God, therefore 'tis said expresly, *they knew not God.* They threw off the yoake of obedience, they were *sons of Beliall*, they walked not in the power of their knowledge, and therefore they are said not to know. When *Manasses* being carried away to *Babylon* in chaines, began to come to himselfe (the Lord haveing thus humbled him by his affliction) the Text saith, *Then Manasses knew that the Lord he was God*, (2 *Chron.* 33. 13.) *Manasses* being son to *Hezekiah*, a godly King, no doubt was tutored, and instructed to know that *God was the Lord*; yet *Manasses* never knew God to purpose, till he was taught by the rod. Whatsoever truth we doe not hold forth in life, we may be said not to know it, how much knowledge soever we have about it,

Thirdly, From hence note also;

There shall certainly be a Judgement.

This point was handled before (v. 25.) consult that verse about it.

Fourthly, From the connection, when he saith; *Wrath bringeth the punishment of the sword, that ye may know, &c.* From the Connexion, we may learne, That,

The present judgments of God are arguments of a future judgement.

When we see the face of the sword, some visible judgement, that teacheth us to believe a judgement as yet unseene, The dayes of judgement in this world are intimations of that great day of judgement at the end of the world: *Those are lesser dayes of judgement.* And, as when God doth not bring judgements on sinners in this life, it hardens many in this opinion, surely there

there will never be a day of judgement (Athiests are extreamly strengthned in that mis-beliefe, they flatter themselves that there shall be no judgement, because they see none, and that sinners shall escape punishment alwayes, because they are not alwayes punished.) Now as some are strengthened in their unbeliefe, that there shall be no judgement at all, because they doe not see a present judgement: so when God doth visibly bring forth judgements here, it is a confirmation of faith to others, that God will reckon with all men, and bring every worke and secret thing to judgement,

Againe, why doth *Job* say, *That ye may know that there is a judgement?* Was there no judgement then? *Job* found Judges, and judgement too; True he complained often of his friends for judging him, but he looked on theirs as wrong judgement, and so as no judgement. Intimating that another kinde of judgment should passe upon him, then what had yet passed. They should know that there is a judgement.

Hence observe;

The judgement of God is an exact and perfect judgement.

In the day of mans Judgement, some receive good for evill, and others receive evill for good. But when we shall appeare before the judgement seat of Christ, then *every one shall receive according to what he hath done in his body, whether it be good or evil.* Some men are blind and cannot judge aright, others are brib'd or byassed, and so will not judge aright. But Christ knoweth all things and persons, and nothing can turne him aside against his knowledge. His judgement will be strait and equall judgement.

Sixtly, In reference to the persons upon whom he presseth this, *That ye may know.* You my friends have judged me harshly, and severely: he particularly applies his speech to them, which gives us this note further,

They who judge others harshly, have cause to feare judgment.

Christ speaks as if judgment should passe upon none but such; (*Matth.* 7. 1.) *Judge not that ye be not judged, for with what judgment ye mete, it shall be meted to you againe* Judge not; doth not prohibite the judgement of man on man; not the judgement of the Magistrate, no, nor all private judgement: but

wrong, harſh, haſty, groundleſſe judgement, with ſuch judgement judge not, why? *that ye be not judged*: as if Chriſt had ſaid, ye ſhall certainly be judged if ye doe ſo, But ſhall only ſuch be judged, ſhall not all be judged? yes, all ſhall be judged, but all ſhall not be judged, as this ſort of judges ſhall, with a Judgment of condemnation. In that ſpeech, of Chriſt, to be judged is to be condemned. Againe, 'tis true, this argument is applicable to all ſorts of ſins and ſinners; *Sweare not, lie not, ſteale not, that ye be not judged.* But though it be true of all, yet it is more ſpecially applicable to wrong judgement and injurious Judges. *Judge not that ye be not judged.* Such ſhall ſurely be condemned. The Apoſtle (1 *Cor.* 4. 5.) is ſtrict upon that poynt, *Judge nothing before the time till the Lord come, that will bring to light the hidden things of darkneſſe.* As the former, ſo this Scripture doth not take all judgement from man, as if (in all caſes) we ſhould only appeale to God, or referre every cauſe to the laſt judgement. But when he ſaith, *Judge nothing before the time*, his meaning is, Judge nothing unſeaſonably, judge no perſon in reference to his ſpirituall ſtate peremptorily or *finally*. We may judge the facts of men, but take heed of judging their hearts. We may judge perſons as they are, but we cannot conclude what they may be. We may judge what appeareth, but we muſt not judge by gueſſe or by conjecture concerning thoſe things which are hidden and appeare not. The Lord (at laſt) *will bring to light the hidden things of darkneſſe, and will make manifeſt the counſells of the hearts*; The judgment of hidden things, and of hearts are reſerved to him to whom nothing is hidden, and who knoweth the heart. (*Jam.* 4. 11, 12.) *Speake not evill one of another, (brethren) He that ſpeaketh evill of his brother, and judgeth his brother, ſpeaketh evill of the Law, and judgeth the Law, but if thou judg the law thou art not a doer of the law but a Judge. There is one Law-giver, who is able to ſave, and to deſtroy: Who art thou that judgeſt another?* Our Law-giver is our Judge, and he who is the Judge of all, is as able to deſtroy by a ſentence of condemnation, as to ſave by a ſentence of abſolution.

Laſtly, Obſerve;

The remembrance of a righteous judgement to come ſhould keep us in a holy feare, leſt we judge our brethren unrighteouſly.

The remembrance of that judgement ſhould keep us in a holy

ly feare of falling into any ſin, but eſpecially of falling into this ſin of unrighteous Judgement. The Apoſtle *Paul* (*Rom.* 14.) takes brethren off from judging and vexing one another about either the obſervation or forbearance of meates and dayes, which once had a plaine and direct inſtitution from God, and were then indeed aboliſhed and laid aſide; yet ſome judging their brethren for the uſe and others for the diſuſe of them, being unſatisfied about their abolition. In this quarrell the Apoſtle interpoſeth (*verſ.* 10.) *Why judgeſt thou thy brother? Why doſt thou ſit at naught thy brother?* (Thus he rebukes and chides them) *we ſhall all ſtand before the judgement-ſeat of Chriſt: for it is written; As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God.* This thought that we muſt all bow to God in the day of judgement, may abate our keennes and coole our heates. This will cauſe us either in a loving compliance to bow one to another, or to take heed of wrathfull violence, whether in word or action, to cauſe others ro bow to us. Whereas they who have blotted the notion of that laſt judgement out of their hearts and conſciences, will not ſtand upon thoſe acts which are greateſt blots in their lives and converſations. The *Chaldee* Paraphraſe gloſſing upon the hiſtory of the murther of *Abel* by *Caine* (*Gen.* 4th) aſſigns this as the occaſion of it: *Caine* and *Abel* went out into the field, where diſcourſing ſome points of religion, *Cain* ſaid there was no day of judgment, no account to be given of what is done here, no reward after this life; ſuch were the tenents of *Caine*. *Abel* held the contrary, and ſaid there was a judgement, and an eſtate after this life, a reward for the righteous, and puniſhment for the wicked. *Caine* having drunke in thoſe falſe principles, not only judged but roſe up and murthered his brother preſently. Whether *Cain* and *Abel* had ſuch a Dialogue or no is queſtionable, but it is cleare, as to the poynt in hand, that when a man hath once reſolved that there is no judgement, or hath not the notion freſh upon his ſpirit, he is apt to judge his brethren harſhly, and then to act cruelly againſt them. No man knows where either his hand or his tongue will ſtop in ſinning, when once he hath thrown away this barre, or laid aſide the holy bridle of this principle, *That there is a judgement.*

Thus

Thus farre *Jobs* anſwer to the ſecond ſpeech of his ſecond friend *Bildad* hath been opened: wherein he hath laboured to take all his three friends off from the fierceneſſe of their oppoſition againſt him, and the harſhneſſe of their opinion of him by the confeſſion of his own faith, in the former context, and by remembring them in this of the account which they were to give to God of all their words and works in the judgement of the great Day. His third friend *Zophar* takes up the ſame cauſe, and perſecutes *Job* againe upon the old quarrell, that ſurely he was a wicked man, a man of an evill life, becauſe his life was ſo full of evills.

Job,

Job, Chap. 20. Verſ. 1, 2, 3, 4, 5.

Then anſwered Zophar the Naamathite, and ſaid,
Therefore doe my thoughts cauſe me to anſwer, and for this I make haſte.
I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.
Knoweſt thou not this of old, ſince man was placed upon earth.
That the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment.

ZOPHAR, no whit moved with the miſeries, nor with the cryes of *Job*, not at all ſatisfied with the ſerious confeſſion which he made of his own faith, nor terrified with the ſevere threats of the ſword of God againſt them, proceeds in his turn and time to charge *Job* afreſh with ungodlines, and that by an eligant deſcription of the ſudden and dreadfull downfall of ungodly men.

For the clearing of the whole Chapter we may conſider.

1. The ſumme of what he here delivers, or his argument.
2. His ſcope.
3. The parts into which we may divide his anſwer.

The ſumme or argument which he handleth is this, and he is onely in this to teach and informe us, that wicked men enjoy but a very uncertaine eſtate, how high and glorious ſoever they appeare in this world. And that after a ſhort time of pleaſure, they are caſt downe and periſh for ever.

His ſcope or aime in holding out this doctrine, is to convince

vince *Iob*, that he was juſtly cenſured and dealt with by them as a wicked man, becauſe God dealt with him. as with a wicked man. The high proſperity in which he formerly lived, being vaniſhed as a dreame, his light turned to darkneſſe, and all his joy wrapt up in ſorrow; As if he had ſaid; *The change which thou haſt had in thy outward ſtate ſaith to us that thy heart is not changed. If thy converſation had not continued bad, thy condition had continued good.*

The parts of his anſwer are three;

1. A ſhort exordium is the ſecond and third Verſes.

2. A long narration from the third Verſe to the end of the twenty-eight.

3. We have a quick and cutting concluſion in the cloſe of the Chapter; *This is the portion of a wicked man from God, and the heritage appointed to him by God.*

Verſ. 1. *Then anſwered Zophar the Naamathite, and ſaid;*

Verſ. 2. *Therefore doe my thoughts cauſe me to anſwer, and for this doe I make haſte.*

THeſe words are a part of his Preface, wherein he moveth for attention; And he doth it from a kind of neceſſity that lay upon him to ſpeake, from whence he would inferre, that it was ſurely a duty in *Iob* to hear; When *Paul* ſaid, *A neceſſitie is laid upon me to preach the Goſpel*, he implyed, a neceſſity in others to heare the Goſpel preached. *Therefore now, and for this, &c.*

What doth this referre to? We may give it three wayes.

Firſt, Upon the whole matter, as if he had ſaid; *I having well weighed and conſidered the tenor of thy diſcourſe upon this great point of Gods dealing with man, and ſeeing how erroneus thou art in thy apprehenſions about it, therefore doe my thoughts cauſe me to anſwer.*

Secondly, And more principally, *therefore*, that is, becauſe of what thou ſpakeſt at the cloſe of thy laſt diſcourſe, threatning us with the ſword; *Be ye afraid of the ſword, for wrath bringeth the puniſhment of the ſword, Therefore do my thoughts cauſe me to anſwer*: as if *Zophar* had ſaid; *You ſpeak terribly to us, you have threatned us with the ſword, and have brandiſhed or waved it before our eyes,*

eyes, like that flaming ſword, which turning every way was ſet to keep the way of the tree of life in Paradiſe, leaſt Adam ſhould medle with it. So, ſaith he, thou terrifieſt us with the ſword, as if it were drawn againſt us in caſe we ſhould attempt further againſt thee, but I am ſo farre from being terrified by thy threats, that for this very reaſon do my thoughts cauſe me to anſwer, and for this doe I make haſte. Perceiving how wrongfully you apply the judgements of God, it is time for me to rectifie and reduce you, conſidering alſo that the terrour you powre out upon us is fallen upon your ſelfe, and that you are wounded with the ſword you ſpeake of. Have you not felt the ſmart of it? doth not this argue that you are the man, and that you have it your ſelfe while you aymed at us?

Thirdly, It may be referred to thoſe reproaches (as he interprets them) and ſevere cenſures of their dealing with him. And then the reaſon is plaine in the third verſe, where the account of that, *therefore*, is thus given; *I have heard the check of my reproach, therefore doe my thoughts cauſe me to anſwer, and for this doe I make haſte*; we may put both theſe together, as if he had thus more plainly expreſſed himſelfe; *Thou haſt not onely threatned, but reproached, not onely terrified, but checked and cenſured us, for this my thoughts cauſe me to anſwer, and for this doe I make haſte.*

שׁוּעָי

Therefore doe my thoughts.

Thoughts are the firſt-borne of the ſoule, our inward motions; The word which is here uſed in the Hebrew for a thought is very elegant, properly ſignifying the boughs of a tree, becauſe our thoughts ſhoot out from our minds, as branches doe from a tree, the force of which word was opened at the 4th Chap. *v.* 13. *Therefore doe my thoughts*

שׁוּב converterе redire, eſt in Hiphil ubi proprie ſignificat redire facere, & quando de verbis agitur reſpondere ſignificat. Bold. Studium eloquendi ſtimulat urget ac accelerat me. Jun.

Cauſe me to anſwer.

The expreſſion notes an active putting forward, or a thruſting him on to anſwer, as if he had not been maſter of his owne ſpirit, or could not withſtand the impulſes which were upon him. His thoughts did not onely containe the matter which he had to anſwer, but they provoked, and (as we render) *cauſed him to anſwer*, or (according to the letter) *to returne, my thoughts cauſed me to returne, my thoughts* preſſe me: As if he had ſaid; *It was my purpoſe to have given thee over, & to have medled no*

more with thee, but thy carriage hath been ſuch that I am compelled to anſwer. I muſt anſwer whether I will or no; The old Prophets when they received impreſſions from the Spirit of God, were no more in their owne power, or they had not the command of their own words, they muſt ſpeak what the Spirit dictated to them, they could not forbeare. They could not ſay as the wicked are deſcribed (*Pſal.* 12. 4.) *Our lips are our owne*; no; their lips moved as the Spirit of God moved them. Thus the Apoſtle *Peter* deſcribes them, (2 *Ep.* 1. 21.) *The Prophecy came not in old time (or at any time) by the will of man: but holy men of God ſpake as they were moved by the holy Ghoſt.* Such a force there is in the word of the Text. Some interpret, as if *Zophar* would have *Job* underſtand ſo much, that he was moved with the Spirit of God, or that God inſpired him to ſpeake, and he could not be ſilent. *David* was under ſuch a conſtraint (*Pſ.* 39. 3.) *My heart was hot within me, while I was muſing the fire burned, then ſpake I with my tongue. His thoughts cauſed him to anſwer.* And in that *Zophar* ſaith, *My thoughts cauſe me*, &c. he ſeems to intimate that though he ſpake zealouſly, yet he did not ſpeak raſhly, but had ſeriouſly premeditated & thought of the whol mater before hand.

Hence obſerve:

Thoughts preſſe us to words.

They force their way out; it is a hard thing to keep in our thoughts; our thoughts are as conceptions, and our anſwerings are as the birth. Where the firſt is, the ſecond muſt follow. Where there is a conception, there alwayes ſucceedeth eyther timely production, or abhortion. Thoughts once conceived and formed, ſtrive and ſtrugle to come to the birth, and ſee the light. The Apoſtle *Paul* uſeth ſuch an expreſſion (*Acts* 18. 5.) where the Text ſaith, that when *Silas* and *Timotheus* were come from *Macedonia*, *Paul was preſſed in ſpirit*; *Paul* ſpake before; *he reaſoned in the Synagogue every Sabbath* (*v.* 4.) but after they came from *Macedonia*, *Paul was preſſed in ſpirit*, or conſtrained; ſo preſſed in ſpirit that he could not hold therefore it follows, *I teſtified to the Jewes that Jeſus was Chriſt*, he had a new gale a freſh breathing from heaven upon him, or as ſome render, a Spring-tide came in upon him, his ſpirit ſwell'd high and overflowed the bankes. The ſame word is uſed (2 *Cor.* 5. 14.) *The love*

ἐνέχει, intus apud ſe continet.

love of Chriſt conſtraineth me, that is, the love wherewith Chriſt loveth me, ('tis true alſo of that love wherewith we love Chriſt) this love conſtraineth me. *Paul* was not conſtrained by an outward violence, but by an internall vertue, to doe, to ſuffer, to ſpeak, to act whatſoever was his duty in the ſervice of Jeſus Chriſt.

Againe, Whereas he ſaith, *My thoughts cauſe me to anſwer*; Obſerve;

That before we anſwer we ſhould conſider.

We ſhould not ſpeake till we thinke, nor utter a matter till we have beaten it out plaine in our owne ſpirits; *Thoughts muſt forme our words, and words ſhould beare the forme of our thoughts*; He that ſpeakes what he thinks not, ſpeakes hypocritically; And he that thinkes not of what he ſpeakes, ſpeakes inconſiderately. *Vnleſſe the heart worke before the tongue, the tongue will make but ill-favoured worke.* As we ſhould deliberate long, before we determine to doe any thing, ſo we ſhould uſe ſome deliberation before every thing we ſay. When Chriſt ſaith to his Diſciples in that caſe of their being brought before Governours and Kings for his Name ſake (*Matth.* 10. 19, 20.) *Take no thought how or what ye ſhall ſpeake, for it ſhall be given you in that ſame houre, what ye ſhall ſpeak; for it is not ye that ſpeake, but the Spirit of your Father that ſpeaketh in you.* In this Chriſt doth not (as I conceive) forbid all care and fore-thought what to ſay, (no more then he forbids all care and fore-thought about the things of this life) when he ſayth (*Matth.* 6. 25.) *Take no thought for your life*; He only forbids anxious diſtruſtfull cares and thoughts what to ſay, or that they ſhould not like Orators and Advocates ſtrive to make ſtudied Rhetoricall pleas, and Apologies for themſelves; for as much as in the due improvement of their gifts and mannagement of their talents, the Spirit would aſſiſt and ſupply them, yea and if need were, give them immediate ſupplyes, and be with their mouths, (as he promiſed *Moſes*, *Exod.* 4. 12.) to *teach them what they ſhould ſay*. If their own thoughts could not, he would teach and move them to anſwer.

And for this I make haſte.

The Hebrew is, *Therefore haſt is in me*, I finde a motion in me, and

חוש *& deliciis affluere & festinare significat.*

and that motion forbids all delayes: some expound this *hast*, by a kind of delight, *for this I delight in answering, it is pleasant to me*; we usually make hast to doe those things which we delight to doe. That's a good sence; as it was prophecyed of Christ (*Psal.* 40. 7, 8.) *Loe I come, I delight to doe thy will*, there was hast and delight both together in Christ; it was written in the volume of Gods Book that he should doe the will of God, and Christ came with hast and delight to doe it; *Zophar* speaks neare the same, *It is my delight to answer*; we render, *for this I make hast*, or *for this my hast is in me*: There is a twofold hast; first, a foolish; secondly, a wise hast; a hast of indiscretion, and a hast of diligence; a hast that precedes deliberation, and a hast that follows deliberation; *Zophar* would be understood of the best hast, when he saith, *I make hast*, his meaning is, he made the hast of a diligent man, who having wisely deliberated what to answer, makes hast to answer; He would be understood to make the hast of an industrious man, not of a passionate man.

Hence note;

That in a good worke it is good to make hast.

The Apostles rule (*Rom.* 12 11.) is *Not sloathfull in businesse, Some hast makes wast, and many make wast, because they make no hast*; some make more hast then good speed, others have good speed, while they make hast. *David.* (*Psal.* 31.22.) spake in too much hast, he spake before he had well thought of it. *I said in my hast, I am cut off from before thine eyes.* And Againe (*Psal.* 116. 11.) *I said in my hast, all men are liars*, take heed of such hasty sayings as these: he tells us also of a commendable hast which he used (*Psal.* 119. 62.) *I made hast and delayed not to keep thy testimonies*, this was the hast of diligence, the other was the hast of unbeliefe; *he that believeth will not make hast*, eyther to doe or speak what he hath not considered, or finds no warrant for, when he hath considered. To run on in a wrong way is from our unbeliefe, or from our ignorance, but he that believeth and knoweth will run in a right way; nothing provokes so much to a holy hast as faith doth. Faith moveth us to doe the will of God, and not to delay; The motto of one of the ancients was, *Make hast slowly*; another gives it as a rule, in the observation whereof he obtained all his successes *Making no delay*. The right stating

stating of our hast and delay gives a good issue to all our actions; sometimes hast is best; sometimes stay is best, sometimes we cannot be too hasty, sometimes we can hardly be too slow. *Paul* was resolute (*Gal.* 1. 16.) he made no stop, he would not stay for a conference; *When it pleased God to reveale his Sonne in me, that I might preach him among the Heathen, immediatly I conferred not with flesh and bloud*: He went not to counsel, eyther with his owne heart, or with the wisest heads, when once the minde of God was cleared up to him, and his conscience was attached with it. We cannot doe that too soone which is alwayes to be done. Yet about many things we may say (as one was wont) *Let us not make much hast, that so we may have done the sooner.*

Againe, *Zophar* looking upon *Job* as a man mistaken and in a wrong way, saith, *For this I make hast.*

Hence Note;

It is our duty to hasten the recalling and reducing of those that are engaged in any error, or departed from the way of truth and holinesse.

Zophars supposition is a rule for us to walke by, though his practice be not; he was mistaken in the object of his hast, not in the ground or rise of it. He that seeth his neighbours house on fire, should make hast to quench it; He that seeth him fallen into a pit, should make hast to pull him out; in a desperate disease, we make hast to the Phycitian; such were *Zophars* apprehensions concerning *Job*: He supposed his soule diseased and ready to gangrene with erroneous opinions, or sinfull practices: *And for this he made hast.* As *Paul* speaks (*Gal.* 2. 5.) about false Brethren in the things of the Gospel, *to whom we gave not place no not for an houre. Paul* made hast to reduce them, he did not delay no not an houre; so should we. As the Sunne should not goe downe upon onr wrath, (we must make hast to be reconciled to an offended brother) so the Sun should not goe downe upon our zeale, we must make hast to recover a lapsed brother. He that maketh the former delay giveth *place to the Devil* (as the Apostle speakes) to take an advantage against and prevaile upon himselfe, and he that maketh the latter delay giveth *place to the Devil* to take an advantage against and prevaile upon his brother.

Vers. 3.

Verf. 3. *I have heard the check of my reproach, and the ſpirit of my underſtanding cauſeth me to anſwer.*

Some conceive that as theſe words hold forth what *Zophar* had heard from *Job*, ſo with what frame of ſpirit, he heard it: as if he had ſaid, *I have heard it and let it goe, I will neither trouble my ſelfe nor thee about it, but take it patiently. I will not check or reproach thee, though I have heard the check of my reproach*; that is, ſuch a check or reproofe as tends to my reproach and diſgrace.

כלם *ad confuſionem & erubeſcentiam pertinet.*

The word ſignifies to make one *bluſh*, you have ſpoken ſuch things (ſaith *Zophar*) as might make me *bluſh* if I were guiltie, poſſibly he aimes particuliarly at thoſe words of the 19th Chap. *v.* 22d. *Why do you perſecute me as God, and are not ſatisfied with my fleſh*, where *Job* chargeth his friends with higheſt cruelty, ye have (upon the matter) eaten my fleſh, and will ye deſtroy my ſpirit too? Now ſaith *Zophar*, *I have heard the check of my reproach*. What! doe we perſecute you, who are come to comfort you? have we eaten your fleſh who mourne over your ſoule? why doe you ſhame and diſhonour us with this reproach?

Yet I conceive that which *Zophar* calleth the check of his reproach was *Job's* ſtiffnes and perſiſtance in his opinion, ſtill diſſenting from his friends, and refuſing to be brought over to their judgements.

Hence note;

Man is apt to account it a reproach to be diſſented from and gaineſayed in what he affirmes as truth.

Every diſſent carrieth a reproofe, yea a reproach in it; he muſt have a patient eare that can heare himſelfe reprooved; *Zophars* patience was ſo much moved with it, that he preſently adds,

The ſpirit of my underſtanding cauſeth me to anſwer.

Theſe words are neere in ſence with the cloſe of the former verſe: there he ſaid, *My thoughts cauſe me to anſwer*; here, *the ſpirit of my underſtanding cauſeth me to anſwer*; firſt, ſome interpret it of God, who is the ſpirit giving underſtanding; As if he had ſaid, God hath cauſed me to anſwer. But rather, ſecondly, *the*

ſpirit of the underſtanding is the higheſt, chiefeſt, and moſt ſublimate faculty of the underſtanding; As if he had ſaid, *Not onely doth my underſtanding in generall, but the moſt refined part of it, that which is moſt free from the dregs of paſſion, the very ſpirit of my underſtanding moves me to anſwer.* The Apoſtle uſeth ſuch an expreſſe (*Eph.* 4 23) *Be renewed in the ſpirit of your minde*, not onely be renewed in the outward man, in practice and converſation, but be renewed in your minde, yea in the ſpirit of it. Holineſſe is not onely the renewing of the outward man, but of the minde, and not onely of the minde, but of the ſpirit of the minde, that is, of whatſoever riſeth up neereſt to God, as the ſpirit of the underſtanding doth; our minds need renewing, and ſo doth the very ſpirit of them, both becauſe corruption is got into the higheſt powers of the minde; and becauſe we muſt ſerve God and anſwer one another with thoſe higheſt powers, even with the ſpirit of our underſtanding.

Thirdly, *The ſpirit of the underſtanding* may be expounded by the force and power of the underſtanding. The ſpirit of every thing is the beſt and the ſtrongeſt of it. And thus he ſeemes to ſpeake in oppoſition to the manner of *Job's* ſpeech, which was ſuch as made it (in his conſtruction) a check rather then a counſell, and a reproach rather then a reproofe. A check and a reproach proceed from paſſion, or from ſpleene, whereas counſel what to doe, and reproofe for what hath been done amiſſe, proceed from compaſſion or from love. Thou haſt ſpoken my reproach, and therefore thou haſt ſpoken from thy own paſſion; But I will not imitate thee. I intend not to anſwer thee with my paſſion, but with my reaſon and with my ſpirit, the force and beſt of my underſtanding.

Laſtly, When he ſaith, *The ſpirit of my underſtanding cauſeth me, &c.* He (poſſibly) would intimate, that he had underſtanding or knowledge enough to anſwer for himſelfe, to retort *Job's* reproach, and make good his own aſſertion.

From this laſt clauſe of the Verſe obſerve.

We ſhould not anſwer paſſionate ſpeeches with paſſion.

The more we ſee others diſturbed and heated with paſſion, the more coole and compoſed we ſhould be; we ſhould diſpoſe our ſelves to the higheſt degree of patience when we ſee others impa-

impatient: what others ſpeake or write in anger, we ſhould anſwer in love; and to fall to worke with our reaſon, yea with (that, which hath more of the ſpirit of our underſtanding in it) our Graces, When we perceive thoſe we have to deale with over-wrought by their owne diſtempers and corruptions, when we ſee plainly that the ſpirit of pride and contentiouſnes cauſeth them to ſpeake to us, then we ſhould ſtrive to ſpeak with them in a ſpirit of meeknes, and the ſpirit of our underſtanding ſhould cauſe us to anſwer. Man hath this priviledge above beaſts, that he hath an underſtanding; And not onely ſo, but in this he is like to Angells, yea to God himſelfe; but unleſſe he exerciſeth his underſtanding he acts as a beaſt: ſo the *Pſalmiſt* concludes (*Pſal.* 49.20) *Man that is in honour and underſtandeth not*, (that is, doth not exerciſe his underſtanding, or act ſuitably to it, but is led meerly by ſence, or hurried by paſſion, this man,) *is like the beaſts that periſh*. It is good to be full of affection, but it is beſt to worke in the *full aſſurance of underſtanding*; affections without underſtanding are blinde, and quickly run us upon a thouſand inconveniences. That duty which calls up all our affections, yet calls for a worke of the underſtanding (*Pſal.* 47.7) *Sing praiſes with underſtanding*. And if we ought not to perform any publik duty in the Church (thoſe in particular of praying and ſinging) ſo, as that others cannot ſet their underſtandings on worke, then much leſſe are we to performe any duty without the worke of our owne underſtanding. (1 *Cor.* 14. 14, 15.) *If I pray in an unknowne tongue*, (that is, in a tongue which others who joyne with me know not, though I doe) *my ſpirit prayeth, but my underſtanding is unfruitfull*, that is, to them with whom I pray; my underſtanding in prayer is no benefit to them, unleſſe they alſo underſtand what I pray. *What is it then? I will pray with the ſpirit, and will pray with underſtanding alſo; I will ſing with the ſpirit, I will ſing with the underſtanding alſo*. That is, I will ſing and pray in an unknowne tongue by that extraordinary gift of the Spirit, or as the Spirit dictates unto me, yet *I will ſing and pray with the underſtanding alſo*, that is, I will ſo explaine or interpret my *Pſalme* or *Prayer*, that others may underſtand it. He is a *Barbarian* to others, who eyther ſpeaketh or prayeth what they underſtand not, and he is worſe then a *Barbarian* to himſelfe who ſpeaketh what

what himſelf underſtandeth not. An ignorant perſon wants underſtanding, and a paſſionate perſon cannot uſe his underſtanding, both are unfit to object or anſwer. When we anſwer like men, the ſpirit of our underſtanding cauſeth us to anſwer.

From the Preface thus briefly opened, *Zophar* deſcends to the matter of his anſwer, which he layeth down, firſt, more generally, at the fourth and fifth verſes.

Verſ. 4. *Knoweſt not thou this of old, ſince man was placed upon earth?*

These words charge *Job* eyther with groſſe ignorance, or a reſolved oppoſition of the truth againſt his own knowledge. As if he had ſaid, *Job thou wouldeſt perſwade us that thou art a knowing man, haſt thou not this among thy experiences? is not this laid up among thy treaſures of knowledge? knoweſt thou not this?* Thus the words are a check of his ignorance, or inadvertency. *What haſt thou not known this?* knoweſt thou not that which every one knoweth; children can ſpeak of this; This hath been the courſe of God of old. As if he had ſaid, *I am not ſpeaking paradoxes to thee and novelties, or things which fall out onely now and then*, but of the fixt, & conſtant tenor of Gods dealings and adminiſtrations even from the firſt, or of old, long agoe, from all ages and generations it hath been thus.

Fixa hæc & conſtituta divinæ providentiæ ratio omnibus נוֹעָד *nota eſt Piſcat. ex eo quod olim, a ſeculo a ſemper ab æterno, quod frequenter ſumitur pro magna duratione.*

The word ſignifies ſometimes *eternity* ſtrictly taken (*Iſa.* 57. 17.) *Thus ſaith the high and holy one that inhabiteth eternity*, that is, who hath neither beginning nor ending: Chriſt (*Iſa.* 9. 5.) is called *the everlaſting Father*, or, *the Father of Eternity*; not onely in regard of the eternity of his being, but as he is the Author of eternal life (here begun, hereafter to be perfected) unto all thoſe that believe on him, or have intereſt in him: as alſo becauſe of the everlaſtingneſſe of his fatherly care of and tenderneſſe towards them. In other places the word ſignifies onely a long time or diuturnity (*Pſal.* 132. 14.) *There will I dwell for ever*, that is, for many ages. So here, *haſt thou not known of old*, which is explained in the next words, *ſince man was placed upon the earth*; that is, ever ſince or from the creation of the world, for then man was firſt placed upon the earth. We may read the word *man* not as an *appellative*, but as the *proper name* of the firſt man; *Haſt not thou known this of old ſince Adam was placed upon*

the earth: the same word was the proper name of the first man, and is the common name of all men. Thus it hath been ever since *Adam* was formed and fashioned out of the earth by divine art, and made up into that goodly fabricke, and then disposed by a divine order to dresse the Garden. The originall word signifies to settle or place a man in his busines, or calling, as *Adam* was presently after his creation (*Gen.2.15.*) *And the Lord tooke the man* (or *Adam*) *and put him into the Garden of Eden to dresse it and to keepe it. Knowest thou not this, or that it hath been thus of old since man was* (*thus*) *placed upon the earth.*

שם *positus arte & industria fabricatus, dispositus certo loco non casu.*

Hence observe;

First, *That we should acquaint our selves with the history of Gods dealing in all ages.*

Dost thou not know? He speaks it as a reproach to him, that he was not acquainted with what God had done in former times; there are some extraordinary cases, that fall not out in every age: The providence of God hath some excentricall motions; but we may draw a line and see the footsteps of many of his dispensations in all ages. Many workes of divine providence are uniforme, and run paralel in all times. Or if their face and appearance be not one and the same, yet it is not divers or contrary. Now, as it is a shame not to know common principles, so not to know common experiences. That which any man may know, every man ought to know, if it be that which is usefull, and a duty for us to know.

Secondly, From the particular here intended,

Observe;

That in all ages God hath declared himselfe against wicked men.

God never shewd himselfe a friend to sinners, or a lover of iniquitie: he declared himselfe against *Adam* when he sinn'd, though he receiverh him into favour againe. He declared himselfe against wicked *Cain*, he excommunicated him, and cast him out; he declared himselfe against the old world by water. When they were growne so vile that all the imaginations of the thoughts of their hearts were evill, he sent a deluge, not to wash, but drowne them. He declared himselfe against the wickednesse of *Sodom* and *Gomorrah* by fire, not to purifie but consume them. God never shewed good will to wicked men, (he is alwayes constant to himselfe) as he never shewed ill will to any of the godly, there is not one testimony of eyther upon record in any age of the world.

Thirdly, From those words, *since man was placed upon the earth*; he doth not say, *since man was upon the earth, but placed.*

Note;

There is a divine ordination that sets every man in his place upon the earth. Or, *man is placed and disposed of by a divine ordination.*

God hath appointed to every man where he shall be, and how he shall be imployed. Time and place are set downe by God: *And as he hath determined the times before appointed, and the bounds of their habitation,* (Acts 17.26.) so the busines of every man in that place of his habitation. When the Lord made man, he tooke and *put him into the garden of Eden*, There was the bound of his habitation. And being brought thither he shewed him his worke, *to dresse it, and to keepe it*, (Gen.2. 15.) he left him not at large to the whole world for a place, but singled him his place, nor did he leave him at large for an imployment, but shewed him his worke. *Adam* did not thrust himselfe into the Garden, but the Lord tooke him by the hand, led him to, and placed him in it, directing him what to doe. Here was the divine ordination to a calling. It is our happines when we are able to say, wheresoever we are, God hath placed us there, we have not thrust our selves in. This is a great support in any service or businesse, when we can see that God hath called and his hand conducted us to it; that we have not taken but received it, that we are not come but sent unto it.

Zophar proceeds to expresse or name that common truth, to which all ages have borne or may bring in their witness.

Vers. 5. *That the triumping of the wicked is short, and the joy of the hypocrite for a moment.*

Job having gained thus much upon his friends, at least upon *Zophar*, that wicked men may enjoy outward prosperitie in this world, is yet opposed upon the same account, because, though they doe prosper, yet it is but for a little time, so little that they

they can hardly be known to have been at all in proſperity. For (ſaith *Zophar*) to this Aſſertion, all ages give their ſuffrage; *The triumphing of the wicked is ſhort, &c.* We have in the two parts of the Verſe, three payre of parallell termes: Firſt, *Triumphing and joy*; Secondly, *The wicked man and the hypocrite*; Thirdly, *Short and a moment*. Theſe in ſubſtance are the ſame.

The triumphing of the wicked is ſhort.

רנה *ovatio triumphus, læta proclamatio ob felicitatem & rerum ſucceſſum; hinc pavones dicti Ranannæ a clamore, vel quia quaſi gaudent de pulchritudine alarum ſuarum.*

The word which we tranſlate *triumphing*, ſignifies not onely joy, but joy proclaimed, that all may know it: Such is that of trumpets after victory obtained in battle. It is applyed both to honeſt and to ſinfull joy, yea the word is ſometimes alſo applyed to ſorrow, when ſorrow is loud, and maketh an outcry, or lamentation: From this root the Hebrewes derive that word whereby they expreſſe a *Peacock*, and they give the reaſon, both from the ſhrill cry of the Peacock, as alſo from the cauſe of that cry; the Peacock ſhouts (ſaith Naturaliſts) when he looks upon his painted wings, and goodly feathers, then he triumpheth, and ſo do wicked men: when they reflect upon their painted and ſpreading plumes, when they look upon their worldly ſplendour and greatneſſe, then they triumph, and ſing. Some read, *The praiſe*, others, *The ſong of the hypocrite*. All rendrings layd together, do but reach the fullneſſe of the Text, in ſetting out the hypocrites vanity, who aſcending (as it were) his Chariot of pride and ſelf-confidence, rides in triumph and bleſſeth himſelf, as the onely happy man. But

Lætus impiorum brevis eſt. Vulg. *Cantum improborum e propinquo.* Jun.

The triumphing of the wiked is ſhort.

מקרוב *de propinquo.*

Or according to the Hebrew, *It is of neare*, This nearneſſe may be taken two wayes, Firſt, In reference to its beginning, it is not long ſince the triumph of ſuch began; Secondly, In reference to its ending, the triumph of ſuch ſhall not long continue, 'tis but a while ſince it roſe, and within a while it will fall. We read *of new Gods* (*Deut.* 32. 17.) (it is this word in the Hebrew, *Gods of near new Gods*) *which our fathers knew not*, ye have a certain race of Gods that were never heard of but of late, Gods of a late date or Edition, and it will not be long but they will be out of date again, ſuch is the triumphing of the wicked, it is not long ſince he began to triumph, a child may

may number the yeares which his proſperitie hath lived, and the oldeſt man may out-live it. I finde ſome Interpreters expreſſing the word by a locall diſtance, rather then a diſtance of time. *The triumph of the wicked is neare*, that is, it is not come from farre; Its pedigree and originall is not from Heaven, the farre Country, but from the earth, to which he is a neighbour, and therefore (as all earthly things) it is fading, tranſitory, and quickly paſſeth away.

Hence obſerve;

First, *Wicked men may flouriſh in great proſperitie.*

Triumph is the height of proſperitie, if ever *Heathen Rome* were ſeene in her glory, it was when her *Cæſars* having gotten ſome great Victory rode in triumph; To ſuch a ſtate may a wicked man aſcend. *I have ſeen the wicked in great proſperity*, (ſaith *David*, *Pſal.* 37.) *flouriſhing like a green Bay tree*, yea they may flouriſh like the Cedars of *Lebanon*, or like the Oaks of *Baſhan*, Let not their proſperity ſcandalize the Saints, or make them to ſtumble. Some know not what interpretation to put upon it, or how to bear it. *Wherefore look'ſt thou upon them that deal treacherouſly? and holdeſt thy tongue, when the wicked devoureth the man that is more righteous than he*, (Hab. 1. 13.) This point I have met with before, therefore I ſhall not ſtay upon it. But (which may eaſily take off this ſcandall)

Obſerve, ſecondly;

That a wicked mans proſperity is of no continuance.

It is but like a ſtatue of ſnow before the Sun, ſoon defaced and melted down. It is but like ſome goodly Characters drawn upon the ſand, which the next puffe of wind blots out. He may have the pleaſure of ſin, but it is but for a ſeaſon, his pleaſures are ſcarce ſweet at all, his pleaſures are at beſt but a bitter ſweete, and that ſweetneſſe which is in them doth not hold long; *The triumphing of the wicked is ſhort*, both becauſe lately begun, and becauſe it ſhall ſoon end; yea ſhort, if we conſider the utmoſt poſſibility of its continuance. How many caſualties, decayes, changes, and declinings are ready to invade and ſeaze upon it every moment.

Further, The ſhortneſſe of their triumph may be conſidered three wayes. First,

First, In reference to the conſtitution or nature of the things about which they triumph, or in which they rejoyce; Thus 'tis ſhort.

Secondly, Short in reference to the generall curſe which God hath laid upon the creature, the creature at the beſt is but a ceſterne, not a fountaine; There is no water in it but what is put into it; And ſince the fall of man the creature is a broken, a crackt ceſterne, and cannot hold the comforts that are put into it, they quickly leake out and paſſe away, like water ſpilt upon the Ground, which cannot be gathered up againe.

Thirdly, That which makes the triumphing of a wicked man yet ſhorter, is, a particular curſe upon him for his perſonall ſinnes and crooked wayes, wherein he walketh. All his enjoyments are in themſelves vaniſhing, and he by his owne folly makes them more vaine to him, then they are in themſelves.

From all it follows;

That a wicked man is a very miſerable man.

His triumphing is ſhort, but his declining is for ever, his proſperitie is but for a while, but his miſery is everlaſting; all his good things will ſoone be at an end, but his evills ſhall never end; his light is quickly put out, but when once it is darke with him, he ſhall ſee the light no more. The affliction which a beleever meets with in this life is conſiſtent with his happineſſe, or he is not unhappy though afflicted, becauſe his afflictions are ſhort, and his comforts everlaſting, (*2 Cor.* 4. 17.) *Our light afflictions which are but for a moment, &c.* This makes the life of a Saint happy while he is in affliction, his afflictions are light when heavieſt, and ſhort when longeſt, compared with that *farre more exceeding and eternall weight of Glory*: This alſo makes the life of a wicked man miſerable; while he is in proſperitie, becauſe his proſperitie is but light, and for a moment; and we may carry the latter part to the contrary ſenſe, that light ſhort proſperitie worketh for him an eternall weight of miſery. For as earthly things are temporary in their nature and uſe to all, ſo being ill uſed, & injoyed without God in Chriſt and a good conſcience, they prove eternall in their puniſhment. For the puniſhments and miſeries that follow them are eternall, and ſo they

they may be ſayd to worke an eternall weight of puniſhment; whereas the afflictions of the Saints are ſhort in their burdenſomeneſſe, yet eternall in their fruitfullnes, for *they work* (not by a way of price, but of preparation) *an eternall weight of glory.*

And the joy of the hypocrite but for a moment.

Leaſt the Title of a wicked man ſhould be too broad, and *Job* ſhould not take himſelfe as concerned in this concluſion, becauſe all knew him to be a worſhipper of God, and one that made profeſſion of Religion, therefore *Zophar* in this latter clauſe adds the word *hypocrite*; which is moſt proper to thoſe who are higheſt in profeſſion.

The joy of the hypocrite but for a moment.

Triumphing in the former clauſe ſignifies a more open deportment. There's no diſſembling nor concealing of a Triumph. Joy may be more ſecret and retired, ſo ſome conceive *Zophar* ſpeaking properly in reference to the uſuall diſtinct temper of the wicked and the hypocrite. A wicked prophane man triumphs and rants it, he makes all ring with his jollitie. The hypocrite and falſe profeſſor takes ſome ſtiller delights and more moderate contentments; now (ſayth *Zophar*) this joy though it be more reſerved and cloſe, is yet but for a moment, 'tis but like a punctum or poynt, which in *Mathematicks* is ſo ſmall a thing that it hath no dimenſions, unleſſe imaginable; a poynt is leſſe then the leaſt line, or onely the beginning of a line, it is but putting downe the pen, and 'tis done, there needs no drawing, as in making lines. The worldly felicitie of an hypocrite toucheth him onely as a Globe doth a Table (in puncto) in a poynt; he hath but a touch of it, and then 'tis gone. A poynt is to place as a moment is to time, the leaſt and laſt diviſion of it; A poynt is indiviſible in place as a moment in time. Thus the joy of the hypocrite is brought downe to the loweſt that words or thoughts can make of it. A hypocrite (againſt his will) toucheth worldly joy in regard of the time of his enjoying it, as a godly man willingly and deſignedly toucheth it, in regard of that frame or ſpirit with which he enjoyeth it, onely in a poynt. He hath as little to doe with worldly things as he can, he doth not lay the whole dimenſion

Improbis in mundo tribuitur Jubilum, quia non diſſimulant quo gaudent. Hypocritis lætitia animo magis abſcondita, quem verbis ſignificata Coc.

עדי רגע *ad inſtar puncti ad momentum.*

Licet vitam integram hominis duret humana felicitas, momentum durat.

mension of his soule upon them. He rejoyceth in the world as if he rejoyced not. Now this which is at once the duty and happines of the Saints, shall be the punishments of hypocrites. These whether they will or no shall have but a poynt or moment of worldly felicitie; whereas the other reckon upon and chearefully make account of it, as of no more. Though true joy in worldly things be theirs, yet they lightly esteem that joy. As for spirituall joy, that belongs to them alone. The Apostle (*Phil.*4.4.) exhorts all such & only such, when he saith, *Rejoyce in the Lord, I say again rejoyce.* The hypocrite hath no right to any joy (sorrow is his portion) yet he can as hardly be kept from rejoycing in the world, as the godly are hardly got to rejoyce in the Lord. Now, though the hypocrites joy is most in outward things (he rejoyceth *in côrne, wine, & oyle,*) yet the joy of the hypocrite may goe further, he may have joy in spirituals; For the hypocrite doth not rejoyce meerely as a wicked man in the things of the world, he sometimes rejoyceth in the things of heaven. (*Matth.*13.20.) *The stony ground received the word with joy:* The hypocrite may get a smatch or some *tasts of the powers of the world to come*, as the Apostle speakes, (*Heb.*6.5.) for seeing hypocrites are not only enlightned about the things of this world, but also about the things of the world to come, they may have some joy in them; yet this strictly taken is but a sensitive joy, or at the most a rationall, not a truely spirituall joy: A man may have a joy in and about spirituall things, yet have no spirituall joy, as a man may rejoyce in and about many worldly things, and yet his not a worldly joy; or as a man may have much knowledge about spirituall things, yet no spirituall knowledge of them. Thus an hypocrite hath flashes of joy about spirituall things, but no spirituall joy: When a hypocrite heares a well ordered quick discourse and discovery of the joyes and happines of heaven, of the grace and goodnes of God, this from rationall grounds may affect his heart, and so cause joy: but this joy of the hypocrite about spirituals, though it be better then his worldly joy in regard of the object, yet it is no better in regard of its duration; for of this we may also conclude, 'tis but for a moment. As the hypocrite himselfe, so his joy is not built upon the rocke, but upon the sands; it is not a Master-joy, a joy that can carry him out when sorrow

sorrow cometh: A hypocrite cannot be as sorrowing, yet alwayes rejoycing, he cannot (as *Paul* sayth *Rom.* 5. 3.) *Rejoyce in tribulation*, because he is not indeed united unto Christ, the true *Isaac*, or laughter of his people, the fountaine of their joy. The hypocrites sorrow will last for ever, but all his joyes are onely a moment.

Lastly, Consider the opposite state which *Zophar* would have *Job* take notice of.

The triumphing of the wicked is short, and the joy of the hypocrite is but for a moment.

Hence it follows that there are some whose triumphing and whose joyes are permanent and stable; The triumphing of the godly is for ever, and the joy of the sincere shall continue to everlasting. The joy of the Saints here is everlasting in the nature of it, though not in the actings of it, 'tis everlasting, as everlasting is opposed to a period, though not as to a pause. Their joy dyeth not in this world, though sometimes it be sicke, and languish. Some Saints have had their joy abiding in strength, when themselves were weake, and their joy not onely alive but lively as long as they lived; they have been carried to the grave in the imbraces of Christ, and in the smiles of divine love. And as the moment of this life hath been a kinde of eternitie of joy to them; so eternitie shall be to them but as a moment of joy, and yet every moment shall have (as it were) an eternity in it. Saints shall rejoyce for ever, yet their joy shall be alwayes as fresh and greene as if new begun; as there shall be no removing of this joy, so no abatement of their sweetnes in the enjoyment of it.

JOB, Chap. 20. Verſ. 6, 7, 8, 9.

6. *Though his excellency mount up to the heavens, and his head reach up to the clouds.*
7. *Yet he ſhall periſh for ever, like his owne dung, they which have ſeene him ſhall ſay, Where is he?*
8. *He ſhall flee away as a dream, and ſhall not be found: yea he ſhall be chaſed away as a viſion of the night.*
9. *The eye alſo which ſaw him ſhall ſee him no more; neyther ſhall his place any more behold him.*

ZOphar, having given his opinion about the vaniſhing proſperitie of a wicked man, proceeds to amplifie and confirme it.

He amplifies it.

Firſt, By an Hyperbolicall Suppoſition, *verſ.* 6. *Though his excellency mount up to the Heavens*, &c. The Antitheſis whereof is layd downe, *verſ.* 7th; *Yet he ſhall periſh for ever, like his owne dung*, &c.

Secondly, He amplifies it by elegant Similitudes; Firſt, of a dreame; Secondly, Of a night viſion, *verſ.* 8. Both which are proſecuted, *verſ.* 9th. *The eye alſo which ſaw him, ſhall ſee him no more*, &c.

Verſ. 6. *Though his excellency mount up to the heavens.*

It is a ſtrong way of arguing when we put the worſt of our caſe, and yet conclude it good. We ſhew our ſelves able to hold out in the worſt that is or can be, when we profeſſe a ſtedfaſtnes in that which is worſe then is or indeed can be.

It is alſo a ſtrong way of arguing when we put the beſt of another mans caſe, and yet conclude it bad. He is not able to hold out in the beſt that is or may be, who cannot continue in that eſtate, which is better then any is, or indeed can be. Such is the intended ſtrength of *Zophars* argument in this place,

Though his excellency mount up to the heavens.

Si aſcenderit uſq; ad cœlum ſuperbia ejus. Vulg.

The vulgar renders, *If his pride aſcend even up to heaven.* The word in the originall which we tranſlate *excellency*, he tranſlates

tranſlates *pride.* Properly it ſignifies that *which is lifted up.* There is an eaſie cognation between theſe two. For that which is high, or he who lifts up himſelfe high may be ſayd to be proud. The Etymologie of the Latine word *to be proud*, is to goe over another, or to goe above him. And uſually they who are exalted above others in high places of worldly honour and excellency, are alſo lifted up with pride. A lowly ſpirit in a high place is very rarely found. The Hebrew word for a Prince is derived from this roote, both becauſe all Princes are exalted above the ordinary ſort of men, and becauſe moſt Princes are proud in the exalting of themſelves. The word is uſed often in a good ſence, as *Pſal.* 62. 4. *They onely conſult to caſt him down from his excellency.* That is, to caſt *David* from that Royall Throne to which God had exalted him.

Superbire eſt ſuper ire.

Princeps dicitur נשׂא quaſi elevatus aut ſublimis.

The Septuagint tranſlate; *If his gifts aſcend up to heaven.* Gifts may be expreſſed by this word, becauſe they doe indeed lift him up in honour who is indowed with them; as alſo becauſe we are very apt to be lifted up with gifts; as the Apoſtle ſpeaketh 1 *Cor.* 8. 1. *Knowledge puffeth up, but charitie edifieth.* This ſence is very ſutable to *Zophars* diſcourſe of a hypocrite, who though he hath not ſo much as one talent of true grace, yet he may have five, yea ten talents of gifts. The gift of prayer, the gift of prophecy, the gift of utterance, &c. And with theſe gifts of heaven he is exalted and impregnated with thoſe worſt fumes of hell, pride, and ſelfe-conceit.

Si aſcenderint in cœlum donis ejus. Sept.

This forme of ſpeaking, *to mount up to heaven*, implyes a gradation of foure ſteps.

Firſt, Heaven is high. Therefore to mount up to heaven, is to be in a high ſtate of honour and excellency.

Secondly, Heaven is higheſt, and therefore *to mount up to heaven*, notes the higheſt aſcent and elevation which man is capable of, or is attaineable here on earth. When thoſe builders (*Gen.* 11. 4) conſulted and reſolved, *Goe to, let us build a Citie and a Tower whoſe top may reach to Heaven*, their purpoſe and plot was to build a Tower as high as it could poſſibly be builded. When *Bibulus* was extolled by the higheſt praiſes and acclamations of the people, *Cicero* the Oratour ſpeakes it thus; *Bibulus is in Heaven.* The Poet ſpeakes the ſame language, *With my exalted head I will touch the Starres.* As to be caſt down to hell,

Bibulus in cœlo eſt. Cicero ad Atticum. *Sublimi feriam ſidera vertice:* Horat.

ſignifies in Scripture phraſe, the lowſt dejection or depreſſion: So, to be lifted up to heaven, the higheſt exaltation. We finde theſe two ſet in oppoſition (*Iſa.* 14. 13, 14.) *Thou* (meaning the proud *Aſſyrian*) *haſt ſayd in thy heart, I will aſcend into heaven, I will exalt my throne above the Starres of God, I will aſcend above the heights of the clouds, I will be like the moſt high. But thou ſhalt be brought downe to hell, to the ſides of the pit*; that is, thou ſhalt be caſt into the loweſt condition, as thou haſt aſpired to the higheſt. And thus Chriſt himſelf threatens that Citie which did not repent at the ſight of his mighty works (*Mat.* 11. 23.) *And thou Capernaum which art exalted to heaven, ſhalt be brought down to hell. Capernaum* was lifted up both in her own opinion and by thoſe reall priviledges, the perſonall preſence of Chriſt there, his frequent preaching and miracles; The contempt or non-improvement of theſe ripen'd her for ruine, bringing her to a deſtruction which looked like a hell upon earth, and ſweeping her at laſt from the face of the earth into that utter deſtruction in hell. Hell notes the loweſt degree of temporall as well as eternall miſerie. And heaven notes the higheſt degree of temporall as well as eternall happines.

Thirdly (which is more) *to mount up to heaven*, implyes a kinde of rivalitie with God himſelfe in happines; or man preſuming to ſomewhat more then a man, a kinde of divinitie among men. They who can patiently receive ſuch flattery as the *Tyrians* and *Zidonians* with the reſt of that throng beſtowed upon *Herod*, crying out, *The voyce of God and not of man* (*Acts* 12. 22.) and they eſpecially who affect or require to be adored as God, as many Princes and very many of thoſe Luciferian Popes have done, theſe indeed may be ſayd to *mount their excellency unto heaven*, though in ſo doing they had but a phancie of exaltation unto heaven, and have really debaſed themſelves below the earth, yea (as it followes in the next verſe) they have become in the eſteeme of God and of Godly men, baſer then their owne dung. For as that honour which is due and but commenſurate unto man, exalts and enables him that receives it, ſo every exceſſe, eſpecially this ſpoken of (which is the moſt irregulate and exorbitant exceſſe) ſhames and depreſſeth him.

Fourthly, *to mount up to heaven*, carrieth in it not onely the ſigni-

ſignification of a high or of the higheſt eſtate on earth, but alſo of that, which is more then the earth can produce or advance any man unto, a certaine, yea an unchangeable, and an unremoveable eſtate. There are no changes in heaven, and onely there (except in hell) there are none. This earthly world paſſeth away, and the faſhion of it; Therefore to have an excellency mounted up to heaven, is a preſumption to be (what God can make and hath promiſed to make his *Jacob* or choſen people to be) an eternall excellency.

Take in theſe foure aſcents, and then conceive how comprehenſive a ſuppoſition *Zophar* makes of the wicked mans worldly felicitie, in theſe words, *Though his excellency mount up to heaven.* The next and laſt clauſe of the verſe is alſo of the ſame largenes and comprehenſion.

And his Head reach unto the clouds.

The word properly ſignifies thicke and darke clouds. As if, ſay ſome, *Zophar* would intimate thus much; *Though the wicked man lift up his head above all ſtormes and darkneſſe, and ſeemeth to himſelfe a ſuperior to all dangers and diſaſters, yet he ſhall periſh.* The head of a wicked man is above the clouds of heaven in aſpiring projects, while his heart is among or below the clods of the earth in covetous and curſed practices. Yea, he kickes at the God of heaven with his heele, while his head reacheth unto the clouds of heaven. While he *ſaith in his heart, I will aſcend above the clouds of heaven; I will be like the moſt high* (*Iſa.* 14. 14.) He ſets himſelfe as an enemy, and is moſt unlike to the moſt high. Heathens have often perſonated proud men in ſuch a ſtile as *Zophar* expreſſeth them in, walking like the Starres and reaching the poles of heaven with their head. As when the Pſalmiſt would ſhew the Super-eminency of the mercy and faithfullnes of God, he ſayth (*Pſal.* 36. 5.) *Thy mercy, O Lord, is in the heavens, and thy faithfulnes reacheth unto the clouds.* So to ſhew the ſuper-eminency of the pride and folly of man, he is deſcribed mounting to the heavens, and reaching out his head unto the clouds.

This whole alluſion may be unto a tree, full and high-growne, like an Oake, or a Cedar of *Lebanon*. To which the flouriſhing condition of the *Amorite* is compared (*Amos* 2. 9.)

עב, *nubes obſcurior & craſſior; nubes etiam a ſuperiori radice dicuntur neſhim, quaſi elevationes.*

Æquaſſe aſtris gradior, & cunctos ſuper Altum ſuperbo vertice attingens polum. Senin Theiſt.

I (saith the Lord) *destroyed the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oakes. Nebuchadnezzar* the great Monarch then living, was represented to himselfe in a dreame under this Similitude of a tree, the *height whereof was great, & whose height reached unto heaven,* (*Dan.* 4. 10, 11.) Thus *Daniel* interprets it (*vers.* 22.) *It is, thou O King, that art growne and become strong, for thy greatnes is growne and reacheth unto heaven, and thy dominion to the end of the earth.* When a mans dominion reacheth to the end of the earth, he in the strictest sence of this allusive language, may be said (as to a worldly felicitie) to reach his greatnes, or that his greatnes reacheth unto heaven.

Hence observe;

First; *A wicked man may get to the highest of worldly heights, to the greatest of a worldly greatnes.*

There is nothing of this world so good but an evill man may enjoy it. No power or honour on earth so high, but he may reach after and attaine it, whose portion is the lowest hell. He may have any thing of or all things upon the earth, about him, who hath nothing of heaven in him. His excellency may mount up to heaven, who hath not the least share in the least heavenly excellency. Though *Zophars* supposition be of impossibilities in the letter, yet according to the figure and tendency of them, they are very possible, yea and have been often reduced to act by many Instances, both of prophane persons and of hypocrites, advanced as high as the world could set them or set upon the highest places and pinnacles of power on the earth, and what is that but in *Zophars* stile to be lifted up to heaven, and reach the clouds.

Secondly, Observe;

The highest worldly height and greatnes cannot secure a wicked man against the hand of God.

The Lord by his Prophet (*Isa.* 14. 15.) speakes thus to that proud Prince, who would ascend above *the heights of the clouds, yet thou shalt be brought down.* Climbing high hath been the cause of many a mans fall, it never protected any man from falling; *Edom* is threatned in the same language by the Prophet *Obadiah*

diah (*vers.* 3, 4.) *The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rockes, whose habitation is high, that saith in his heart, who shall bring me down to the ground? Though thou exalt thy selfe as the Eagle, and though thou set thy nest above the Starres, thence will I bring thee down saith the Lord.* Possibly there was no man on earth, that durst accept *Edoms* challenge, when he thus threw down his Gauntlet and bid defyance in his heart to all the powers of the world, *Who shall bring me downe to the ground?* But presently the Lord accepted (or rather disdained,) the challenge, and undertooke that vaine boaster upon higher termes then himselfe proposed, not onely though thou *dwellest in the clefts of the rocke,* but *though thou set thy nest* (where no man ever set his nest) *above the Starres, yet thence will I bring thee downe. God is the high and loftie one* (*Isa.* 57. 15.) *and therefore the loftines of man shall be bowed down, and the haughtines of men shall be made low* (*Isa.* 2. 17.) God is the high one, *and he inhabiteth Eternity*; that is, he is eternally high, his happines is as steady as it is lofty. But the highest of men (when they inhabit their highest, longest) doe but inhabit time, & most that are high inhabit but a little time, yea; commonly they who are highest inhabit the least time; The triumphing of the wicked is short. Men are high, but their time is in his hand, who is higher then the highest, who is not only high as the Heavens (which is the utmost stretch of mans ambition) but higher then the heavens; and not only higher then the heavens, but the maker of the heavens. And as it is the honor of God to exalt them who are low, so to abase those who are exalted. He casteth downe the mighty from their seates, but exalteth the humble and meek. Many have stood faster by casting themselves down before him, but none have stood by lifting up themselves against him. As a godly man needeth not to feare, *though he walke in the very valley of the shadow of death* (*Psal.* 23. 4.) So a wicked man hath cause enough to feare, and then to fear most, when he walketh upon the tops of the mountaines, and sets his foote upon the hils. This *Zophar* assures us in the next verse.

Vers. 7. *Yet shall he perish for ever like his own dung.*

ὅταν γὰρ δοκῇ ἤδη κατεσηρίχθαι τοτὲ εἰς τέλος ἀπολεῖται. Sep.

The *Septuagint* renders these words paraphrastically; *For when he seemeth to be established, then he shall perish to the end:* The word

word carrieth totall periſhing as well as the adjunct of time, *for ever*, ſpeakes it finall. The word comes from a root ſignifying to overcome. *For ever* overcomes all. That which periſheth for ever, can never be recovered from periſhing. All ſhall be loſt, and it ſhall be alwayes loſt, his wound ſhall know of no healing. *He ſhall periſh*, not to a not being, but from being what once he was, He ſhall neither be, nor be any more accounted, happie.

And as he ſhall periſh utterly, ſo he ſhall periſh baſely, not onely ſhall miſery be upon him, but contempt; *He ſhall periſh*

Like his owne dung.

גלל *ſtercus convolutione.* And becauſe the word which we render *dung*, ſignifies to *turn or roll together*, in its originall. Therefore ſome tranſlate here, *He ſhall periſh, as ſoon as turned about.* Mr. *Broughton* gives that ſence, rendring thus; *Turning a little he falls for ever.* But our reading hath a fuller, though that alſo hath a true, ſence in it. *He ſhall periſh like his owne dung.* What is more baſe then dung? Becauſe Idols or falſe Gods are the baſeſt and moſt abominable things in the world, they are therefore expreſſed by this word in the Hebrew; As if we ſhould call them, *Dung-Gods*, or ſtinking dunghill gods, fit only to be throwne away, and ſhoveld out of the world. For nothing makes a thing indeed ſo bad as an ambition that it ſhould be accounted that which is beſt, when it hath not the leaſt good in it. An Idol is accounted God, who is the higheſt and infinitely the moſt perfect being, when as in truth, it hath no being at all, or is as the Apoſtle ſpeaketh *nothing in the world*. And hence alſo hypocriſie is juſtly called the worſt of ſins, becauſe it would be taken for grace, or reckoned for that which is the gathering together of all Graces, *Holines*. Now as the Scripture calleth Idols dung, compared with God, or as being honoured (to whom they are ſo unlike) with the like priviledges of worſhip and dependance as God is: ſo, all our reall inherent righteouſneſſe, yea all things compared with Chriſt and our union with him upon Goſpel Termes, are alſo called *dung* (*Phil.* 3, 8, 9.) When the Apoſtle would teſtifie with what holy indignation he rejected thoſe things which were good in themſelves, when joyned with and taken in as a ſupplement to the pure worthines of Chriſt for

for our acceptance and Juſtification before God, he ſaith; *I count them but dung, that I may win Chriſt, and be found in him, not having mine own righteouſneſſe.* Thus any thing which either is in it ſelfe, or comparatively to ſomewhat elſe, moſt vile, is wrapt up in this Title, *Dung*. The Lord threatens *the Houſe of Jereboam to bring evill upon it, and* (ſaith the Lord) *I will take away the remnant of the houſe of Jereboam, as a man taketh away dung, till it be all gone* (1 *Kings* 14.10.) Dung is filthy and noyſome, and becauſe (as in homogeneall bodies) the leaſt part of dung hath in it the nature of the whole, therefore when we take it away, we take it all away. A little of it offends and ſtinks, and therefore we ceaſe not ſweeping and removing it *till it be all gone*. The leaſt of that which is naught is too much and too bad, unleſſe it be all gone we have the trouble of its all. The Lord hath a beſome very fit for this dung, (*Iſa.* 14.23.) *I will ſweep it with the beſom of deſtruction, ſaith the Lord of hoaſts.* And when the Lord would teſtifie with how much loathing he rejected the ſacrifices and ſolemn ſervices of the *Jewes*, becauſe of their hypocriſie and formality; He tells them by the Prophet (*Mal* 3.2.) *I will ſpread dung upon your faces, even the dung of your ſolemn feaſts, and one ſhall take you away with it.* The beſt things corrupted or corruptly uſed are worſt. The ordinances of God are pure, but to the unbelieving all things are impure. Gold becomes droſſe, and holy things but dung to them who are ſo. Their ſervices are reputed ſo, and their perſons ſhall periſh ſo, as the Pſalmiſt ſpeaks of the *Midianites, of Sicera and of Jabin, who periſhed at Endor, and became as Dung for the earth*, (*Pſal.* 83.10.) Thus *Zophar* concludes of the wicked, ſpecially including *Job* (whom ſome perſonate as ſitting upon a dunghill) that he ſhould periſh for ever as dung, the vileſt excrement, and which holds out yet more abhorrency in it.

As his own Dung.

The dung of ſome creatures is a perfume, and gives a delightfull ſmell, The dung of many creatures is medicinable, and phyſicall; The dung of almoſt all creatures is ſome way or other profitable and uſefull; But the dung of man, or a mans own dung, is both uſeleſſe and contemptible, loathſome and noyſome. When railing *Rabſhakeh*, would expreſſe the utmoſt

Stercus hominis extremæ abjectionis & contemptus ſymbolum.

utmoſt extremity of famine, to which *Jeruſalem* ſhould be reduced, He ſaith (2 *Kings* 18.27.) *Hath my Maſter ſent me to thy Maſter, and to thee, hath he not ſent me to the men which ſit on the wall, that they may eate their own dung, and drinke their own piſſe with you.* Implying, that if they preſently ſubmitted not, they ſhould quickly feele the utmoſt miſeries of hunger and thirſt, and be forced (which is an utter abomination to the apprehenſion of man) to take in what they had caſt out, and be glad to ſtop the cry of their appetite with that, at which formerly they were wont to ſtop their noſes. *Ezekiel* (to typifie a dreadfull judgement) was commanded (among other things concurring in that woſull ſceane) *to bake his bread with dung that cometh out of man in their ſight.* And becauſe this was very grievous to the Prophet, therefore though his uſing dung to bake bread with, could not be diſpenced with, yet (by way of favour) the Lord condeſcended to a commutation of the dung, (*Ezek.* 4. 15.) *Then he ſaid unto me, lo I have given thee Cows dung for mans dung, and thou ſhalt prepare thy bread therewith.* Now if it were ſo loathſome to prepare or bake bread with mans dung, how loathſome is it to eate mans dung in ſtead of bread? All dung is vile, mans dung is vileſt. To periſh as dung notes a very contemptible condition, but for a man *to periſh as his own dung* is to be caſt into the loweſt imaginable degree of contempt. *He ſhall periſh for ever as his own dung.*

Hence obſerve;

Firſt, *Wicked men ſhall periſh.*

They ſhall onely not be troubled but ruin'd. *We* (ſaith the Apoſtle of himſelf and fellow-Saints in ſuffering, 2 *Cor.* 4. 8, 9.) *are troubled on every ſide, but not deſtroyed.* Trouble ſo far as tryall and correction is the portion of the Godly, but trouble to deſtruction and perdition is the lot of the wicked.

Secondly, Note;

Wicked men periſh finally.

They periſh for ever, yea they ſhall be for ever periſhing. They ſeldome recover when they are down, or riſe when they fall in this life; but none of them ſhall riſe or recover in the next. The Church ſaith, *Rejoyce not againſt me O mine enemy, when I*

I fall I ſhall ariſe, when I ſit in darkneſs the Lord ſhall be a light unto me, (Mich. 7. 8.) But the wicked have cauſe to mourn when they fall, not onely becauſe they are fallen, but becauſe they ſhall riſe no more, and being once in that darkneſs they ſhall never ſee light. Some have ſaid (how uncomfortably and erroneouſly is no place here to diſcuſſe) that a Godly man may fall from grace totally and finally; but that wicked men perſevering in ſin, ſhall fall ſo, both from their hopes and comforts, is aſſured us by the truth of God.

Thirdly, Obſerve;

Wicked men ſhall periſh diſgracefully, as dung, as their own dung.

Their memory ſhall rot, and nothing ſhall remaine of them but a ſtink or an unpleaſing ſavour. It is recorded of King *Jehoram* (2 *Chron.* 21. 20.) that *he dyed undeſired.* Many wicked men die not onely undeſired but abhorred: As the Prophet *Iſaiah* concludes (Chap. 66. 24.) *They ſhall go forth and look upon the carkaſſes of the men that have tranſgreſſed againſt me: for their worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring to all fleſh.* It is ſome abatement of miſery to find pity, but to be at once deſtroyed and abhorred, or which is more to be an abhorring, eſpecially an abhorring to all fleſh is perfect miſery. There are few men ſo bad but now they are eſteemed by ſome, but ere long they ſhall be abhorred of all. And though all who ſee their miſery ſhall abhor them, yet the perfection of their miſery ſhall not be ſeen, as *Zophar* implyeth in the latter part of this verſe.

They which have ſeen him, ſhall ſay, Where is he?

To be ſeen may be taken two wayes.

Firſt, Largely or vulgarly for the bare beholding or view which we have of any thing or perſon.

Secondly, Strictly or ſpecially, to ſee with reverence and reſpect, with much intention and obſervation; or to be ſeen as a wonder, with much aſtoniſhment and admiration. What is it that either ambition or hypocriſie deſires ſo much as to be ſeen, and poynted at, *there's the man.* The Phariſes (who were hypocrites of the higheſt forme) did all to be ſeen of men, (*Mat.* 6. 5.) If the ambitious proud man act not in an open

Pulchrum eſt ſpectari & digito monſtrarier hic eſt.

Irritamentum eſt omnium in quæ inſanimus Admirator & Conſcius, Ambitio ſcenam deſiderat. Sen. Epiſt. 94. *Ne concupiſcamus efficies ſi ne oſtendamus eſſe quid.* Id.

ſcene, and have no ſtore of ſpectators, all his coſt and projects miſcarry and are loſt. Who puts on his beſt cloathes, or makes himſelfe very fine, to ſtay at home, and ſit in a corner? It ſatisfieth not a proud man, that he ſeeth himſelfe, (for though many a man is proud in his own eyes, yet he never thinks his own eyes enow to ſee him) nor is he pleaſed to ſtand in the view of a few, eſpecially of his friends and daily familiars, he muſt ſet himſelfe in the Sun or in the ſight of all. He is never feaſted, till he conceives *The many* feaſting their eyes with ſeeing him. He would alwayes ſtand upon the ſtage, and be in pride (what the holy Apoſtles were made in ſcorne) *a ſpectacle to the world, to Angels, and men.* Some ſinners are all for ſecrecy, ſuch *Job* deſcribeth (Chap. 24. 13. 17.) *They are of thoſe* (the murderer, the thiefe, and the adulterer he means) *that rebell againſt the light. The morning is to them as the ſhadow of death, if one know them, they are in the ſhadow of the terrour of death.* But there are another ſort of ſinnes (the vain-glorious, the ambitious, the hypocrite I meane) who deſire nothing more then worldly light. To lie in obſcurity, is to them as the ſhadow of death, if one know them not (as to their appearances) if no man ſee them, they are in the ſhadow of the terrour of death: Popularity is the Element in which this ſort of men live; take them out of it, you take them out of the world. A hypocrite dies, unleſſe (as *Jehu* deſired) *you come and ſee his zeale for the Lord of hoaſts.* A proud man is quite deſunct and deſpirited, unleſſe you take notice of his port, and come ſee how large a ſayle his veſſell beareth in the world, how he is attended, how ſued and ſought unto. In reference to ſuch a ſight as this, I ſuppoſe *Zophar* chiefly ſpeaks here, *They who have ſeen him*, that is, who have ſeen and admired his ſplendour and greatneſſe, even theſe *ſhall ſay*,

Where is he?

He who was lately a marke of honour in every mans eye, he who was lately ſo great and ſpreading, that he over-ſhadowed all, and you could ſcarce ſee any man for him; is now diminiſhed into an Atome, which no man can ſee, He is now to be numbred (though not in his nature, yet as to his former ſtate) among inviſibles; The man is not to be ſeen, They who have ſeen him ſhall ſay, *Where is he?*

And

And they ſhall ſay this, firſt, in ſcorne: As thoſe prophane enemies reproached holy *David* with his God, *Saying daily,* (Pſal. 42. 10.) *Where is now thy God?* Thou diddeſt not onely promiſe but aſſure thy ſelfe of help from him, haſt thou not boaſted of him, *as thy ſtrength, thy buckler, thy high tower, and thy deliverer?* Thus thou didſt phancy thy God, and pleaſe thy ſelfe in theſe high Elogium's of him, and delightfull dreams of deliverance by him; But where is he? As theſe (I ſay) ſpake prophanely and blaſphemouſly of the great and faithfull God, ſo we may ſpeak truly and ſoberly of the greateſt among faithleſſe men, Where are they? or where is he? Where is that rich oppreſſour? Where is that ambitious Prince? Where is t'other cunning polititian, what's become of them and their wealth, of them and their honour, of them and their wit and wiſdome?

They ſhall ſay this, ſecondly, in wonder and aſtoniſhment, at the ſtrangeneſſe of his fall, and the totality of his deſtruction. Men ſhall be amazed to ſee him at ſuch an ebbe, at ſuch a dead low water, who lately ſwell'd over all bankes with ſuch a ſpring-tide of proſperity. Men ſhall be amazed to ſee him groveling in a valley, who ſo lately walked upon the hills, and neſted among the ſtars. This ſhall make them ſay, *Where is he? What, is he there?* O the vanity of man! O the the uncertaity of all worldly happineſſe! We find ſuch queries filled with this double mixture of ſcorne and wonder, Prophecyed concerning *Babylon* (Iſa. 14. 4. 12 16.) *Thou ſhalt take up this proverb againſt the King of Babylon, and ſay, How hath the oppreſſour ceaſed? the golden City ceaſed? How art thou fallen from heaven, O Lucifer, ſon of the morning? How art thou cut down to the ground, which didſt weaken the Nations? They that ſee thee ſhal narrowly look upon thee, and conſider thee, ſaying, Is this the man that made the earth to tremble, that did ſhake Kingdoms; That made the world as a wilderneſs, and deſtroyed the Cities thereof.* Is this the man that did theſe things? is this he? how like a wilderneſſe he looks himſelfe? Behold how he ſhakes and trembles? Behold in how ſordid and low a condition he now lies proſtrate? He is now ſo little, that no man can tell what to make of him, or in what place he is to be found; He is now not onely like a River running under ground, but quite exhaled and dryed up, in ſo much that all may ſay, *Where is he?*

Hence

Hence observe;

The sin of many men is visible, and may be read in the speciall judgements which are brought upon them.

The Lord is righteous in all his judgements, and he is (as we may say with reverence) even curious in some of them. What more exact and sutable, then to see vaine-glory punished with obscurity; and that they should be *No-body's* in the world, who had an itch not onely to be *Some-body's* (which hath a spice of ambition in it) but the *only-body's* in the world? What more sutable then that they whose greatest desire was to be seen and taken notice of every where and by every one, should be reduced to such a little, to such a nothing, that no man can see where they are? Hypocrites doe all to be seen, and anon themselves are not to be seen. Honour me before the people say the sons of pride and ambition, and anon all the people see and scorne them, or scorne at them because they cannot be seen. They love the uppermost seats at the Table, and greetings in the Market-place, and anon themselves have not a Table to sit at, and are the cheapest ware, yea the trash and refuse of all the Market.

Licet arma vacent cessenq; doli, sidant ipso pondere magna, ceditq; oneri fortuna suo. Sen: in Agamem.

Now, besides the nature of worldly things and states in themselves (which are all subject to change, and the greater any worldly thing is, the more subject to change and to oppresse it selfe with its own weight, as the very Heathens have often told us; I say, besides what is intrinsecall to the nature of worldly things) we must chiefly ascribe these eminent changes to the speciall providence of God, who being most high himselfe, and though invisible, yet onely to be see and adored in all we have or are, cannot bear it to see the creature set up himselfe to be seen. God would draw (and it is his due) all eyes and hearts to himselfe, and therefore he will not long endure those who affect the drawing of mens eyes upon themselves. The eye of God will not spare those who either think highly of themselves, or love to be highly thought of by others. The Lord is pleased to set some of his servants not onely high among men, but high in the hearts and thoughts of men, yet he is highly displeased when they or any in a vaine ostentation make it their businesse to be so; And they who would thus

thus be seen and exalted, shall see a day wherein (through their fall) God alone will be exalted. When any are designing to build high and reach Heaven with their Towers (as they did, *Gen.* 11.) Then the Lord saith, *Goe to, let us goe down and confound their language.* Woe to high spirits and their high Towers when God saith, *I will goe down,* for then both they and their Towers shall assuredly *goe down.* No creature can stand when once God goes thus down. If God appear thus where is man? how and whether is he gone? *Zophar* seems to answer these questions in the next words.

Vers. 8. *He shall flie away as a dream, and shall not be found, yea he shall be chased away as a vision of the night.*

This verse containes two similitudes, both which illustrate that one position which *Zophar* laid down in the two former verses, That wicked men shall perish for ever and be seen no more.

He shall flie away.

To run is more then to goe, and to flie is more then to run. Wings are too nimble for leggs, and therefore in Scripture those things which move or passe from us with greatest celerity (though they have no wings, yet) are said to flie away. *As for Ephraim* (saith the Lord by the Prophet, *Hos.* 9. 11.) *their glory shall flie away like a bird, from the birth, and from the womb, and from the conception*; that is, whatsoever *Ephraim* most gloried in, and that was the multitude of their people, (according to the Prophecy of *Jacob* (*Gen.* 48. 19.) and the Etymologie of their name (*Gen.* 41. 52.) This glory shall depart suddenly, their numbers shall soon be lessened, either by the death of their children as soon as they are borne, or by abortion in the womb as soon as they are formed, yea as soon as they are conceived. They who make such hast out of the world, that they die as soon as they began to live, may well be said to flie from the birth, and from the womb, and from the conception. Thus saith *Zophar* of the wicked man, *He shall flie way.* And how shall he flie? As a bird? That's very swiftly; and the originall word implies the flying of a bird; but the Similitude leads to that which will out-flie a bird, *A dream or a vision of the night.*

night. A bird, even the king of birds an Eagle, is but a flug or as a slow-worm to a dream. This wicked man shall fly away

As a dreame.

We may expound it two ways: First, of the dream it selfe; Secondly, of the thing dreamed. Though sometime both the dream and thing dreamed are fixed, the dream in the phancy, and the thing dreamed in its sulfilling, yet many times the dream it selfe is speedily gone (as 'twas from *Nebuchadnezzar Dan.* 2. 5. 8. 10.) and the thing dreamed rarely comes. Yet Interpreters carry it rather to the matter or subject of the dream, then to the dream it selfe. Many can retaine the memory of the dream, but the matter dreamt of (which possibly pleased them much while they slept) is fled, or proves no such thing when they awake. The Prophet describes this elegantly and fully (*Isa* 29.7,8.) *And the multitude of all the Nations that fight against Arial, even all of them that fight against her and her mountains, and that distresse her, shal be as a dream of a night vision. It shal even be as when a hungry man dreameth, & behold he eateth, but he awaketh & his soul is empty; or as when a thirsty man dreameth, and behold he drinketh, but he awaketh and he is faint, and his soul hath appetite*, &c. I may add, a beggar dreameth of Gold, but he awaketh, and his purse is empty. The prisoner dreameth of liberty, but he awaketh and findeth himselfe in irons. Such is the wicked man in his prosperity. His joy is but the joy of a dreamer, which quickly vanisheth. Hence the ancients phancied that a Dream had wings like a bird of the aire. The Psalmist having learned in the Sanctuary, that the wicked are set in slippery places, and that as in a moment, they are utterly consumed with terrors, concludes in answer to *Zophars* allusion (*Psal.* 73. 20.) *As a dream when one awaketh, so O Lord when thou awakest, thou shalt dispise their image.* When the Lord puts forth his power to the destruction of wicked men, then he is said frequently in Scripture to awake. Now when the Lord is pleased thus to awake, he quickly awaketh wicked men out of their pleasant waking dreams, and maketh them see that their felicity was but supposed and imaginary; for he *shall dispise their image*; that is, he shall utterly spoyle and make dispicable, the painted Pageant of their outward pompe. Which is elegantly

Antiqui somnium deum fingebant volatilem & alatum. Bold.

ly called an *Image*, because as an image it is a thing onely to be looked upon, or for a shew. Though an image be made to the life, yet it hath no life in it; and so is valuable only for its appearance, not for its use. Such a dumbe shew is the glitter and greatnes of the world, and therefore rightly called, not onely by the Holy Ghost, but by those common Writers (who had any true judgement of the things of the world) an Image or an Idol; Which also complyes fully with the similitude of a dreame, in which the minde frames within it selfe, many images and representations of things, which yet like Characters fairely drawne upon the sand, are discomposed and scattered by the next puffe of winde. And because an ordinary dreame hath in it the least, the shortest, and most uncertain enjoyment, therefore when we would shew that we never had the least thought or the least to doe abont such a thing we say proverbially, *I did not so much as dreame of it, or I had not so much as to doe with it in a dreame.*

Ne in somnio quidem proverbialiter dicitur pro nulla ratione nullo tempore aliquid esse.

Hence observe;

First; *The prosperitie of a wicked man hath no reall comfort in it.*

There is no true satisfaction in a dreame. And that which hath only a shadow or appearance of good in it, leaveth, when 'tis past and (as the text speakes) fled away, reall impressions of evill. True sorrowes succeed imaginary joyes; And every man is made by the so much the more unhappy, by how much he thought he had attained happines, when indeed he had not. For, as those things which have only an appearance of terror, are more terrible afarre off then at hand, so those things which have onely an appearance of comfort, afflict more when they are afarre off then ever they comforted us, when neere at hand, and in a conceited possession. As they who have been in a reall possession of good, so they who have had but an imagination of it, are more troubled when it is gone, then ever they should have been, if they had never had it; disappointments and faylings of expectation about those things which we hope to have, are as grievous, if not more grievous, then the losse of what we once really enjoyed. Now though a wicked man hath many good things while he prospers, yet that which we properly call the dreame of his prosperitie, he never hath. For so much

much as he imagineth more in what he hath then is or can be in it (and ſo he alwayes doth) ſo much he dreameth.

Secondly, Note;

The proſperitie of a wicked man hath no tacke or conſiſtence in it.

As a dreame is not reall, ſo it is not laſting. Many things which are reall ſtay with us but a while, but thoſe things which are not reall, cannot be ſaid to ſtay with us at all. I have from other Texts in this Booke met with this poynt before, and therefore I ſhall not here ſtay upon it; yet there remaines one clauſe more of this ſimilitude, which I ſhall only touch to heighten the intendment of it, *He ſhall flie away as a dreame.*

And ſhall not be found.

When the Lord would ſhew how fully and clearely he pardoneth ſin, he ſaith (*Jer.* 50. 20.) *In thoſe dayes, the iniquitie of Judah ſhall be ſought for, and there ſhall be none, and the ſins of Judah, and they ſhall not be found, for I will pardon them whom I reſerve.* Now as when a ſin is ſo pardoned that it cannot be found it is an argument of the fulleſt pardon; ſo when a man or his proſperitie is ſo fled and deſtroyed that neither can be found, it is an argument of the fulleſt deſtruction. We may apply theſe words to both; The wicked man, his wealth and greatnes ſhall ſo flie away, that neyther of them ſhall be found. We may enquire as was ſaid in the former verſe; Where is he? and where is his? and finde neither him nor his. What *Peter* ſaid to *Simon Magus* (*Acts* 8. 20.) is verified of him, his money, his honour, is periſhed with him; or, as another Scripture ſpeaketh, his *memoriall is periſhed with him.* And as if *Zophar* thought it too little to give but one illuſtration of this truth, he confirmes it by a ſecond, which is yet of neer cognation with that already opened, and therefore I ſhall but name it.

Yea he ſhall be chaſed away as a viſion of the night.

He ſhall flie as a bird (ſaid *Zophar* before) here he ſhall be chaſed as a beaſt; The former word implyeth a voluntarie motion, this a violent. *He ſhall be chaſed away*

As

As a viſion of the night.

There are two ſorts of viſions, as to the time of their appearance. Firſt; Viſions of the day; Secondly, of the night. Viſions of the day fixe more ſtrongly upon us, and are more permanent, viſions of the night paſſe ſooner out of our memory, and are more tranſient. Therefore to ſhew the vaniſhing ſtate of the wicked man more fully he compares him *to a viſion of the night.* A viſion hath ſomewhat in it beyond ordinary dreames. All viſions are accompanied with the repreſentation of ſome outward ſhape to the eye or phancy which many dreames have not; As was further ſhewed, Chap. 4. 13. to which place I referre the reader; and ſhall proceed to the next verſe which brings up the concluſion of both theſe Alluſions.

Verſ. 9. *The eye which ſaw him ſhall ſee him no more, neither ſhall his place any more behold him.*

Theſe words *Zophar* takes out of *Jobs* mouth, (who ſpake the ſame thing in his own caſe, *Chap.* 7. 8. 10.) As if he would caſt him for a wicked man by his own confeſſion, and turne what he had ſaid upon himſelf. For the ſence of the Text the reader may conſult that Chapter, there being nothing in theſe words of any ſpeciall obſervation, beyond what was there offer'd. *Oculus vidit & non addit.* Hebr:

The letter of the Hebrew may be thus rendred; *The eye hath ſeene, and ſhall not adde.* 'Tis uſuall in Scripture-phraſe, to ſay that he adds to doe a thing, which doth that againe which he hath done once or often before. And becauſe the Originall leaves out the object of this ſight; Therefore ſome referre it to the *night viſion*; tranſlating thus: *The eye alſo which ſaw it* (*ſc:* the viſion) *ſhall ſee it no more.* As if he had ſayd, The wicked man is like a night viſion, which being once ſeene diſappeares and is ſeene no more. We fixe it upon the wicked man himſelfe. *The eye which hath ſeen him ſhall ſee him no more.* They who ſaw him flouriſhing ſhall ſee him fading, till he fade quite out of ſight. *Ut ſit Apodoſis precedentis ſimilitudini.*

Neither ſhall his place any more behold him.

Which words may be expounded by a double figure, both frequently uſed in the holy Scriptures. Firſt, by an *Enallage.*

His place shall not see him; That is, he shall not see his place, or he shall not be seene in his place; secondly, by a *Prosopopia*, by which those acts which are proper to living creatures, or the person of a man, are ascribed to things without life. The sum and sence of all returnes to that which hath been already observed, the totall ruine and extirpatian of the wicked man, whether hypocrite or prophane.

JOB, Chap. 20. Vers. 10, 11.

His Children shall seeke to please the poore, and his hands shall restore their goods.

His bones are full of the sin of his youth, which shall lie downe with him in the dust.

IN the former words *Zophar* expressed the fleeting prosperitie, the uncertaine happines of hypocrites and wicked men; here he goeth on to enumerate some of those evils which overwhelme wicked men, when once their worldly state begins to totter, and the tide of their outward prosperitie to turne; The first evill which he reckoneth up falls upon the children of the wicked man.

Vers. 10. *His children shall seeke to please the poore.*

These words, in the face and letter of them, seeme to speake the ingenuitie and piety of the wicked mans children, Is it not a vertue to be curteous, civill and charitable to the poore, especially to be so curteous and charitable, as not onely to relieve, but even to seeke to please the poore? Industriously applying themselves to their support and helpe, who were unable to helpe themselves. This sounds like a rare vertue; but if we examine the matter further, we shall see a very great curse wrapt up as the portion of the children of the wicked man, in that they are here said, *To seeke to please the poore.*

They shall seeke to please.

רצה *favit, placuit, compla-* It is but one word in the Hebrew, and the roote of it signifies *to*

to favour, to comply with, to please, or to be pleased with, it is often used in reference to the sacrifices which were offered to God when he either did, or did not accept of them (*Psal.* 51. 19.) *Then shalt thou be pleased with the sacrifices of righteousnesse*: and in the negative (*Mal* 1. 8.) *Offer them to your Governour, will he accept them, will he be pleased?* Reade *Levit* 19. 7. *Levit.* 22. 25. The word is used in the same sense (*Job* 33. 26.) *He shall pray to God, and he will be favourable to him*; he will shew him favour by deliverance from his affliction. The old counsellers spake this language to *Rehoboam* (2 *Chron.* 10. 7.) when he asked their advice how he should answer the people that came to have the burden of their taxes lightned, and their grievances redressed; they tell him, *If thou speakest favourably to this people* (if thou be kinde and please them as becomes a noble and gratious Prince) *then they will be thy servants for ever*; That Prince who hath got the love of his people, shall not want their service. They will act obediently and serviceably unto thee, if thou doest but speake fovourably unto them. If thou doest but please them with good words, thou mayst have thy pleasure of them; So here, *His children shall seeke to please the poore*; that is, they shall ambitiously, as it were, desire the favour & friendship, the good will, and good word of the poorest; But how comes it to passe, that these desire to please the poore, and to have their favour? I answer, We are to take it as if this sprung from their charitie and good nature, from the openesse of their hearts, or compassion to the poore. Thus to please the poore is an act of Grace, at least a very commendable worke in us (as was intimated before) as well as it is in mercy to them. But when he saith, *His children shall seek to please the poore*, his meaning is, they shall be forced whether they will or no: they shall be necessitated to submit to those who are most necessitous.

cuit e propriè significat gratum habere, benevolentia prosequi.

The word which we render *poore*, signifies those, that are spent and drawne dry: and it is sometimes referred to the weakning of a man in his strength, somewhat to the weakning of his estate, when his purse is drawne dry. Poore persons are exhausted persons, such whose vessels are run down to the very least: *his children* shall *seek* to please such poore, the meanest of the poore.

דלל a דלים *haustus exhaustus fuit, viribus aut facultatibus.*

The Vulgar reads these words thus, *his children shall be wasted with*

Filij ejus atterentur egestate. Vulg.

with poverty; Prodigalitie wasteth the estate, and poverty wasteth the person. The reason of this reading is because that translater derives the word which we render *to please*, from a roote which signifies *to breake, to spoile, to dash one against another*; So 'tis used (*Gen.* 25. 22.) *The children strugled in the wombe*, or dashed one against another, as if they had been contending for place before they had a place in the open world. Thus here (saith he) his children shall be dashed or wasted with poverty, or by the poore. When the poore rise and rage, the rich cannot stand before them. The poore shall impoverish his children. The Septuagint renders it, *The lesser ones, the minors, persons of the inferior & lower rank shall destroy his children.* This translation carrieth a clear sense as to the mind of *Zophar*, and the scope of the place; it sheweth the misery of a wicked man to the full, to say, *The poore shall destroy his children*; *The needy, the hungry shall devoure and eate them up.* There is a speciall finger of God in that, 'tis more then to say his children shall be destroyed by the mighty and strong; as when a poore word pulleth downe the strength of sin, and Satan, this advanceth the name of God. And the Apostle tells us, that the designe of God, in sending out his word in so meane a dresse, and by such powerlesse instruments, is, that his own power may be the more seene, and magnified. Thus when poore men subdue the mighty, the might and revenging power of God is in it. And as this speakes the justice and power of God, so the misery of those men. To be oppressed by the poore is the sorest oppression (*Pro.* 2. 3.) *A poore man that oppresseth the poore, is like a sweeping raine that leaveth no food.*

a רצצ *quod est conterere, confringere quassare.*

Abstractum pro concreto; egestate i. e. per egenos. q. d. vilissimi in illos sævient & dominentur. Pined.

Filios ejus disperdant minores. Sept:

There is a second reading which differs somewhat from ours; whereas we translate, *His children shall seek to please the poore*; this saith, *His children being poore shall please*; That is, *all shall be plased to see his children poore*; this hath a cleare-sense, shewing the portion and punishment of a wicked man; every one shall like it well to see his children goe a begging. The evill which befalls them will be a kind of good to the beholders, and they will say, *'Tis well bestowed.* Yea as some give the intendment of this rendring; *The poore shall think themselves well paid for all the wrong they have received, and the miseries they have undergone when they see his children in misery*; That curse is threatned (*Psal.* 109.

Filij ejus placebunt egeni.

(*Psal.* 109. 12.) *Let there be none to exeend mercy to him, neither let there be any to pity his fatherlesse children*, while all is pulled from him, and they left not worth a groate, none shall thinke them worthy of compassion, or bestow a tear upon them. *It is a great misery when none grieve to see us in misery.* If sympathy be no ease to the afflicted, yet it is an honour to them.

But I shall pitch upon our own reading; *The children of wicked men shall be brought so low, that they shall be glad to seek the favour, and good will of those who are poore*; or thus; *His children shall seek to appease the poor, even those poore whom their father wronged and oppressed.* They shall be constrained to flatter and fawne upon those, over whom their father insulted and upon whom he trampled. Which suites well with the next clause; *And his hands shall restore their goods.* The summe of all is this; *His children shall be poorer then the poorest, and more miserable then the most miserable.*

Filij ejus placabunt mendicos vel pauperes. Reg. Pagn. Mont.

Adeo miseri erunt ut cogantur placare iratos, tenuis fortunæ homines. Vatabl.

Erunt pauperiores pauperibus & miserrimis miseriores.

Hence observe;

That, *Children of evill parents fare ill, and are scourged as a scourge to their parents.*

This poynt hath risen from former passages, I shall onely take notice of one dreadfull example out of Scripture to verifie and illustrate it. We reade (2 *Kings* 2. 23, 24.) that more then forty children were destroyed by two shee-beares for mocking the Prophet *Elisha*. *Justine Martyr* queries upon it; Why did the Prophet call for revenge upon children, who hardly understand what they doe, much lesse doe any thing upon designe? he answers; though we should suppose they were children so young that they could not understand the evill of this action, yet having learned this from their parents, God sent this judgement at once to punish the children and the parents; that they might be smitten in this destruction, which fell upon their children, because they had given their children no better instruction, or rather because they received such bad instruction from them. For doubtlesse they had learned that scoffing language from their Elders, at least by hearing them speake so, if not by teaching them to speake so; *Goe up thou bald head, goe up thou bald head.* Which scoffe and reproach they cast upon *Elisha* in allusion to the rapture or carrying up of *Eliah*. As if they had said;

Voces ipsas pueri a parentibus edocti erant, quare puerorum clade parentes flagellavit. Illud enim ascende calve, proscindēdi per detractionem Eliæ assūptionis gratia proferebant. q.d. *abripiat te quoq; spiritus et itidem a te liberemur* Just. Mart. quest. 8a

ſaid; *Goe thou up alſo to heaven, even as Eliah did, that we may be rid of thee as well as we are of him.* Children are apt to imitate their parents in every thing, but they are beſt at imitating thoſe things which are worſt. They quickly write after ill Copies. And they who imitate the morall evills of their fathers, ſhall be ſure to inherit their pœnall evills, and have new ones prepared for them.

Secondly, Obſerve;

It is a great puniſhment upon parents, either to ſee their children come to miſery in the world, or if miſery come upon their children after themſelves are gone out of the world.

Though *Zophar* here deſcribes the miſery of the wicked mans children, yet his ſcope is to ſet forth the miſery of their parents, who are ſmitten upon the childrens backes. When *Noah* awoke from his wine, and knew what his younger ſon had done unto him, as alſo how *Cham* ſaw his nakedneſſe, and mocked, (he not out of a vaine paſſion as ſome parents will when their children diſpleaſe them, but) by divine inſpiration, or being fil'd with a prophetick ſpirit pronounceth a curſe upon him; yet he put his ſons name into the curſe not his: *And he ſaid, Curſed be Canaan (Gen. 9. 24,25.)* why *Canaan?* it was *Cham* the father of *Canaan* that ſinned, yet when *Noah* comes to curſe, he doth not ſay, curſed be *Cham*, but *Canaan*, not that *Canaan* ſhould be curſed, and his father eſcape, but it was to ſhew that *Cham* ſhould be under a curſe; For ſeeing his poſterity ſhould be under a curſe, then much more he; for as much as, beſides what fell upon him perſonally, the curſe falling upon his poſteritie, was alſo his. When a curſe falls upon children the father is curſed, as in the bleſſing of the children the father is bleſſed (*Gen.* 48. 15,16.) *Joſeph* brought his two ſonnes *Manaſſeth* & *Ephraim* to his aged father *Jacob*, that they might receive his bleſſing, who laying his hands upon their heads, *Bleſſed Joſeph and ſaid, God before whom my fathers Abraham and Iſaac did walke, the God which fed me all my life long unto this day, The Angel which redeemed me from all evill bleſſe the Lads.* Now as *Jacob* in bleſſing the children of *Joſeph*, bleſſed *Joſeph* himſelfe; ſo *Noah* in curſing the children of *Cham*, curſed *Cham* himſelfe. A very Heathen hath obſerved concerning the Tyrant *Dionyſius*,

Valerius. lib. 1. Cap. 2.

Dyoniſius, that though he eſcaped free and untoucht in perſon from the vengeance which his ſacrilegious wickedneſſe deſerved, yet his ſons were involved in ſo much miſery, that in them he being paſt feeling ſuffered, and being dead paid dearly enough for his ſtoln dainties. The light of nature, as well as Scripture, tells us that evills falling on poſtery are reckoned upon the parents ſcore.

Obſerve, Thirdly,

It is an eminent piece of divine juſtice when either they or the children of ſuch as have afflicted others, and made them poor, are forced to ſue, and ſubmit to them, though poor, and to ſeek their favour.

This piece of divine retaliation the Prophet doth at once threaten, and promiſe; he threatens the enemy with it, and makes a promiſe of it to the children of God, (*Iſa.* 60. 14.) *The ſons alſo of them that afflicted thee ſhall come bending unto thee, and they that deſpiſed thee ſhall bow themſelves down at the ſoles of thy feet, and they ſhall call thee the City of the Lord, the Zion of the holy one of Iſrael.* This is the honour that ſhall be done to *Zion*, and the ſhame that ſhall fall on *Zions* enemies. The poſterity of thoſe that afflicted *Zion* ſhall come bending to her. We have a promiſe near that (*Rev.* 3. 9.) *Behold, I will make them of the Synagogue of Satan* (who are they? Such as oppoſe the Church of God, bitter yet ſecret enemies to Chriſt) *which ſay they are Jews, and are not, but do lie; Behold, I will make them to come and worſhip at thy feet, and to know that I have loved thee.* Some will never know nor acknowledge, that God loveth his people, till themſelves are put under their feet, and ſubdued to their power. 'Tis prophecied (*Pſ.* 45. 15.) *The rich among the people ſhall intreat thy favour.* That Pſalm holds out the effect of grace; but when the Lord ſaith in this Prophecy, *I will make them come, and worſhip at thy feet*, it implies onely an act of Juſtice. They who have ſcorned and trampled thee under their impure feet, ſhall fall down at thy feet and give thee reverence.

Fourthly, Obſerve;

That man is brought to the loweſt ſtate of affliction who is put to ſeek the favour of thoſe who are low; how poor are they who ſeek to pleaſe the poor?

It was the curſe of *Cham*, *A ſervant of ſervants ſhall he be*; that

is, he shall seek and submit to those who are meanest; to be a servant is to be in a mean low condition, and therefore Christ is said to humble himselfe when he took upon him *the forme of a servant. To be a servant of Rulers and great ones is to be lessened, but to be a servant of servants is to be as low as low can be.* And therefore *Abigail* spake of her self at the lowest rate when *David* sent for her to be his wife and companion, (*1 Sam.* 25. 41.) *Behold let thy handmaid be a servant to wash the feet of the servants of my Lord.* *Solomon* tells us, (*Pro.* 29. 26.) *That all men seek the Rulers favour.* When men are in great place and power, no wonder to see all seek to them; but to see a great throng, at the door of a poor man, to see many waite and attend at his gates, putting up petitions to him, doth it not conclude that these suiters are brought to a very low condition? yet God will make those who have been proud, and lifted up, stoop thus low. I find *Job* aggravating his sorrow in a straine near this; For having said at the close of the 29 Chapter, *I chose out their way, and sat chiefe, and dwelt as a King in the Army; but now* (as he begins the 30 Chapter) *they that are younger then I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock*; As to be derided and despised by those that are our inferiours, is an affliction in a high condition; so much more to be forced to submit to them, and seek their favour. And this not onely because it is a disparagement to condescend to the pleasing of those who are poor, and inferiour, but because it is so hard to please them. Usually the lower sort of people are people of a low spirit. And commonly they who are Masters of no estate, are Masters of but little reason or ingenuity; How rude a thing is the ragged multitude? How hard a task hath he, who must make it his businesse to please them? 'Tis no small skill and toyle to please some Princes and rich ones; Wise men have their humours sometimes, which will neither suffer them to be easily pacified towards those who have offended them, nor pleased with those that serve them. But how shall we please them at any time who seldome if at all know what will please themselves; And who through their want of breeding and discretion, insult over, and grow upon those most, who seek most to please them? Any man of a lowly minde may easily be pleased. But men of low estates are for the most part,

part, hardest to be pleased. To please some is a pleasure, but he shall never want work or trouble, who is forced (as these in the Text) *to please the poor.*

And his hands shall restore their goods.

Some render, *For his hands*, &c. making this clause the reason of the former, why the wicked mans children should be in so low a condition as to please the poor, even because their father before his death restored all his ill gotten goods to the right owners, and so had nothing left in stock, wherewith to make provision for them his children.

To restore is a good work; shall the wicked man be in this good mind, to restore the goods which he hath taken from the poor? This were an act of Justice (*a parte post*) and an argument of his repentance for all the injustice which he had acted (*a parte ante.*) Restitution flowing from true repentance and godly sorrow is a work of Grace; but here is restitution without either repentance or sorrow, except because he could hold what he had gotten no longer. For

There is a twofold restitution.

First, Willing, upon the touch of conscience, that we have done wrong to others. So *Zacheus* (Luke 19. 8.) *Behold halfe my goods I give to the poor, and if I have wronged any man by forged cavilation, behold I restore fourefold.*

Secondly, There is a forced restitution, when the providence of God, not any motion of repentance, maketh a man restore, when either justice or violence compells him to restore, that's the restoring here meant; he shall restore not what he would, but whether he would or no. He shall not restore from any trouble of his own mind at what he hath done, but because troubled and questioned for what he hath done, or as (the 20 verse of this Chapter speaks) *he shall vomit it up againe*, God will give him that, which will make him disgorge himselfe of his sweet morsells. Thus we may understand it of a violent act upon him, and not of any intendment by him. He hath no mind to doe those right, whom he hath wronged, but they whom he hath wronged call upon him for and demand their right.

There are different readings. Some thus; *His hands shall restore*

store his iniquity; that is, the thing which he hath gotten by iniquity. Others thus, *His hands shall restore his violence, or that which he hath gotten by violence.* The sin by which any thing is gotten is set as a mark upon it; That is elegantly and justly called *violence*, which hath been gotten violently. As that (with like elegancy and justice) may be called *fraud*, which was fraudulently gotten. A third saith, *His hands shall restore his strength*, which may run in the same channell of interpretation; his strength, that is, that which he by his strength hath forceably taken away from others. Lastly, the Text is read, *His hand shall restore his sorrow*; which may be explained thus, his hand, or his act (our hands being the chiefe instruments of action are put for action) shall bring sorrow upon him. He by his sin shall bring upon himselfe that mischiefe, or those evills which he hath brought upon others; and this (not unfitly) may be called, the restoring of them. A wicked man draweth down misery upon himselfe, and is the contriver of his own troubles. For as he that doth good to others, doth good to himselfe; So (by the rule of contraries) he that doth evill to another, doth worse to himselfe: therefore their own hand may well be said to restore or bring sorrow and misery upon themselves, even that sorrow and misery, which themselves had brought upon their brethren. Thus the Psalmist concludes of such a man, (*Psal.* 7. 16) *His mischiefe shall come down upon his own head*; His mischiefe is the mischiefe which he hath loved and acted. Sin is like a stone cast against the wall, which bounds back, or rather like a stone cast up to Heaven, which falls on his head that cast it up. One of the Ancients giveth this sence of the words, *He shall burne his fingers with what he hath done, or sorrowes shall burne his hands*: he put out his hand to take away what belonged to others, but he burnt his fingers by it. These various readings are occasioned by going to a different root for the pedigree of this word; yet all fall into that generall sence which our translation holds forth, *His hands shall restore their goods which he hath taken by violence and strength of hand, or by any secret evill and unlawfull way.* So Mr. *Broughton, and his hands recompence his wrongs.*

Manus ejus reddent dolorem suum. sc. quem aliis intulit.

70. ὀδύνας.

Manus ejus urent dolores. Ambros.

הון *ex* אוני *vel ex* אנן

Hence

Hence observe;

First, *That as he who repents truly doth willingly restore what he hath unlawfully gotten, so God wil force the impenitent oppressor to restore what he hath gotten whether he will or no.*

As his oppression was an act of violence upon others, so his restitution shall be an act of violence upon himselfe. One Lyon makes another Lyon give back his prey; all shall be restored, if not into that particular purse from whence it was taken, yet into some common purse.

Secondly, Note further;

It is a vexation to a wicked man, to part with, or restore that which he hath unjustly gotten.

He doth it not as a duty, but as of necessity, as a thing which he cannot avoyd. It is his punishment not to continue in his sinne; though indeed it is his greatest punishment to continue in the love of his sinne, while he parts with, or rather is separated from the matter of it. I shall not here further insist upon the nature of this great duty, the restoring of what hath been unduly gotten. That will fall in more properly at the 18 verse of this Chapter.

Onely, take notice of this one thing from the Text; which saith, *His hands shall restore*; as implying a punishment upon the wicked man, not onely in this, that they who have been wronged by him should recover their goods againe from him, but that he should be forced to return them *with his own hands*. As a godly man rejoyceth to doe good with his own hand, so 'tis paine to a wicked man to doe it; He would willingly doe every duty by proxy, or by his Deputy, especially those (and such is restoring) which charge shame upon him, for his former doings.

Vers. 11. *His bones are full of the sin of his youth, which shall lie down with him in the dust.*

Zophar seems to retaine the same order in setting down the punishment of a wicked man, which God did in the affliction of *Job*; God spoiled the outward estate of *Job*, first destroying his cattell and his children, and then filled his body with diseases.

eaſes. Thus the proſperous eſtate of a wicked man is firſt broken; ſecondly, his children ſhall be poorer then the poor: thirdly, his body, or *bones are full of the ſins of his youth*: The miſery of the wicked man is here ſet forth from the cauſe of it, *The ſins of his youth.* The Alluſion ſtands thus, That look as a deboiſt young man by his wanton and riotous courſes gets bodily diſeaſes which ſoak into his bones, and ſuck out his marrow: So the judgements of God of any kind conſume and waſt all the comforts of a wicked man, which together with his wickedneſſe follow or rather drive him out of the world.

Oſſa ejus repleburtur ipſius adoleſcentia i.e. *panis quas ſibi ſceleribus adoleſcentiæ acquiſivit.* Bez.

The originall runs thus; *His bones are full of his youth*, or *of his youths.* The word is plurall, and in propriety ſignifies to hide, or to lie hid. For youth or young men come not abroad to action, but are kept cloſe in their fathers houſes, or in Schools of learning and education. When he ſaith, *His bones are full of his youth*, the meaning is, they are full of thoſe miſeries and ſorrows, which the ſins of his youth have deſerved and acquired. Upon this account ſome render the Text thus, *His bones are full of his ſecrets*; that is, of his ſecret ſins: Man commits many ſins in ſecret, the world takes no notice of them, and his ſin may lie long in ſecret, as ſecretly as the marrow lyeth in his bones, though indeed, it be not marrow but rottenneſſe and poyſon in his bones. The word is uſed (*Pſal.* 90. 8.) Where *Moſes* thus complaineth, *Thou haſt ſet our iniquity before thee, and our ſecret ſins* (or ſins of youth) *in the light of thy countenance*; That is, Thou ſeemeſt to call us to an account for the ſins of our youth, or for our ſecret ſins, thoſe ſins which have laine in the dark, are not onely brought to light, but ſet in the light, and that not onely in the light of mans knowledge, but in the light of the knowledge of God. As it is our higheſt mercy when God lifts *up the light of his countenance* upon our perſons, ſo it is our ſaddeſt affliction, or fore-runner of very ſad afflictions when God ſets our ſecret ſins, or the ſins of our youth in the light of his countenance; ſo that in either reading the meaning is the ſame.

Oſſa ejus repleta ſunt ejus occultis. Mont.

There is a twofold expoſition of theſe words, ſome referring them to the puniſhment of this wicked man, others to a further deſcription of his ſin; we may take it in both: Mr. *Broughtons* tranſlation gives this as a deſcription of the puniſhment of this wicked

wicked man; *His bones ſhall feele full pay for his youths pranks*; that is, he ſhall be fully puniſhned, being an old impenitent. Sin is often put in Scripture for puniſhment. But what are we to underſtand by *theſe bones? His bones are full*; Bones in a ſtrict ſence are (as it were) the timbers and rafters of the body which maintaine and keep up the whole fabricke. Here by *bones* we may underſtand, firſt, any thing that is ſtrong or firme. So, *His bones are full of the ſins of his youth*, i. his greateſt ſtrength hath fill of puniſhment, for the bones are the ſtrongeſt part of the body.

Secondly, By bones we may underſtand the whole outward man, (*Pſal.* 141. 7.) *Our bones lie ſcattered at the graves mouth*, that is, our whole body is ready to drop into the grave; againe, *All my bones ſhall ſay*, &c. (*Pſ.* 35. 10.) That is, my whole man, body and ſoul ſhall ſay. Sometimes the bones are put ſpecially for the ſoul (*Pſ.* 51. 8.) *David* prayeth that *God would reſtore to him the joy of his ſalvation, and that the bones which he had broken might rejoyce.* Where *by bones* he means the ſpirit, the inward parts: for though the mind of a man be an immateriall ſubſtance, and hath no corporiety in it, yet the ſtrength of a man is in his ſpirit; as the bones are the ſtrength of the body, ſo the minde is the ſtrength of the whole man. When a mans ſpirit is broken, we may well ſay, *His bones are broken.* In this ſence we may underſtand that of *David* (Pſal. 6. 2, 3.) *Have mercy upon me, O Lord, for I am weake, O Lord heale me, for my bones are vexed*: That is, my ſpirit: ſo (*Pſ.* 38. 3.) *There is no ſoundneſſe in my fleſh, becauſe of thine anger, neither is there any reſt in my bones*; That is, the outward, the inward man, my fleſh and ſpirit, are unſound and reſtleſſe, *by reaſon of my ſin*; ſo that we are not to interpret *bones*, as oppoſed to *fleſh*, but as they denote the beſt and ſtrongeſt of man, body and ſoule; and then, to ſay, *His bones are full of the ſins of his youth*, is as much as to ſay, his youthfull ſins draw trouble quite through him, they leave nothing of him untoucht or untainted. Thus we may expound the words, as implying the univerſality and extenſion of the wicked mans puniſhment, it ſhall ſoak into his very bones and marrow. When Satan deſired leave of God to touch the skin and bones of *Job*, his meaning was, let me have liberty and commiſſion to ſtrike him quite through, without and within to

to afflict both soule and body. So that, this phrase, *His bones are full of the sin of his youth*, intimates him both sinfull and miserable all over. Hence observe;

First, *That youth is very subject to, and usually very full of sin.*

Every young man commits sin enough to fill his bones when he is old; young men are so prone to sin, that *Solomon* tells us (*Eccl.* 10. 11.) *Childhood and youth are vanity*, and surely youth is more vaine then childhood. Children are vaine, because little and so unable to doe good, youth is vaine, because so able and active to doe evill. The ancient Poet said of youth, it is like wax to evill, you may work it into the shape of any monster, and put what stamp you will upon it, as upon wax; yet this Text and the poynt now issued from it are specially intended of those young men, whose wayes have been foulest, and whose lives most vitious; such as act not onely vainely, but reproachfully, or so as deserve reproach. What *Ephraim* (*Jer.* 31. 19) being upon his repentance, spake of himselfe nationally taken, many have cause to say of themselves personally, *I am ashamed because I have borne the reproach of my youth*, that is, now I feel and am sensible of those sins of my youth, which expose me to reproach: 'Tis our duty to repent of our old-age sins, but repentantance insisteth usually most upon the sins of youth; which argueth that those sins presse most. *David* in speciall prayeth (*Psal.* 25. 7.) *Remember not against me the sins of my youth*, thereby implying the sinfulnesse and slipperinesse of that age. The Apostles exhortation to *Timothy* and *Titus* (1 *Tim.* 4. 12. *Tit.* 2. 15.) both young men, *Let no man despise thy youth*, warned them and teacheth us, that as unconverted young men usually run such courses, so converted young men are apt to fall into such acts of sin, as render them despicable; And the same Apostle fastens some sins in speciall upon *youth*, as haunting that age and state, 2 *Tim.* 2. 22. *Fly youthfull lusts*; old age hath its proper lusts, and so hath youth.

Cereus in vitia flecti, monitoribus asper. Horat. in Arte Poet.

Habet puerilis innocentiam, senectus prudentiam Adolescentia sola est invalida viribus, infirma consiliis, vitio calens, &c. Ambros.

There are seven sorts of speciall sins: First, Such as appertaine to, and most commonly shew themselves in this or that age of mans life. Secondly, There are sins more proper to some Countries and places. Thirdly, To the seasons or times wherein we live. Fourthly, There are speciall sins of mens speciall

speciall callings, dealings and tradings in the world. Fifthly, Of their conditions, whether poore or rich, great or small. Sixthly, There are speciall sinnes following the constitution of the body, whether sanguine, chollerick, flegmatique, or melancholy. And, Seventhly, There are speciall sinnes hanging about our relations. The bones of some are full of the sinnes of their relations and constitutions, The bones of others are full of the sinnes of their conditions and callings: The bones of not a few are full of the sinnes of the place, time, or age, wherein they live: The bones of many are (as the bones of *Job* were supposed to be) full of that speciall age of their lives, their youth. The sinnes of their youth-age, are visible in their old-age, and the sinnes of their first age prove the sorrows of their last.

Thirdly, Observe;

Till sinne be repented of, and pardoned, the punishment of it remaines.

It is impossible to remove the punishment of sinne from the guilt of it, and it is impossible to remove the guilt of it by any meanes, but the pardon of it. Bones full of sin, shall not want paine: cast out sinne by repentance, take hold of pardon by believing, and then punishment is cast out, and must let goe its hold.

Fourthly, As bones are taken extensively for the whole man. Observe,

That the punishment of sin reacheth as farre as sin reacheth.

If sinne get into your bones, punishment will follow: As there are sinnes of the flesh, and sinnes of the spirit, so punishments of the flesh, and punishments of the spirit: there is nothing so strong, so deepe, or retired, but punishment will find it out: not only the skin and flesh, but the very bones shall smart, yea and the soule too. *Woe to them* (saith the Prophet *Isa.* 20 15.) *that seek deep to hide their counsell from the Lord, and their works are in the darke*; for though their counsell be deepe and their works in the darke, yet wrath will see its way to overtake them, and fill their hearts with woe. An impenitent person shall have punishment enough, he shall have his fill of it, till he vomit, yet he cannot vomit it up, or disburden his

pained conſcience. As he filled up his meaſure of ſinne, ſo he ſhall have his meaſure of ſorrow full; The time will come when all the ungodly ſhall be filled with the wrath and righteous judgements of God, as now they are filled with wrath and unrighteouſneſſe one againſt another. Saints have their fullneſſe of grace in Chriſt, and having receive grace they fill up their meaſure, *Till they come to the meaſure of the ſtature of the fullnes of Chriſt*; And when once they have attained and are arrived to a fullneſſe of Grace, they ſhall receive fullneſſe of joy in glory. *In thy preſence is fulneſſe of joy; all their bones ſhall then ſay, Who is a God like to thee?* (*Pſal.* 35. 10) Not a bone but ſhall have its fill of joy; Every mans bones ſhall be full at laſt, *Good meaſure preſſed downe and ſhaken together and running over ſhall God give into their boſomes.* The bones of the godly ſhall be filled with the goodneſſe of God, and the bones of the wicked ſhall be filled with that wrath of God which their own ſinnes have deſerved. *His bones are full of the ſinnes of his youth.*

Againe, Theſe words may be expounded as a deſcription of a wicked mans perſeverance in ſinne. The ſinnes which he had in his youth, he hath them ſtill, he hath not loſt nor put off one of them. Thoſe filthy luſts which like ſo many running ſores corrupted the fore-part of his life, corrupt the latter, running ſtill upon him, and ceaſing not.

Hence Note;

All the ſinnes of youth remaine in and upon the oldeſt of impenitent perſons.

Old impenitents keep a ſtocke or treaſure of their youth-ſinnes, layd up not only in their bones, but in their hearts, as God maketh them to poſſeſſe the ſinnes of their youth in puniſhments; ſo they poſſeſſe the ſinnes of their youth, if not in practiſe, yet in affection and pleaſing contemplation. Suppoſe a wicked man growne old and unable by weakneſſe to act ſinne, yet the habit of ſin is not weakened; his ſin remaines as it were young and greene, though he be a ſinner of a hundred yeares old; though he be ſpent and dry, yet his ſinnes are vivid, warme, vigorous and youthfull; *Time weakens ſinners, but it cannot weaken ſinne*; though the marrow be ſpent out of his bones, yet his ſpirit is as full of ſinne as ever his bones were of marrow. Man is a veſſell ſtrongly ſented and ſeaſoned with ſin by nature, and till the grace of God cleanſe, and regenerate him, the taſte of the caske never goeth out. And as this is true in reference to the pollution and filthineſſe of ſin, ſo alſo in reference to the guilt of it. A wicked mans bones are full of that alſo. Sinne unpardoned and unmortified, carries death and wrath in it continually. He is ſaid, *To treaſure up wrath, againſt the day of wrath*; (*Rom.* 2. 5.) Why ſo? becauſe he treaſureth up guilt; every ſin bringeth in ſome further guilt, and the guilt of them all as well as the filth of them all, as alſo that wrath which is due to them all, is treaſured up with them; no guilt can be got off from any ſin, but by the blood of Chriſt, and that through the free mercy of God; now this man hath nothing to doe with the blood of Chriſt, and therefore he hath nothing to doe with mercy.

Further, Obſerve;

It is the greateſt miſery to perſevere in ſin.

As ſinne bring all miſery with it, ſo it ſelfe is all miſery. No evill can be added to a ſinner ſo bad as his ſinne is. As grace and holineſſe conſidered abſtractly are a greater good, then all outward, yea then many inward bleſſings and rewards. So ſinne conſidered abſtractly, is a greater evill then all outward, yea then all thoſe inward curſes which are only puniſhments. (*Rev* 22. 11.) *He that is unjuſt, let him be unjuſt ſtill, and he that is filthy, let him be filthy ſtill*; that is, let him ſin *his bones full and his belly full.* (*Ezek.* 24. 13.) *Becauſe I have purged thee, and thou waſt not purged*; that is, I have given thee meanes to *purge thee, but thou waſt not purged*; thou ſhalt not *be purged from thy filthineſſe any more*; As if he had ſaid, thy remaining ſin ſhall be thy puniſhment, and that ſhall draw downe puniſhments in kinde, as the Prophet adds, *Till I have cauſed my fury to reſt upon thee. Sin is a bad bed-fellow*, the company of it for a night is burdenſome and dangerous; then how *bad a grave-fellow is ſinne*, yet ſo it will be to all impenitents, as *Zophar* further expreſſeth himſelfe at the cloſe of the verſe.

Which ſhall lye downe with him in the duſt.

Or, *ſleepe with him when he lyeth downe*; That is, when he dieth, and goeth to the duſt, his ſinne ſhall live and goe with him;

Hæc dicendi formula significat non prius cessare peccare quam vivere impium.

it is an Hyperbolicall straine, noting that sinne will never leave the wicked man neither alive nor dead, neither in this world, nor in the world to come. It filled his bones while he lived, and it will fill his grave when he dieth: unlesse a man dye to sinne before he dieth, his sinne will live with him when he is dead. The damned in hell have all their sins about them; when they shall have been in Hell millions of yeares, yet then their bones will be full of sin, that which was the cause of their being cast to hell, shall be their everlasting companion there. For as (*Rev.* 14. 13.) *Blessed are the dead that dye in the Lord, they rest from their labours, and their works follow them.* When a believer dieth, his righteousnesse and hollnesse die not: the good workes which he hath done, dye not, but lie downe in the dust with him; they perfume his memory on earth, and they goe up with him into Heaven. So we may say, *Woe to those that die out of the Lord, from henceforth, and for ever, for they shall not rest from their labours, and all their sinnes, their works of wickednesse shall follow them.* How glad would sinners be if they might goe to the dust of the grave, yea to the flames of hell, and sinne not goe with them; hell is as full of sinne as it is of misery: and if it were not full of sinne, the misery would be but little in comparison of what it is; there is weeping in hell, but neither repenting, nor pardoning: Man cannot repent there, and God will not pardon there. And hence it is, that though there be continuall weeping in hell, yet there can be no removing of sin out of hell: repentance and pardon remove sin, but weeping alone will not doe it; therefore hell is full of sin, though full of teares. So we may apply that of *Moses* (*Deut.* 29. 20.) *The Lord will not spare him, but then the anger of the Lord, and his jealousie shall smeake against that man, and all the curses that are written in this book shall lye upon him.* The curse shall ly upon him as long as sinne lieth upon him. When Christ spake the utmost evill of the sinnes of the *Jewes*, and the utmost of their misery in their refusall of himselfe who came to take away sinne, he tells them: *I goe my way and ye shall seek me, and shall dy in your sins,* (*Joh.* 8. 21.) Yee shall seek me, but it will be too late: it is a misery to live in sinne, but O what a misery is it to die in sin? they that dye in sinne shall rise in sinne, and stand before Christ in sinne, and how shall they be able to stand before him? The Prophet

Prophet (*Ezek.* 24. 6) compareth the people of the *Jewes*, *to a pot whose scum is in it*, we may say so of all impenitent unbelievers, *their scum boils in*, sometimes the scum appeares to them, and they may be thinking to take it off, but the scum boils in againe, and there it remains for ever. This is the hell of hell, sin goeth down to the dust with sinners. We may say (in allusion to that of *Peter*, Acts 12th) that every wicked man sleeps in the grave, as he in the prison, bound not only with two but with a thousand chaines. The sins of beleevers goe to the grave before them. Sin dyeth while they live, and they have a life which shall never die. The sins of unbeleevers goe to the grave with them; while they live they are dead in sin, and by sin they fall into that death from which there is no recovery unto life. Some sinners are long lived in the body, and they have a hope of dying to sinne, when they are ready to dye in nature; as if they carried repentance in their sleeves, and could command it when they pleased: No man hath repentance in his power; and the longer any man lives in sin, the more power sin gets to hinder repentance. And they seldome receive this power of repentance from God, who have long abused his patience: therefore dye they shall in their sinnes. When they cease to live here, sin shall not, nor shall they ever want a will to sinne, when they are in that state, wherein (properly) they cannot sinne.

JOB, Chap. 20. Vers. 12, 13, 14.

Though wickednesse be sweet in his mouth, though he hide it under his tongue.
Though he spare it, and forsake it not, but keepe it still within his mouth:
Yet his meate in his bowells is turned, it is the gall of Asps within him.

Introducit impium tanquam gulosum atq; voracem, & quæ summa aviditate voravit, paulo post fœdissimè vomentē. Pineda.

JOB proceeds to describe the miseries of a wicked man, most of all of an Hypocrite, by an elegant metaphor, or similitude taken from meats, which are sweet in the taste but deadly in the effect: and however, the passages of this similitude

litude are somewhat obscure, and darke, yet the sense and meaning of it is plaine and easie: in which we may take notice in generall, that a wicked man is compared to a glutton, eating greedily and vomiting filthily. More distinctly.

Firstly, That sin is compared to meate.

Secondly, That the actings of sin are compared to the eating, chewing, and digesting of meate,

Thirdly, The delight that goeth with sin, is compared to the sweetnesse, and well tastednesse of meate.

Fourthly, Continuance in sin, to the holding of meate under the tongue, and keeping it in the mouth.

Fiftly, The punishment of sin is compared to poyson mingled with meate, or to poysonous meate.

Sixthly, The effects which follow this punishment are compared to torments vexing the bowells, and to vomiting.

Seventhly, The issue of all is compared to death; *He shall suck the poyson of Aspes: The Vipers tongue shall slay him.*

Though wickednesse be sweet in his mouth.

The word which we translate *wickednesse*, signifies any kinde of sin, yet some restraine it here to that particular sinne of the mouth, or tongue, evill-speaking, oathes, and blasphemy, these are sweet and pleasant to prophane mouthes, as the praise of God is to the mouthes of the righteous. There is a second restriction of this *wickednesse*, (which is more proper,) to the sinnes of oppression and fraudulent gaine (*Gen.* 6 5.) *God saw the wickednesse of man that it was great in the earth*; But what was the speciall wickednesse of that age? The holy Story tels us it was an age of violence, there were *mighty men*, who were mighty oppressors of men: They are called, *men of renowne* at the 4th verse, whose *chiefe was Nimrod, A mighty Hunter before the Lord.* We may take wickednesse in the Text both wayes; first, in the generall; secondly, in particular; for the sin of violence, and wrongfull obtaining the things of this life, which is specified at the 15th verse; *He hath swallowed downe riches.*

Though wickednesse be sweet in his mouth.

Sweetnesse is the suteableness of the humour which is in meate and drinke, to the salival humour in the mouth or palate;

late; sweetnesse to the taste is nothing but this suitableness: wickednesse is suitable to corrupt nature, therefore *wickednesse is sweet*, and hath a pleasant taste, as those meats which are most congruous to appetite; *Though it be sweet in his mouth*: The *mouth* is added, because sensation is made there: for when the meate is passed from the mouth to the stomack, there's no more taste of it, unlesse it send back fumes to the mouth, which are usually unpleasant and distastfull. The sensitive part of the soule which is affected with the pleasure of sin, is here compared to the mouth: so that, whatsoever internall delight a man takes in the committing of any iniquity, or in any iniquity committed, that is the sweetnesse of it in his mouth: while the inferior faculties of the soule are pleased and take contentment in sin, they may be said to taste it.

Optimè per os significatur voluntas inferior & appetitus sensitivus. Tunc peccator versat malum in ore suo dum in concupiscentia & voluntate inferiori illo delectatur. Bold.

From the Similitude in Generall Observe;

That, sin is as food to the soule of a naturall or carnall man.

Yea it is as food to the naturall part of a regenerate man, Sin is the food of lust. The first sin was committed by eating the forbidden fruit, and now every sin is the eating of some forbidden fruit. Sin is meate and drinke to the sinner not onely in reference to the effect, because it brings in the bread which some men eate; as *Solomon* speaks (*Pro* 4. 17.) *They eate the bread of wickednesse, and drinke the wine of violence*, that is, they eate and drinke that bread and wine, which hath been gotten by wickednesse and violence, now (I say) sin is food, not only in the effect and consequence of it, but also (as obedience and doing the will of God is to godly men) in the very act; The adopted sonnes of God say (in their proportion) as Christ said *John* the 4th, *This is my meate and drink, to doe the will of my Father which is in Heaven*; Wicked men say also, 'tis their meate and drinke to doe the will of Satan, who is indeed their father: Nature is as hungry and thirsty after wickednesse; as grace is after righteousnesse. As there is a hunger and thirst after spiritualls, so after carnalls. The naturall man is not content, till he have his fill of them. The reason why there is so much *labouring paines* taken to commit sinne, is, because there is *a hungring paine* provoking to it: we say of naturall hunger, *It breaks*;

breaks through stone walls: that is, it stirs us to overcome all difficulties, and labour hard for the supply of nature Many have so much bread at home, that it is a trouble to them because they are no more hungry, who yet are so hungry after sinne, that it puts them to a continuall trouble of breaking through stone walls, the greatest difficulties to come at it. The Philosopher calls those who are given up to pleasure, who as the Apostle speaks of the wanton widdow, 1 (*Tim.* 6. 5.) *Live in pleasure*, as if that were their onely element, or who account it their blessednesse to doe so: he (I say) calls such, *The most importunate men*: I conceive he meaneth that such are most eager in pursuing all those meanes which may satisfie them with pleasures, and are restlesse till they have attained them. A poore man pinched with want is an importunate man, you cannot get him from your doores: he is hungry, hunger puteth him on: so it is with every man whose heart is set upon sinne, he is an importunate man, nothing can stop him; Though he meet with denialls, yet he renewcth his motion, though he meet with rebukes, yet he is not answered, yea though he meet with blowes, yet he will on againe. *Hunger must get somewhat, or loose all, and many of these hungry ones for the getting of a poore somewhat*, (a dry crust, a bare bone, indeed, a very nothing) *have lost all.*

Qui beatitudinem in voluptate collocant sunt Homines importunissimi Arist. lib. 1. Eth: cap. 5.

Secondly, observe;

There is a present sweetnesse in sin.

Sin is not onely meate, but sweet meate, not onely bread, but pleasant bread to an evill heart. *Daniel*, for some weekes *eate no pleasant bread*; he eate bread to keep life and soule together, but he forbeare feasting or good cheare. Sin is a feast to a carnal man, it is his good cheare, yea it is dainties to him. We have that word (*Psal.* 141. 4.) where *David* speaks of wicked men; *Incline not my heart to any evil thing with them that practise wicked works, and let me not eate of their dainties.* These dainties may be expounded (as we said before) either for the prosperity that comes in by wicked practices (some by wicked wayes get not only ordinary food but dainties) or those dainties are sin it selfe; they feasted themselves in doing evill: *Lord let me not eate of their dainties*, if that be their food I had rather

ther starve then eate with them. (*Prov.* 9. 17.) *Stolen waters are sweet, and bread eaten in secret is pleasant: Stolne water and secret bread* are sinfull practices, which are so much the more sweet, by how much they are more secret. This bread of secresies is pleasant bread and sweete meates to a wanton spirit: as the word of God and holy actings are pleasant bread to a gracious heart. *David* sayth of the Commandements of God: *They are sweeter to me then hony, and the hony-combe* (*Psal.* 119. 103.) What was this sweete to him? not the bare word of the commandement onely, but obedience to the commandement, or these commandements requiring his obedience: the word of the commandement is sweet to none but such as doe and obey it: the word is gall and wormwood to a disobedient spirit; butto a *David* it is sweeter then the hony, *yea sweeter, then the sweetest part of hony*: if there be any part of the hony that is more hony then other, thy commandements are that part, therefore he ads; *They are sweeter then the hony, or the hony combe.* But what sweetnes is there in the hony-combe? we are not to take the combe alone without the hony, but when he sayth, *sweeter then the hony-combe*, the meaning is, sweeter then the hony that cometh immediately out of the combe: That hony which drops from the combe without pressing is counted pureft and sweeteft. There is not only meat and drinke to believers in obedience, but hony and sweetnesse: And such likewise for a while is wickednesse to the wicked.

Thirdly, From the intendment or scope of the similitude, which is to shew what putteth carnall men upon the pursuite of sin, what it is that provokes them to it; no man acts but he seeth some reason for it: a beast is provoked with somewhat proportionable to a reason, though he hath no reason. *Zophar* giveth us, *this sweetnesse*, as a reason why a wicked man pursues and is so greedy of his sin.

Hence observe;

It is some expected sweetnesse in sin, which provokes to the acting of it.

When Satan tempts to sinne, he plays the Oratour, and presents some consideration of profit, or pleasure, or credit. In the Parable of the Sower it is said, the word of God was choa-

ked, (*Luk.* 8. 14.) The thorny ground received the word, but it was choaked; by what? There are three choakers mentioned in that place; first, *The cares of the world*; secondly, *The deceitfulnesse of riches*; thirdly, *pleasure*, These choak the word; that is, they will not suffer a man to practice, and submit to the word. Pleasure is one of the three choakers, if not the first and chiefest of the three; Pleasure qickens the principles of sin, and heightens desire after it. When the woman was tempted to eate the forbidden fruit, the Text saith (*Gen.* 3. 6.) *The woman saw that the tree was good for food, and pleasant to the eye, a tree to be desired to make one wise*, and then she did eate; here were all sorts of motives, externall, internall, sensitive, and intellective, to draw her to that sinne: And thus the Lord deales with his people, to draw them on in the wayes of holinesse, he tells them of the sweetnesse, pleasantnesse, peaceablenesse of his wayes. (*Prov.* 3. 17.) *The wayes of wisedome are peace, all her pathes are pleasantnesse.* Thus he allures the soule to walke in his wayes. The wayes of wisedome considered abstractly, are not onely the best, and most honourable wayes, but 'tis sweetest also to walk in them, yet because the Lord knows we are flesh as well as spirit, therefore he tells us of sweetnesse, and pleasantnesse, of peace, and profit, of gold and silver to be had in his wayes; and indeed he infinitly out-bids sinne and Satan for our service. *Godlinesse is profitable for all things, First seek the kingdome of heaven and the righteousnesse thereof, and all other things shall be added to you.* What can we desire more then that by which we may obtain all our desires. As God himselfe is not any particular, but an universall good, so Godlines is not profitable onely for this or that particular good thing, but for all good things. Thus God is pleased to invite us to himselfe, and into his wayes by the sweet bayte of benefits; And thus Satan provokes into the wayes of sin: he perswades and many finde by experience that wickednesse is sweete in the mouth. The carnall man is led by sence, and liveth like a beast: Satan handles and fits him accordingly. He feeds him with sweet meats *But though wickednes be sweet in his mouth.*

Voluptatum blanditijs delinitii, ad ea gerenda omnia qua prava sunt impellimur. Arist. lib. 2. Eth. Cap. 3.

Voluptas bonum pecoris est. Sen. Epist. 92.

Though he hide it under his tongue.

These words carry on the former allusion touching. For as a glutton, glutton that gets a sweet morsell between his teeth, is loath to loose the delightsome taste of it, and therefore doth not hastily chew and swallow it downe, but he eats it by degrees; such men of appetite and palat-pleasures will say to others when they are eating, *Thinke what you are doing*, taste pleasure. Thus doth the carnall man deale with his sinne, he chews it long, he keepeth it close, and hideth it under his tongue.

The word in the Hebrew which we translate *to hide*, is more proper to the worke of the tongue in speaking then in eating, and may imply thus much, that as a man who hath got a sweet morsell, hides it under his tongue in eating so a carnall heart that lives and delights in sin, useth his tongue to hide or keep it from revealing. The word signifies hiding with the tongue, The heart is the shop wherein, & the tongue the instrument whereby those artificiall coverings and vayles are made by which the wicked man hideth his sin. The tongue hideth both what wee are, and what we have done, as *Rachell* hid her fathers images, or as *Rahab* hid the spies who came to *Jericho*, lest the searchers should have found them. Thus the carnall man covers his sin with his tongue. And this is the right character or property of a false hearted hypocrite; So that *Zophar* struck at *Job* secretly, as a hypocrite, while he spake of hiding sin under the tongue.

כחד *est negare, negando celare dissimulare* הכחיד *est plerumque de medio tollere* αφανίζειν *abolere, ut dicere possis non fuisse. Tegit peccatum sermone fallaci fraudis pleno. His verbis figurat hypocritam & obliquè Jobum perstringit.* Jun:

Hence observe:

The wicked mans tongue is the cover of his sinne.

The tongue of a sincere heart is the discoverer of his sinne. *For as with the heart man beleeveth, so with the tongue or mouth confession is made* (of our faith in God) *unto Salvation* (*Rom.* 10. 10.) as also of our sins against God unto pardon and remission. *I said I will confesse my sin unto the Lord* (saith repenting *David*, *Psal.* 32. 5.) *and thou forgavest the iniquity of my sin.* Now as the tongue of a good man discovers his sin, so the tongue of a wicked man hides it: and that three wayes.

Firft, By plaine denying that he hath done it.

Secondly, By dissembling or concealing what he hath done.

Thirdly, And most ordinarily, by excusing it; though he cannot conceale the evill done, much lesse deny it, yet he hath somewhat to say, to render the doing of it lesse culpable then

others conceive it. To which purpose the heart promps the tongue with a thousand excuses; The hypocrite is elegantly said to hide his sinne under his tongue, because by carnall reasonings and faire words he makes so many excuses for it; he guilds over the rotten post, and paints the filthy sepulchre of his heart and life with oyly words dropt from a dissembling tongue. A deceitfull heart and a dissembling tongue cannot live assunder. *As it is the glory of God to conceale a thing*, that is, a sinfull thing (*Prov.* 25. 2.) *So it is the glory of God for man to declare his sinne.* Thus *Joshua* exhorts *Achan*; *My son give glory to God, and make confession* (*Josh.* 7. 19.) But it is the shame of a man, and a dishonour to God for a man to hide his sin. Many hide their sins for shame, but that hiding will produce greater shame. *He that covers his sin shall not prosper* (*Prov.* 28. 13.) If we doe not cover our sins God will. Our covering of our owne sins by excusing them, brings the curse (few sins hurt except we cover them) but if God cover them by forgiving them, we are blessed. (*Psal.* 32. 1.) *Blessed is he whose sin is covered.* God covers the sin of a believing and repenting soule; but the impenitent unbeleever covers his owne. *He hideth it under his tongue.*

Againe, We find the word used to another sence in Scripture, which may further clear up this poynt; to hide under the tongue, is sometimes to meditate, or revolve a thing in the minde; for when once a word is spoken, it is out of the tongues keeping, but while we meditate we keepe it under the tongue. (*Cant.* 4. 11.) *Thy lips, O my Spouse, drop as the hony-combe, hony and milke are under thy tongue; hony and milke*, that is, *hony words*, sweet pleasant words are under thy tongue; my Spouse is now meditating and considering how to speake sweet and pleasant words to her beloved, these words are not yet upon but under her tongue. That of *David* (*Psal.* 66. 17.) reacheth this sense: we translate; *I cryed to him with my mouth, and he was extolled with my tongue.* The Text may be rendred thus; *I cryed to him with my mouth, and his exaltation was under my tongue*; That is, I was considering and meditating how I might lift up and exalt the name of God, and make his praise glorious; holy thoughts are said to be under the tougue when we are in a preparation to bring them forth; and so are unholy thoughts. (*Psal.* 10.

(*Psal.* 10. 7.) *His mouth is full of cursing, and deceite, and fraud, under his tongue is mischiefe and vanitie*: that is, he speaketh evill and is devising how to speake worse: His words are wicked, and his devisings are more wicked: Thus as in reference both to good and evill, there is a hiding under the tongue to prepare for speaking, so there is a hiding under the tongue that the thing may be concealed, and not at all spoken; that's the hypocrites art; for as prophane persons care not to proclaime their sinnes, they make their tongues the trumpet of their vanitie, they declare their sinnes as *Sodom*: so the hypocrite is busie to make shadows for his sinne, and to glosse it over with faire pretences lest it come to light.

Againe, We may expound this latter branch as an effect of the former, which also comes up clearely to the point in hand. *Because wickednesse was sweet in his mouth, he will therefore hid it under his tongue.* To which sence the Chaldee Paraphrast speaketh; *If wickednesse was sweete in his mouth, he did belie it, or hide it by a lye, under his tongue.* As lying is it selfe a great sin, and every sin hath somewhat in it of a lye, so many sins are concealed by lying. That sweetnesse which causeth a wicked man to commit it, causeth him also to retaine and hold it, or as the Text speakes, *To hide it under his tongue.* We read of an antient Glutton who wished his neck were as long as a Cranes, that so he might keepe the taste of his meate, there is such sweetnesse upon the taste of a naturall man in sinning, that he wisheth he might retaine it long upon his spirit, and is troubled if he quickly part with the pleasure of his dainty morsels.

Eum enim dulce fugit in ore ejus malum abscondet illud sub lingua sua. Vulg. *Si dulcescebat in ore ejus malitia mentiebatur eam sub lingua sua*, i. e. mentiendo tegebat. Targ. *Philexenus.*

Zophar hath not yet done with these suppositions, we have had two of his thoughts already, *Though wickednesse be sweet in his mouth, though he hide it under his tongue*, he is not satisfied in these two, but gives us two more in the next verse, one expressly, the other by implication.

Vers. 13. *Though he spare it, and forsake it not, but keep it still within his mouth, yet &c.*

This verse is of the same tendency with the former, which hath been already opened. In the 14th verse we have the application of the similitude, whereof this is but a further illustration, *Though he spare it, and forsake it not, but keep it still*, &c.

This

This expression for the manner of it, suits that which we reade (*Joh.* 1.20.) where *John* being asked whether he was the Christ, *he confessed and denied not, but confessed I am not the Christ*: So 'tis here said of a wicked man, he spares his sin and forsakes it not, but keeps it, to shew the intentnesse of his spirit upon his sinne, he will by no meanes let it goe.

Parcius agit cum peccato non statim transmittens, aut deglutiens elabi sinens Pined.

The words still pursue the metaphor of eating, for a gluttonous person (as was intimated before) eats for eating sake, or for pleasure, not for strength to glorifie God, which should be the end of our eating. Now though this morall glutton be not sparing at all in the eating of his meat, that is, in the committing of his sin, he eats, that is, sins hegrtily, yet he spares his meate while he is eating it, he will not eate it hastily, but with a kinde of deliberation: as some eate their meate so greedily that they scarce tast what they eate, so others eate it so slowly, as if they thought they could never tast it enough, or have enough of it. 'Tis thus also in sinning. Some sin in a kinde of hurry or suddain passion, they scarce know what they doe, while they are doing evill, or they are to any sinfull occasion what a carnall heart is to any good occasion or to any occasion of doing good, glad when they are rid of it; But others sinne lingringly, and thinke they never stay long enough upon it; They sin feelingly and desire (as that Roman Tyrant desired men should die) *to feele themselves sin*. Such as these (I conceive, according to *Zophars* scope and minde) may be sayd to spare their sin. They doe not spare to commit it, but they commit it sparingly, as being loath it should spend off their hands too fast. The Originall word here used, signifies to spare, as we ought, out of pitie and compassion; hence not sparing and not pitying are put together, *Ezek.* 5.11. it signifies also to spare what should not be spared, to spare not onely that which is in our power, but which is our duty to destroy. Some spare being moved with a foolish pity, and others with covetousnesse. We may find a mixture of both in *Sauls* sparing the *Amalekites*. His Commission ran strictly, thus (1 *Sam.* 15.3.) *Goe and smite Ameleck and utterly destroy all that they have, spare them not*; But verse 15. *Saul* being questioned by *Samuel*, answers, *the people spared the best of the sheep, &c.* they would spare *Amaleck*, when God had said, *spare them not*. *Saul* pretends devotion, *it was for sacrifice*;

חמל *dimittere, relinquere intactum. Propitius esse.*

sacrifice: But indeed 'twas pride or covetousnesse, or at the best a groundlesse pity which prevailed with him. In this sense wee are to take it here. Though he be very tender towards sin, as if he were afraid the winde should blow upon it: Though he deale gently with it: as *David* gave instructions to his Army concerning *Absalom*: though (according to the Allusion in the Text) he spare it as a pleasant morsel, which he would be alwayes eating and never eate up, yet it will be bitter to him, &c.

Hence observe:

A carnall man is mercifull to his sin, and favourable to his lusts.

The Apostle saith (*Rom.* 8.32.) *God spared not his own Sonne*; That is, he did not deale with him in a way of pity when he was in the place of sinners, *but delivered him up* (namely to death) *for us all*: but sinfull hearts are kind and pitifull to their sins: though they heare that sin will damne them, yet they will not give their sins an ill word, much lesse a wound, they spare them, as *Saul* spared *Agag* and the fat cattle. Sin is spared three wayes.

First, When not confessed: we bring sin forth to tryall and arraignment by confession.

Secondly, When we doe not passe sentence upon it, nor judge our selves for it: so the Apostle speakes (1 *Cor.* 11.31.) *If we would judge our selves, we should not be judged of the Lord*. We should say this sin deserves death, and we deserve to die for it, else we spare it.

Thirdly, We spare sinne when it is not actually put to death, though we condemne it: some confesse the iniquitie of their sinne, who yet will not part with it. And sin like a malefactour cast by the sentence of the Judge cryeth for mercy, or as a prisoner of warre for quarter, when the life of it is in danger: sin saith as those ten men to *Ishmael* (*Jer.* 41.8.) *Slay us not*; why? what hath sin to say for it selfe why it should not dye? usually it saith, as those men in the Prophet did, *We have treasures in the field*. Spare us, say covetousnesse and oppression deceit and fraud, *We have treasures and riches for you*; spare me sayth uncleanesse, I have pleasures and delights for you; spare me sayth another, I am but a little one: spare me, this is the first time: I have been committed but once, or twice; spare us,

us cry they all, we are your kindred, fleſh of your fleſh, and bone of your bone. Thus ſinne cryth for ſparing, and the Hypocrite is very willing to heare this cry, and ſpare his ſinne, though he thereby wound and be cruel to his own ſoul. Therefore what *Solomon* ſaith concerning the chaſtning of a childe, I ſay, concerning the deſtroying of thy ſin, *ſpare not for its crying*. Fooliſh pity deſtroyeth that which is more worth then a City, yea then a world, *the pretious ſoul*; We may ſay (as it was to *Ahab* in that caſe when he ſpared *Benadab* and let him goe (1 *King.*20.40.) *Becauſe thou haſt let a luſt goe which God hath appointed to deſtruction, therefore thy life ſhall goe for its life*; take heed of ſparing, and pitying your ſins, as you beare any pity to your own ſoules, or deſire that God ſhould ſpare and pity them; if we ſpare our ſins, God will not ſpare us, Deut. 29. 20. Remember God hath appointed every luſt to death, if it be not a death of mortification here, you ſhall have a death of miſery hereafter; if you ſpare what God hath appointed to death, your lives ſhall goe for its life. *There is a ſparing cruelty as well as a puniſhing mercy*; it is mercy to puniſh ſome perſons, and cruelty to ſpare others; but it is a mercy to puniſh all ſins, and cruelty to ſpare ſo much as any one; we may call every ſin as Chriſt doth *Judas* the traytour, *A ſonne of perdition*, eyther actively or paſſively; if it be not deſtroyed, it will deſtroy. Sin is actively a deſtroyer, therefore let it be deſtroyed, If you deale not with it as a ſon of perdition, it will be your perdition.

Crudelitas parcens, miſericordia puniens.

Quamvis non parcet ei. Sep. i. e. *non parce & moderate aget cum iniquitate, ſed ardenter & inſatiabiliter.*

Further, the Septuagint reade it with a negation, *Though he ſpare it not*; their negative hath the ſame ſenſe with our affirmative. *Though he ſpare it not*; that is, (in alluſion to meats) though he eates freely of it; we ordinarily ſay when friends are at Table with us, *Pray doe not ſpare*: ſo when a wicked man gets ſinne under his tongue, he eats, like a glutton, greedily, ſo the Apoſtle deſcribes ſuch, *Being paſt feeling they commit iniquity with greedineſſe*: They eate and ſpare not, they doe not ſin with moderation or temperately, but are like Epicures in ſinning, they ſin inſatiably. But becauſe the negative is not in the Hebrew reading I ſhall not ſtay upon it; yet (I ſay) the generall ſcope and intendment of both readings is the ſame. For if he ſpareth it, it is becauſe he loves it, and if he ſpare it not, it is becauſe he liketh it, *Though he ſpare it*

And

And forſake it not.

In purſuance of the ſimilitude of eating, the ſence is made out thus; Though he ſpare it, as loath to let it goe downe into his ſtomack, for when once the meate is downe, 'tis loſt to the pallate, therefore he parts with it by leiſure. But more properly *to forſake*, notes theſe two things; firſt, to withdraw outward communion; ſecondly to withdraw inward affection; the withdrawing of communion is the effect of withdrawing affection; for if once a man withdraw his heart from another, he quickly withdraws his preſence. Every where in Scripture, carnall men are ſaid to forſake God both wayes (*Jer.* 2. 13.) *This people have committed two great evills, they have forſaken me the fountaine of living waters*, that is, I have no more of their company, they doe not love me, therefore they deſire not communion with me. The word is uſed by *David* the figure of Chriſt (*Pſal.* 22. 2.) as alſo by Chriſt himſelf when he hung upon the Croſſe, *My God, my God, why haſt thou forſaken me?* The Lord at that time did interclude or ſtop his preſence from his Son, he did not manifeſt himſelfe to him, there was as it were, for that preſent, a kinde of intermiſſion of the ſencible actings of the love of God towards him: Chriſt being thus denyed that communion which he had alwayes enjoyed with the Father, cryed out, *Why haſt thou forſaken me?* But as the wicked man ſpares his ſin, and will not hurt it, ſo he would never be out of its company, much leſſe forſake it utterly.

Aly de eliquir.

Hence note;

That, *a wicked man is very faithfull and conſtant to his ſin.*

Solomon giveth that rule of love; *Thy friend and thy fathers friend forſake not*, (*Prov.* 27. 10.) a man ſhould not forſake his own friends much leſſe ſhould he forſake his fathers friend, or a friend to the family: Thus ſaith a carnall heart, this ſinne is my friend and he looks upon it as his fathers friend; His ſin poſſible is as the Apoſtle ſpeaks (1 *Pet.* 1. 20.) *a vaine converſation received by tradition from his fathers*; ſin deſcends as well as land. Many inherit vanity, and hold it (as it were) by their fathers copy. And if at any time a Hypocrite forſakes the practice of ſinne, yet he doth not forſake his reſpect to it; he may

leave off the exercise, yet not withdraw his love. Many considerations may breake off his actions, but nothing breakes off his affections, A wicked man saith to his sinne, as God to *Joshua*; *I will not leave thee nor forsake thee.*

Nulli manifestabit, & propter hoc nullum ei peccatum occultum dissuadebit, nec aliquid remedium adhibebit, quod adhibetur: peccata sua confitentibus. Aquin.

The last clause of this verse, is but the affirmarive of this negative.

But keepe it still within his mouth. Never confessing it.

Solomon puts those two together, *He that confesseth and forsaketh his sin shall have mercy.* He that hath no mind to forsake his sinne, hath no desire to confesse it. He that would keepe it in his hands, would also keepe it within his mouth. But what gets he by this concealement? Let the next verse enforme us, which containes the Application of the whole similitude.

Vers. 14. *Yet his meate in his bowells is turned.*

Though wickednesse be sweet, though he hide it under his tongue, though he spare it, &c. Suppose all this, that a wicked man hath been very tender of his sinne, and nourished it long, what's the benefit? where's the fruit? *Yet his meate in his bowells is turned*; That is, the many dishes and courses that he hath had in this banquet of sin, all this *meate in his bowells is turned*; how turned? every thing that is eaten, if there be a digestion made of it, if the stomack can doe its worke, is turned. Naturalists call it *Assimilation*, when the meate eaten is changed or turned into the substance of the body. But here the meaning is, It is turned into another thing then what it was when it was in his mouth; that is, he finds the effect of it in his stomack to be such as if the meate were not that which he had eaten, it doth not turn to nourishment, but to poyson, as the next clause expresseth; *His meate in his bowells is turned.*

It is the gall of Asps within him.

So Mr *Broughton* reads it, *His meate in his bowels turneth into the gall of Asps within him.* We say, *His meate in his bowells is turned, it is the gall of Asps within him*; The sence is the same; For this turning of his meate in his bowels (as our translation expresseth it) is not the turning of it into nourishment, but into poyson.

The

The gall of some creatures is poyson, yea the most deadly poyson; *Aristotle*, *Plinie*, and others that write the History of animals, tell us that the gall of Serpents is full of poyson, and they have exceeding copious galls; yet there is a further elegancy in the words, suiting a secret in nature: it was *sweet in the mouth, now it is gall.* Those meats which are sweetest to the taste turne most to bitternesse and choller in the stomack. So there is a graduall continuance of the metaphor, sweetnesse turnes to bitternesse, and not onely to bitternesse, but to gall, and not onely to gall, but to the gall of Asps, which is not onely bitter, but poysonous. There is a bitternesse that hath wholsomnes in it, and is medicinable, there is also a poysonous bitternesse. The wild bitter gourd put into the pot was deadly, but of all poysonous bitternesses, the bitternesse and poyson of Asps is most deadly. There are many remedies or antidotes against poyson. And there may be remedies found against the poysonous bitings of all Serpents, except that of the Aspe, which as the ancients affirme, *killeth in foure houres*, notwithstanding the use and application of the most sovereigne remedies. Insomuch, that the biting of the Aspe is gone into a proverb, for *An immedicable evill.*

Fel serpentum portione maximé copiosum Plin.

Quæ dulcia sunt facile in bilem & amaritudinem conveniuntur Gal.

Adversus viperarum omniũq; serpentum morsus remedium invenitur, aspide una accepta. Ælian.

Morsus aspidis proverbio dicitur de malo immedicabili.

There is another consideration in the gall of Asps that carrieth the poynt more fully; for though that gall be death, and death without remedy, yet it causeth a kinde of a pleasant death. The biting of the Aspe stupifies and then kills. The person bitten falls presently into a sleepe, which is a short death, and then dies which is a long sleepe. Though the person bitten be in present danger of death, yet the paines of death are not felt. It is storied of *Cleopatra*, Queen of *Ægypt*, that when shee saw her Husband *Marke Anthony* ruined and dead, having layd violent hands upon himselfe. When she saw all lost, the City of *Alexandria* (where she thought to secure her selfe) taken, and her power utterly broken; she so much disdained to be a captive, and to be brought in triumph to *Rome*, that out of the greatnesse of her spirit, she chose to put Asps to her breasts and dye; Which she did upon this naturall consideration, not only because she knew they were present death, but because they would put her to least paine, or make her altogether sencelesse of paine in dying.

Aspidis veneno afflicti somno in mortem solvuntur.

Hence

Hence observe;

First, That, *How pleasant soever sin is in the acting, it is bitter in the end.*

Holinesse is sweet in the way and end too: wickednesse is sometimes sweet in the way; but alwayes bitter in the end. *Solomon* gives this in plaine assertions, (*Prov.* 20. 17.) *The bread of deceipt is sweet to a man, but afterward his mouth shall be filled with gravell.* And againe (*Prov.* 23. 31, 32.) *Look not upon the wine when it is red, when it gives its colour in the Cup*; That is, take heed lest the sight of it ensnare thee to intemperance and drunkennesse; Some love to see their wine sparkle and briske in a cleare christall glasse, it pleaseth them to look upon it, and see it, as well as to taste and drinke it. But look not on it, so as to lust after it; why; *At the last it bites like a serpent.* The bread of deceit is gravel *afterwards*, and the sweet wine bites at last; 'Tis pleasant to looke to in the cup, and pleasant to the tast, but if you be over-taken with it, your bowels will find it turned to the gall of Asps. The Prophet (*Jer.* 2. 19.) saith to such; *Thine owne wickednesse shall correct thee, and thy backslidings shall reprove thee.* But is sin it selfe a corrector and a reprover of sinners? The acts of sin doe neither correct nor reprove, but the effects of it doe both, so the Prophet seemeth to expound himselfe in the latter part of the same verse, *Know therefore and see* (namely, by the event) *that it is an evill thing and a bitter, that thou hast forsaken the Lord thy God*; That is, thy forsaking of God (such is every turning aside to and embracing of sin) will procure thee much evill, and provoke God to make thy life bitter unto thee. We may say to every one who delights in sin, as the charge is given against *Babylon* (*Rev.* 18.7.) *How much thou hast glorified thy selfe, and lived deliciously, so much torment, and sorrow shall be given to thee*; How much of the one, so much of the other; Thy sin was sweet in thy mouth, but it will be turned to the gall of Asps in thy bowells.

Secondly,

Secondly, Note;

Sin hath not only bitternesse in it, but there is death in it.

All gall is bitter, but the gall of Asps is deadly. Sin is a deadly poyson, for though it be pleasing a while, yet 'tis killing in the end; The bitternesse that floweth from sin, is the bitternesse of death: If after it hath yeelded us a little unsatisfying pleasure, it should onely conclude in paine, this might not onely discredit it in our opinion, but provoke us to cast it for ever both out of our affection and practise; how then should our hearts be turned from it, and rise against it, when we are assured that this paine is as a poyson, and that this poyson is unto death?

Thirdly, Note;

Though sin be deadly, yet it leaves the sinner senselesse of death.

Sin destroyes, and the man knows not what hurts him. Every Evill is by so much the worse, by how much it leaves us lesse apprehensive of the evill it doth us. Those wounds may be most mortall, of which at present we feele least paine.

Lastly, Observe;

It is a dangerous thing to keep sins counsell, or to conceale it.

The wages of sin (committed) *is death.* But the wages of sin concealed, is the worst of that death. Every sin acted hath in it the seede of death, but sin hidden under the tongue, and kept in the mouth, by denying, dissembling, or excusing it, is a deadly poyson. The Gospell hath a remedy against that death which is deserved by the acting of sin, but it hath no Antidote against the poyson of a studied and continued concealement of sinne; *'Tis the gall of Asps within him.*

JOB,

JOB, Chap. 20. Vers. 15, 16, 17.

He hath swallowed downe riches, and he shall vomit them up againe, God shall cast them out of his belly.
He shall suck the poyson of Asps, the vipers tongue shall slay him.
He shall not see the rivers, the floods, the brooks of hony and butter.

THe similitude betweene sinne in generall, and pleasant, though poysonous meate, which *Zophar* pursued in the three former verses, is here contracted to a particular sinne, the unjust obteining of riches, the roote of which is covetousnesse, or *the love of mony, and that the roote of all evill* (1 *Tim.* 6. 10.) 'Tis the roote of all morall evill, or sinne, and so the root of all penall evill or trouble, whether to our selves or others, as appeares in this context.

He hath swallowed downe riches.

The word implyeth eating with insatiable appetite; every man that eateth must also swallow, but a glutton is rather a swallower then an eater. He throws his meate whole downe his throate, and eats (as we say) without chewing. The rod of *Moses* (turned into a Serpent) *swallowed up* the rods of the *Ægyptian* sorcerers. The word is often applied to expresse oppression (*Psal.* 35. 25.) *Let them not say in their hearts; ah, so would we have it, let them not say we have swallowed him up;* That is, we have made cleare riddance of him, he is now a gon man for ever. The ravenous rage of the adversary is described in this language (*Psal.* 124. 3) *If it had not been the Lord who was on our side, when men rose up against us* (that is, if we had one lesse then God, though the greatest of creatures on our side) *Then they had swallowed us up quick.* The Church is comforted (*Isa.* 49. 19.) with an assurance of freedome from such swallowers; *They that swallowed thee up are farre away;* thou hadst those by thee that were ready to devoure thee (as it is said *Revel.* 12. 4. *The Dragon stood before the woman for to devoure her childe as soone as it was borne*) But thy oppressors shall be sent packing; they who heretofore swallowed thee, shall not stay within sight of thee. Thy swallowers are swallowed up. The metaphor is taken from wild beasts which greedily devoure their prey; *He hath swallowed downe riches.*

Est metaphora ducta ab immanibus bestijs, quæ alias feras uno rictu deglutiunt.

Hence observe;

Riches are a sweet morsel to a worldly minded man.

And he is usually most pleased with those riches which he gets by unrighteousnesse. What he teares from the backes, and pulls out of the bellyes of others, delight his backe and belly most. Some care not so much for the riches they get, as for the sinfull wayes by which they get them, It contents them more to over-reach another, then to enrich themselves, *Augustine* confesseth of himselfe, that in his youth he would steale fruit, not because he cared for the fruit, but because he delighted to steale; so we may say of these, it is the wrong, not the gaine which pleaseth them: *Stolen waters are sweet,* and this makes them sweetest to some, that they are stolen. 'Tis rare, if he that swalloweth downe riches, be not a swallower of the poore, if his particular rising and filling, be not the falling and emptying of many.

Againe, When a man swallows and devoures greedily, he doth not well discerne what he eats, he takes little notice whether his meate be wholesome and fit for nourishment or no, he eats without due respect either of quantity or quality. This sets forth the temper of worldly men, and gives us a second observation.

Apposite significatur per verbũ devorare, quod est sine delectu quicquid objicitur, sive salubre sit sive nocivum carpere.

Greedy covetous persons care not what it is they have, so they may have it.

A just man considers every penny he gets, and askes his own heart, how he came by it; A righteous man is as carefull what money he puts in his purse, as a temperate man is what meate he puts into his stomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaines is more considerable to him, then the gaine, and whence he hath it, then what he hath. But all

Job, Chap. 20. Verſ. 15, 16, 17.

He hath ſwallowed downe riches, and he ſhall vomit them up againe, God ſhall caſt them out of his belly.
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The word implyeth eating with inſatiable appetite; every man that eateth muſt alſo ſwallow, but a glutton is rather a ſwallower then an eater. He throws his meate whole downe his throate, and eats (as we ſay) without chewing. The rod of *Moſes* (turned into a Serpent) *ſwallowed up* the rods of the *Egyptian* ſorcerers. The word is often applied to expreſſe oppreſſion (*Pſal.* 35. 25.) *Let them not ſay in their hearts; ah, ſo would we have it, let them not ſay we have ſwallowed him up;* That is, we have made cleare riddance of him, he is now a gon man for ever. The ravenous rage of the adverſary is deſcribed in this language (*Pſal.* 124. 3) *If it had not been the Lord who was on our ſide, when men roſe up againſt us* (that is, if we had one leſſe then God, though the greateſt of creatures on our ſide) *Then they had ſwallowed us up quick.* The Church is comforted (*Iſa.* 49. 19.) with an aſſurance of freedome from ſuch ſwallowers; *They that ſwallowed thee up are farre away*; thou hadſt thoſe by thee that were ready to devoure thee (as it is ſaid *Revel.* 12. 4. *The Dragon ſtood before the woman for to devoure her childe as ſoone*

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And he is uſually moſt pleaſed with thoſe riches which he gets by unrighteouſneſſe. What he teares from the backes, and pulls out of the bellyes of others, delight his backe and belly moſt. Some care not ſo much for the riches they get, as for the ſinfull wayes by which they get them, It contents them more to over-reach another, then to enrich themſelves, *Auguſtine* confeſſeth of himſelfe, that in his youth he would ſteale fruit, not becauſe he cared for the fruit, but becauſe he delighted to ſteale; ſo we may ſay of theſe, it is the wrong, not the gaine which pleaſeth them: *Stolen waters are ſweet*, and this makes them ſweeteſt to ſome, that they are ſtolen. 'Tis rare, if he that ſwalloweth downe riches, be not a ſwallower of the poore, if his particular riſing and filling, be not the falling and emptying of many.

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Greedy covetous perſons care not what it is they have, ſo they may have it.

A juſt man conſiders every penny he gets, and askes his own heart, how he came by it; A righteous man is as carefull what money he puts in his purſe, as a temperate man is what meate he puts into his ſtomack; He examines his title and enquires whether it be his right or no. He would not enjoy any thing without the good will of God, or with the wrong of his brother. The way in which he gaines is more conſiderable to him, then the gaine, and whence he hath it, then what he hath. But

all is fish that comes to a wicked mans net, though it prove a Serpent not a fish. As appeares by the issue of his greedy getting, or swallowing, laid down in the latter part of the verse; *He hath swallowed downe riches, and*

He shall vomit them up againe.

קוא *vomuit evomuit proprie de cibis.*
קאת *pelicanus a vomitu; conchas enim a calore ventris coctas sursus evomit ut testis rejectis esculenta seligat.*
Plin. lib. 10. cap. 30.

What we eate moderately, we digest, concoct, and turne to good bloud for the support of nature, but if a man eates intemperately, his stomack turnes and he falls a vomiting; A glutton gets more meate downe then others, but he gets lesse strength by it. The Pelican hath his name in Hebrew from this roote; because having eaten shel fishes he vomiteth them out againe as soone as they are a little boyled in his craw, that he may pick out the fish and leave the shel. The Prophet (*Jer.* 25. 22.) tell us of a vomit which the wrath of God gives a sinfull people; *Therefore thou shalt say to them, thus saith the Lord of Hosts the God of Israel, drinke ye, and be drunken, and spue and fall, and rise no more.* What was it they should drinke? it was a cup of judgment, they had been liberally drinking the cup of sin before, now God puts a cup of sorrow and blood to their mouths, and they must drinke till they spued, and stagger till they fell, and so to fall as not to rise any more. And as wicked men shall drinke the cup of wrath till they spue, so themselves shall at last be spued out. They are to a Land as unwholesome meate to the stomack, the burden of it. Heare that severe warning to the people of *Israel*, (*Lev.* 18. 26. 28.) *Ye shall therefore keep my statutes and my Judgements, and shall not commit any of these abominations, neither any of your owne Nation, nor any stranger that sojourneth among you, that the Land spue not you out also, when ye defile it, as it spewed out the Nations that were before you,*

But whence is it that the wicked man vomiteth up what he hath devoured? To cleare that, consider there are foure sorts of vomiting.

First, From the fullnesse of the stomacke, by excessive eating and drinking.

Secondly, From the filthinesse or foulenesse of the stomack, by eating and drinking those things which are unwholesome and uncleane.

Thirdly,

Thirdly, From the weaknesse of the stomack; Some are not able to retaine, no not a little, and that good food, because their stomackes are ill.

Fourthly, From a secret antipathy, or aversenesse to that which is eaten. The vomit in the Text is not caused any of these wayes. A wicked man doth not vomit from the aversenesse of his spirit to his sin, he liketh it well enough, nor from the weaknesse of his spirit to sin, he is mighty to act and digest the worst of sins; nor doth he vomit because of the fowlenesse of his spirit, that never troubles him, the fowler any mans spirit is, the more retentive it is of sin; nor doth it proceed from his fullnes of sin; for how full soever he is, yet he is hungry still, and saith not it is enough.

Whence is it then that he vomiteth?

I answer, by distinguishing againe of a two-fold vomiting.

First, Free and naturall: Secondly, forced or artificiall.

Some vomit alone, others have vomits given them; some vomit by the strength of medicines, others vomit by the strength of nature. The wicked man doth not vomit up his ill gotten goods naturally but violently, not freely but forcedly. The gaine of fraud and oppression may be said to be vomited up two wayes.

First, By repentance; Secondly, by expence.

Repentance in generall is called by the antients, *The vomit of the soule*, and that is applicable to any speciall repentance. And repentance upon this speciall account of unlawfull gaine (as also repentance upon what account soever may be) is two-fold.

First, There is a repentance rising from godly sorrow; thus repenting *Zacheus* vomited up his ill gotten goods. For when Christ was come to his house, *Zacheus stood and said unto the Lord, the halfe of my goods I give to the poore, and if I have taken any thing from any man by false accusation, I restore him fourefold* (Luk. 19. 8.) This gratious vomit his soule received by the power of the Spirit of God, provoking him to repentance; and happy it is for them that have swallowed down riches unduely, if the Lord give them this repentance of godly sorrow to vomit them backe againe.

Secondly, There is a vomiting of riches by a repentance

 which

which ariseth onely from worldly sorrow and gripes of conscience, not from any change of the minde; so *Judas*, having swallowed downe thirty peices of silver (the price of bloud) for betraying Christ, vomited them up by repentance such as it was, a repentance proceeding from worldly, not from Godly sorrow (*Math.* 27. 4.) *Then Judas, when he saw that he was condemned, repented himselfe, and brought the thirty peices of silver to the chiefe Priests, and Elders, and cast them downe and departed, and went and hanged himselfe.* The Apostle (2 *Cor.* 7. faith that *worldly sorrow causeth death.* Sin causeth eternal death, and this kinde of sorrow for sin causeth temporall death; some pine and languish to death in worldly sorrow, and others (like *Judas*), by the violence of it thrust themselves violently out of the world, and dye. Meere vexation enforceth some wicked men to be honest and to cast up what they have unjustly gotten; 'Tis not the tendernesse of their consciences, but the sicknes and pain of them, which puts them upon this. As some men say the reason why they refuse or abstaine from eating such or such meate, is not because they doe not love it, but because it doth not love them, it makes them sick if they eate it; so the reason why some vomit up the unrighteous mammon which they have swallowed, is not because they doe not love it, but because it doth not love them, but hath made them sicke. The Whale that swallowed up *Jonah*, found him hard meate, his stomacke could not digest that morsel, he must vomit him up for his owne ease. Riches in the belly of many an oppressour is like *Jonah* in the Whales belly, a trouble to his stomacke, and he must vomit them up againe, not out of love to righteousnes, or hatred of sin, not out of pity to the oppressed, or charity to the poor, but for his own present ease, & yet, if it goe no further, how poore an ease will that prove? Such as this described is all the vomiting here meant. And in this *Zophar* doth not set forth the duty but the punishment of a wicked man; For though it be better to restore any way, then to retaine that which is ill gotten, yet a man is not made better who restoreth only thus. And we may say of such a repentance, it is to be repented of.

Againe, As there is a vomiting of riches by repentance, so secondly, by expence, And this also is twofold.

First, By a willing expence; some men swallow downe riches for prodigality: they spend prosusely, what they get sinfully. What one lust brings in, another lust carrieth out. One lust is as a rake to gather, and another as a forke to scatter. A conjunction of both these may be found in the same man. For there are two sorts of covetous men. Some get meerly to hoard and lay up, their nest is full of eggs, & yet they can scarce afford themselves one, but sit brooding upon them to hatch more. A second sort of covetous persons extort and get meerly to spend: By covetous practices, they make provision for wanton and luxurious practices. These vomit what they have swallowed, by a willing expence.

Secondly, Others vomit what they have swallowed by forced expence, such troubles and Law-suits are brought upon them, that what they have violently or fraudulently gotten from others, they are compelled to refund, and pay backe againe: as appeares yet more clearly in the next clause.

God shall cast them out of his belly.

These words shew what kinde of vomit his is. The word in the Hebrew signifies both God and an Angel. The Septuagint render, *An Angel shall cast them out of his belly*: And their Interpreters expound it of an evill Angel, who is the tormenter of this evill man; we referre it to God as being a part of his divine justice thus to repay unjust men: *God shall cast them out of his belly.* An oppressour having gotten riches into his possession hopes to hold them: But God sends out his writ of ejectment, & turneth him out of their possession, or them out of his. The word which we render *cast out*, carrieth a double, and that a contrary signification, it signifies both *to possesse*, and *to dispossesse*, to put in, and to thrust out of an inheritance. So the word is used (*Josh.* 23. 5.) in reference to the *Canaanites*, whom God dispossessed: *And the Lord your God shall drive them out of your sight, and ye shall possesse their land.* In both parts of which verse we find the same word. As God cast the *Canaanits* out of their Land to place his own people there, according to his promise: so God will cast all ill gotten riches, those riches especially, out of the belly of wicked men, which they have gotten from his people, contrary to his comand (*Zach.* 9. 4.) *Behold the Lord will cast her out* (that is, *Tyrus*) why will the Lord cast out

ירש *hereditavit possedit etiam hereditate & possessione ejecit.*

out *Tyrus*? *Tyre* was a merchandizing Citie, an oppreſſing Citie, *Tyrus heaped up ſilver as the duſt, and fine gold as the mire of the ſtreets*, verſ. 3. yet the Lord will make her poore, and naked, he will level her heaps of gold and ſilver, *and ſmite her power in the Sea*. The lot of proud oppreſſing *Tyrus* and her riches ſhall be the lot of every oppreſſor and his riches, *God ſhall caſt them*

Out of his belly.

That is, out of his barnes and gardners, out of his cheſts and ſtore-houſes; whereſoever he hath hoarded his riches, that's his belly, and from thence they ſhall be caſt.

Hence obſerve;

First, *The worldly man is unwilling to part with his worldly portion.*

Here's an act of violence, God caſts them out of his belly, and pulls them from him by an act of juſtice, as he had unjuſtly pulled them from others. He can let his bloud goe as eaſily as his wealth.

Secondly, Note;

Man may get, but he cannot hold what he hath got unjuſtly.

What God giveth he will maintaine, what is ſinfully ſwallowed downe ſhall be vomited up with ſhame. *I will puniſh Bell in Babylon, and I will bring forth out of his mouth what he hath ſwallowed up* (*Jer.* 51. 44.) What was that? he had ſwallowed the riches of the Nations round about him. Thus the Prophet *Iſaiah* repreſents him boaſting (*Chap.* 10. 13, 14.) *I have removed the bounds of the people, and have robbed their treaſures, my hand hath found as a neſt the riches of the people.* But as ſome Princes politickly connive at their Subjects oppreſſions, till they get great eſtates, and then ſqueeſe all into their own coffers, & leave them naked; ſo the great God permits ſome to fill themſelves like ſpunges, by ſucking in the ſubſtance of others unrighteouſly, and then makes them returne and render it backe by his righteous judgements, *Whatſoever is gotten by ſinne, is not given by God*; and whatſoever is not given by God, he threatens to take away: they who are rich, but not by the bleſſing of God, ſhall be made poor by the curſe of God; therefore the Pſalmiſt con-

concludes, *A little that the righteous man hath, is better then the great riches of the ungodly*; This betterneſſe ariſeth two wayes. First, From the excellency of the convayance, and that in three reſpects; First, the little which the righteous man hath, comes to him by the purchaſe of Chriſt. Secondly, He hath it by the promiſe. Thirdly, by the ſpeciall providence and fatherly goodneſſe of God to him. A little thus conveighed to the righteous man is better then the greateſt riches of many ungodly. Secondly, It is better in reference to the ſureneſſe of it: there is a flaw in the title of wicked men, and therefore God will one time or other queſtion their poſſeſſion. The righteous hold their temporalls as well as their ſpirituall *(in capite)* by Chriſt their head: and hence it is that they have a ſure eſtate in, and hold of, both.

This ſhould admoniſh all to conſider what riches they ſwallow downe; He that hath got much honeſtly, may ſpoyle all by mingling a little with it diſhoneſtly gotten. For as he that hath eaten divers wholeſome meats, may yet looſe the comfort and nouriſhment of them, by feeding upon ſome one unwholeſome diſh; And by this meanes undergoes a double evill; First, in eating that which is bad, and then in vomiting up good and bad together, ſo 'tis in this caſe. Chriſt uſeth an argument (warning men to take heed of unjuſt gaine) much higher then this (*Mat.* 16.26.) *What ſhall it profit a man if he gets the whole world, and looſeth his owne ſoule.* Put all unjuſt gaine into the ballance with your ſoule, and ſee what you get by that while you looſe this. The argument in the Text is alſo very preſſing, What ſhall it profit a man to get a maſſe of worldly riches unjuſtly, and by that gaine looſe all that he hath juſtly gotten. If injurious dealing did indamage our eſtates onely, what advantage is there in dealing injuriouſly? But *Zophar* urgeth yet further in the next verſe.

Verſ. 16. *He ſhall ſuck the poyſon of Aſps.*

These words may be taken eyther as a diſtinct ſimilitude, or as the concluſion of the former. There is a double reading, ſome thus, *He ſhall ſucke the head of the Aſp.* The ſame word in the Hebrew ſignifies the head and poyſon, becauſe the head in thoſe venemous Serpents holds the poyſon. We tranſlate this word

ראש *ſignificat tum caput tum venenum, quod capiti aut dentibus ſerpentis venenum ineſt.* *Caput aſpidis ſuget.* Vulg.

word (*Roſh*) Gall. (*Deut.* 29. 18.) *Leſt there be among you a roote that beareth Gall* (or a *head*) *and Wormewood.* That is, leſt any perſon among you ſhould commit this wickedneſſe (namely, Idolatry, or the worſhip of ſtrange gods) which will be as diſtaſtfull to God as Gall is to man, and which will be bitter as Gall to the man who commits it, whether we conſider the bitternes of repentance if it be pardoned, or the bitterneſſe of paine, if he (perſiſting in it impenitently) be puniſhed. And hence this very word is uſed againe to ſignifie *Gall*, in that Propheticke Pſalme of the paſſion and paines of Chriſt for our ſins (*Pſal.* 69. 21.) *They gave me alſo gall for my meate.* Any Gall is ſo bitter and unſavoury to the taſt, ſo offenſive and troubleſome to the ſtomacke, that 'tis a kind of poyſon, and ſome venomous creatures carry their poyſon in their Gall.

He ſhall ſucke the poyſon of Aſps; That is, He ſhall find that moſt bitter and deadly to him, wherein he thought to finde much ſweetnes and delight. As if he had ſaid; *Thou who hungerſt after the eſtates of the poore, I tell thee, when thou art ſucking them as at a hony-combe, thou art but ſucking the poyſon of Aſps.* While the covetous oppreſſour is in the act of ſin, he ſaith, it is ſweet and good, he little thinks he is ſucking poyſon, the deadly poyſon of the Aſps: It is miſery enough to ſucke poyſon at any time, but to ſucke poyſon while we thinke we are ſucking milke or hony is a greater miſery. There are none ſo miſtaken as they who take wrongfully from others. As there is a ſinfull ſparing, ſo a ſinfull getting which tends to poverty, & he who thus gathers, doth worſe then ſcatter; For *He ſhall ſuck the poyſon of Aſps*, and (which ſpeaks the ſame or a worſe fate to him)

Perinde cedet ei maleficium ac ſi venenum hauſiſſet potentiſſimum, aut a vipera fuiſſet morſus. Jun.

The Vipers tongue ſhall ſlay him.

Nullum animal tanta celeritate linguam movet ut ſerpens, adeo ut triplicem linguam habere videatur, cum nam ſit. Plin. l. 6. c. 37.. Iſid. lib. 12.

That is, he ſhall ſurely dye, the iſſue ſhall be his ruine. The poyſon of Aſps is deadly, and that the Vipers tongue is preſent death, we have cleare evidence (beſides what is aſſerted by naturall Hiſtorians) from Scripture record. When *Paul* had eſcaped from Ship-wrack, and was come on ſhoare at *Malta*, the *Barbarians* ſhewed him kindneſſe, and made him a fire, out of which when a Viper came and faſtned upon his hand, they looked when he would fall downe dead, concluding he was a murtherer, whom, though he eſcaped the Sea, yet, vengeance followed

followed him to land, or (as that Text gives it) *would not ſuffer him to live* (Acts 28.4.) So that, when *Zophar* ſaith, *The Vipers tonge ſhall ſlay him*; The meaning is, he ſhall be as certainly and ſuddenly ſlaine, as if a Viper had bitten him. The Vipers tongue is worſe then the Lyons tooth, and gives ſo mortall a wound that every touch is death. When *John the Baptiſt*, as alſo Chriſt would ſhew how hurtfull and dangerous the Scribes and Phariſees (among the *Jewes*) were, they call them *A Generation of Vipers* (*Matth.* 3. 7. *Matth* 12.34.) Theſe Vipers never gave over till they had ſlain Chriſt. There's no eſcaping if a Viper bite; and of them Chriſt ſaith (*Matth.* 23. 33.) *O Generation of Vipers, how ſhall ye eſcape the damnation of hell?* it ſhews that the morall Viper is as dangerous as the naturall, when we read that the former ſhall not eſcape the wrath of God, as man cannot eſcape, being ſtung, by the latter. The Vipers tongue is the Embleme of any remedileſſe evill. And ſuch ſhall befall the covetous oppreſſour, *The Vipers tongue ſhall ſlay him.*

Hence note;

The miſchiefe that a wicked man doth to others, ſhall returne upon his owne head.

While he impoveriſheth his neighbour, he undoeth himſelfe, while he is ſucking others, he is ſlaying himſelfe. *Solomon* deſcribes a combination of evill-doers, whoſe *feete run to evill, they make haſt to ſhed bloud*; But he concludes (*Prov.* 1. 18.) *They lye in wait for their own bloud, and lurk privily for their own lives, ſo are the wayes of every one that is greedy of gain, which taketh away the life of the owners thereof*: They made haſt to ſhed the bloud of others, but the event proved that they laid wait for their own bloud, Sin is the great Deceiver; The harme-doer is all their wayes the greateſt harme receiver. He that layeth ſnares, layeth them for others, but he catcheth himſelfe. And therefore *Solomon* reſolves it directly (which yet we are to underſtand of the event, not at all (which makes their caſe more miſerable) of their intention) *They lurke privily for their own lives.* All their lurking and plotting recoyles upon themſelves; *Their own iniquities ſhall take them, and they ſhall be holden with the coards of their ſinne*, as the ſame *Solomon* expreſſeth it, (*Prov.* 5. 22.) As *He that is wiſe* (that is, holy and righteous) *ſhall be wiſe for him-*

himselfe (*Prov.* 9. 12.) That is, though he onely intended the Glory of God, and the good of others, wholly denying and leaving out himselfe, yet himselfe shall be the chiefe gainer by it in the end; so he that is foolish (that is, wicked and unrighteous) shall be foolish to himselfe, Though he onely intended the hurt of others, yet he shall be the chiefe, possibly, the onely hurt-receiver in the end, as it followes in the latter part or crosse part of the same Proverbe, *If thou scornest, thou alone shalt beare it.* The greatest hurt which any man can doe his brother by any wrong done to him, is so little comparatively to what he doth to himselfe, that the Scripture casts the whole upon himselfe; *He alone shall beare it.* While he gives his brother a bitter potion to drinke, himselfe drinkes the poyson of Asps: While he wounds his brother with hand or tongue, *the Vipers tongue shall slay him.*

Per linguam viperæ significari potest alius impius contraria loquens. Pined. *Viperæ lingua symbolum est linguæ detractatoriæ.*

Further, By *the Vipers tongue*, we may understand any opposer, who riseth up against and accuseth this fraudulent or violent oppressour. An accuseing tongue, especially a falsely and maliciously accusing tongue may well be called *a Vipers tongue.* In which sence, principally, the Scribes and Pharisees are called *a Generation of Vipers.* Detraction wounds deeply, and a wound in the reputation is hardly healed. When the *Ægyptians* would describe a man smitten with a detracting tongue, they were wont to paint a Basiliske, who kills such as come neere to him with his breath. And the Vipers tongue hath also been (among the Ancients) an Embleme of the same signification.

Hence note;

Oppressours shall not want accusers, and they who have smitten others in their estates, shall be smitten in their names.

Deus quibusdã malis tanquam carnificibus usus est ad sumendas de alijs malis pœnas. Plut. de sera. Num. vindicta.

Such get riches to themselves a name, and they (ambitiously as the Psalmist hath it) call their Lands after their owne name, hoping thereby to immortalize their memories. But their project fayles them, and as they never deserved nor had *a good name*, so they shall not long have *a Great one.* If good men doe not cry them downe, some or other as bad as themselves shall. *The Vipers tongue shall slay them.*

Vers. 17.

Vers. 17. *He shall not see the rivers, the floods, the brookes of hony and butter.*

These words continue the misery befalling a wicked man; He hath gained unjustly, but he shall not possesse what he hath gained. *He shall not see*; that is, he shall not injoy; *Seeing* is not taken here for a naked hungry sight of these things. He may see the floods, rivers, and brookes of hony and butter with his eye, but he shall not have a comfortable use of them. Sight is so noble a sence, that it is put for all the sences; especially for that which is the desire of all the sences, enjoyment. We render that of the Preacher (*Eccl.* 2. 1.) *Enjoy pleasure*; The text is, *See pleasure*; pleasure is the object of every sence, and that which every sence naturally lookes for, is the enjoyment of pleasure. The sight of the best things without enjoyment, doth rather afflict us then please us. Thus here, *they shall not see*, that is, they shall not have a comfortable or pleasureable injoyment, of the *rivers, floods, and brooks*; here is an elegant heap of words, all being of a neere signification, and concurring to make an Hyperbolicall speech, signifiing greatest abundance of good things; *hony and butter* are put senecdochcially for all good things. *Rivers, brooks, floods*, denote the fullest store and plenty of them. Or these words may note these three things to us distinctly.

Non sumitur pro jejuno visu sed pro delectabili, qualis cum possessione & usu rerum sortetur; inde videre pro uti et experiri; visus ad actiones reliquorum sensuum transfertur. Angust. lib. 10. Confess. c. 35. & Epist. 112. ad Paulin.

First, Plenty in the word *flood*; we may have water in a pond or cisterne, but floods are the excesses and over-flowings of water.

Secondly, Perpetuitie in the word *river*; floods fall quickly; Torrents rise with the fall of raine, or the dissolving of snow, and when this hath been a while dissolved and that fallen, they fall againe. But rivers keepe a constant streame, being fed by constant springs. When the Lord saith (*Isa.* 48. 18.) *Then had thy peace been as a river*; The meaning is, that in case of their obedience, their peace had been continued. And when the Lord promiseth (*Isa.* 66. 12.) *I will extend peace to thee as a river*; He assures them that their peace shall continue for ever.

Thirdly, The joyning of these three together, *floods, rivers, brookes*, may imply variety of kinds, or the confluence of all

 sorts

ſorts of good things, both little and great together. Brookes are little rivers, and rivers are great Brookes. Floods are the inundations or ſwellings of both beyond their bankes.

He ſhall not ſee theſe rivers, floods, and brookes, of hony and butter; And who ever did ſee them? Rivers and brookes of water, as they are uſefull and delectable, ſo every where ſeene. But where ſhall we ſee rivers or brookes of hony and butter? This is a high ſtraine of Rhetoricke, noting only (as was toucht before) greateſt aboundance; yet in ſome Countries there is ſuch abundance of hony and butter, that, they may be ſayd to have (almoſt) in the letter, rivers and brookes of them. It is ſaid (1 *Sam.* 14. 25.) that *when the people of the Land* (in purſuit of the *Philiſtims*) *came to a wood, there was hony upon the ground*, and (*verſ.* 26.) *the hony dropped*. Here were rivers of hony, flowing hony. The land of *Canaan* is often deſcribed by this Periphraſis, *A Land flowing with milke and hony* (*Exod.* 3. 8. 17. &c.) *Job*, ſpeaking of his former flouriſhing eſtate, gives it in this language (*Chap.* 29. 6.) *I waſhed my ſteps with butter, and the rocke powred me out rivers of oyle*. They who eat butter and hony are ſuppoſed by ſome to have more then neceſſaries (though others expound it for plaine Country food) even dainties to feed upon (*Iſa.* 7. 22.) *Butter and hony ſhall every one eat that is left in the Land*. And this is the food which the Virgins ſonne our Immanuel was prophecied to eate at the 15 h verſe of the ſame Chapter; *Butter and hony ſhall he eate, that he may know how to refuſe the evill and chooſe the good*. That is, that he may grow up to yeares of diſcretion, and ſo be able to diſtinguiſh between that which is morally good and morally evill.

Further, Some underſtand butter and hony allegorically, for ſpirituall good things; The butter and hony of the Land of promiſe were indeed ſhadowes of heavenly things. And this amounts to a forer judgement upon the wicked man, whoſe portion how great ſo ever it is in temporals, ſhall be nothing in eternalls; His whole lot falls on this ſide heaven, and the things of heaven. But I rather keepe to the litterall ſence, which ſuits clearly with the words foregoing; *He ſhall ſucke the poyſon of Aſps, the Vipers tongue ſhall ſlay him*; there's an end of him; he ſhall not ſee the rivers, &c. of hony and butter which he looked for.

Laſtly,

Laſtly, Some give the meaning as if the ſordid diſpoſition of a covetous worldling were here deſcribed; who though he doth abound with the things of this life, yet he doth not ſee them: that is, he hath not a heart to make uſe of them, but keeps all in priſon: His rivers and brooks when in their higheſt ſtood, are as dryed up to himſelfe; This (I grant) is a judgement viſible upon many covetous wicked men, who as much want what they have, as what they have not. But I paſſe this alſo, and ſhall inſiſt onely upon our firſt interpretation: *He ſhall not ſee the rivers*, &c. Then he had hopes to ſee, that is, to poſſeſſe and enjoy them: He made ſure of them, but they paſſed away, and proved not ſure to him.

Hic deſcribitur ſordidum avari hominis ingenium qui quamvis bonorum omnium copia abundet nihil ſibi ex bonis aſſumit. Cajet.

Hence obſerve,

First, *A worldly man hath great expectations, he promiſeth himſelfe huge things in the world, whole rivers, brookes and floods of hony and butter.*

Small matters will not ſerve his turne, he dreames not onely of Gold, but of golden mountaines, and golden ſhowers, he dreames of rivers and floods of gold: What pleaſant dreames of eſteemes honour, and riches hath he: He phancieth that all ſhall not onely honour, but humor and adore him: He promiſeth himſelfe, that he ſhall be able to doe what he will, and make whom he pleaſeth ſtoope to him, that none ſhall dare to ſpeake a word, or riſe up againſt him: What fine imaginations have many about this world, but they reckon (as we ſay) without their Hoſt. For,

Secondly, Obſerve,

God often cuts wicked men ſhort of their expectations.

He ſhall not ſee the rivers, &c. of hony and butter: He looks for them, but he ſhall not ſee them: He hopes, but he ſhall be aſhamed of his hope. What the Poets phancied of *Tantalus*, is true and accompliſht in him. He is Tantaliz'd, ſtanding up to the chiane in thoſe floods & rivers, of which he cannot drinke, he hath pleaſant apples touching and playing upon his lips, which yet he cannot taſt. He thought himſelfe happy in getting great things, but, his miſery is, he cannot injoy what he hath gotten. *Solomon* ſaith of a ſloathfull man (*Prov.* 12. 27.) *He*

rosteth not what he hath gotten in hunting; his meaning is, he will not hunt for his meat, he will take no paines for his living, if he have any rost-meate, it is not what himselfe, but what his friends or forefathers have hunted and caught for him; We may say the same of many covetous men, who though they take paines enough in hunting for their living, who though they rise early, goe to bed late, and compasse Sea and Land in the pursuit of riches, yet they rost not what they have got; though they have gotten much in this hunting, yet God denieth them the comfortable injoyment of it: And he doth it two wayes; First, God sometim estaketh the man away from his gettings, as is instanced (*Luk.* 12.) in the rich man, who said to his soule; *Thou hast goods laid up for many yeares*; He had rivers and brookes, which would never fayle, nor be dryed up, as he dreamed, but he saw them not; for God said to him, *Thou foole, this night thy soule shall be required of thee, then whose shall those things be which thou hast provided?*

Secondly, God takes away what he was possessed of, he pulls all out of his hands, or from between his teeth. When he hath good things about him, and is resolving to take his fill of them, then God sends a flood of wrath, and sweepes away his floods of riches; so that he cannot so much as behold them any longer with his eye. Thus the Lord threatned his ancient people in case of disobedience (*Deut.* 28. 31.) *Thine ox shall be slain before thine eye, & thou shalt not eate thereof; thine Asse shall be violently taken away before thy face, and shall not be restored to thee.* That which he hath laboured for, shall be taken away and not restored, his losse shall be irrecoverable. Or himselfe shall be compelled to restore what he hath laboured for, he shall not swallow it downe, as *Zophar* shews in the next verse, where he gives us in plaine words, without a figure, a further account of the wicked mans non-enjoyment of what he had wrongfully spoyled and stript others of, in hope to make himselfe a happy man.

Job,

Job, Chap. 20. Vers. 18, 19.

That which he laboured for shall he restore, and shall not swallow it downe, according to his substance shall the restitution be, and he shall not rejoyce therein.
Because he hath oppressed, and hath forsaken the poor, because he hath violently taken away a house, which he builded not.

IN the former verse *Zophar* assures *Job* that the wicked man shall not *see the rivers, the floods and brooks of hony & butter:* that is, he shall not injoy the golden abundance he dreamed of. Here *Zophar* tells him why or whence this comes to passe.

What he laboured for he shall restore, & shall not swallow it down.

The Hebrew is, *He shall restore his labour*; The originall is concise; What we render by eight words in our language, is but two there. But how can labour be restored? We may clear it three wayes.

משיב יגע
Reddet laborem.

First, Taking labour for the misery and trouble which the wicked man brought on others. Then to *restore labour*, is to be punished and troubled in proportion to the tronble which he put others to. *Troublers of others shall not want trouble themselves.* Trouble shall be restored or payd back againe into their own bosomes.

Dabit pœnas pro labore & molestia quam alijs intulit.

Secondly, *He shall restore labour*; That is, the profit and fruit of their labours, whom he had wickedly oppressed or defrauded.

Thirdly, By *labour*, we may understand any fruit or profit of his own labour as well right as wrong; our Translation holds forth that sence; *That which he laboured for* (or the profit which came in by his labour) *shall he restore.* The word which signifies *labour*, is extendable to all kinde of labour, but properly to that which bringeth in profit and advantage, such as men take in trading and commerce. (*Hos.* 12. 8.) where the Prophet speaks of *Ephraim* under the Title of a Merchant; *And Ephraim said, yet I am become rich, & have found out substance,*

in

in all my labours (which I have taken for my profit) *they ſhall finde none iniquitie in me.* (*Prov.* 23. 4.) *Labour not to be rich:* and it notes ſuch a labour for riches as is accompanied with much toyle of body, eſpecially with reſtleſnes of mind: it implyeth not onely (as is commanded *Gen.* 3) *Eating bread in the ſweat of the face*, but in the vexation of the heart.

Graeco κοπιαω reſpondet, et notat laborem cum moleſtia & laſſitudine.

Zophar doth not ſay, *He ſhall reſtore his goods or eſtate but what he laboured for*: teaching us that the things of this wrold are ſuch as men toylingly yet willingly labour for: riches are ſo much laboured for, that the ſame word ſignifies both labour and riches.

Hence obſerve,

Man is very ready to take paines for worldly things, for the things of this life.

We can freely beſtow many thoughts upon, *What ſhall we eate? what ſhall we drinke? and wherewith ſhall we be cloathed?* Chriſt ſeeing the thoughts of men run ſo much to the world, pull'd them quite out of the world; *Take no thought* (*Matth.* 6. 26.) not that it is ſinfull to thinke what we ſhall eate, onely we muſt not be thoughtfull or full of thoughts about it; or Chriſt ſpeaks comparatively, take no thought for this world in ballance with the next. Beſtow your thoughts upon better queſtions then, *What ſhall we eate? what ſhall we drink? how ſhall we be cloathed?* Labour an anſwer to theſe queſtions, How ſhall we be ſaved? how ſhall we make our calling and election ſure? how ſhall we honour God? how ſhall we ſerve our generation? Man is ſo apt to overact his labour or the world, that Chriſt in another place ſeemeth to put a totall prohibition upon that labour (*Joh.* 6. 27.) *Labour not for the meate that periſheth, but for that which indures to everlaſting life*; though a man labour very hard for the things of the world, yet all the way is downhill to his nature, and the wheeles of his ſpirit move ſo faſt, that (as the Ancient Moraliſt ſaid in another caſe) *He hath need of trigging.* In all theſe worldly labours man needeth not a ſpurre, but a bridle. Our ſpirits are ſo fleet in this purſuite, that we muſt have weight layd on us. *Labour not for the meat that periſheth.* The Prophet (*Iſa.* 55. 1.) calls aloud to buy ſpiritualls; *Come and buy wine and milke without money, or without price:*

price: But men had rather beſtow their paines and labour for the world, then take heavenly things at the loweſt rates upon the eaſieſt price, yea without price, as the Prophets rebuke intimates in the next words; *Wherefore doe ye ſpend your money for that which is not bread. and your labour for what ſatisfieth not.* Bread in Scripture comprehends every good thing, and that which is not bread is good for nothing. Bread ſatisfies the hunger of man & renews his ſtrength, but that which is not bread cannot ſatisfie. All the things of this life (which are our bread) are no bread in compariſon of the things of Chriſt, eſpecially of Chriſt himſelfe, who is living bread, the bread of life, & that an eternal life: yet Chriſt who is the beſt bread better then bread, is litle laboured for, & that which hath ſo little of bread in it, that it is not bread, is every mans labour; and the onely labour of moſt men.

Etiamſi labore ſuo, lacunam damni a Deo illati capleturus ſi bi videatur, fructam tamen non percipiet. Jun.

Againe, *Labour* ſignifieth that which a man hath gotten by honeſt endeavours, and in righteous wayes. That which is unduely gotten, is not (properly) ſaid to be gotten by labour, though a man hath laboured much in getting it. Thus labour is oppoſed to ſtealing (*Epheſ.* 4. 28) *Let him that ſtole ſteale no more* (what ſhall he do then?) *but rather let him labour, working with his hands the thing that is good that he may have to give to him that needeth.* So we may take it here, this man hath gotten much wickedly, and he hath gotten ſomewhat honeſtly, he ſhall ſuffer damage in his honeſt gaines, becauſe he hath gained diſhoneſtly. He ſhall reſtore his labour, or what he hath laboured for. *A little ill gotten poyſons that which is well gotten*; as was touched before.

And ſhall not ſwallow it downe.

The word was opened at the 15th verſe: where it is ſaid, *he hath ſwallowed downe riches*: It may be enquired, how *Zophar* ſaith here, *He ſhall not ſwallow it downe?* to clear that you may conſider of a twofold ſwallowing.

Firſt, There is a ſwallowing by rapine, and violence: thus the wicked man ſwallowed downe riches at the 15 verſe.

Secondly, There is a ſwallowing for nouriſhment, and ſuſtenance, for ſtrength and ſupport. Thus 'tis ſaid here, *He ſhall not ſwallow it down.* A man may be ſaid to ſwallow down what he hath gotten, and to digeſt it, when his eſtate thrives, as the body

body doth with meate well digested. This is the sense of the place here; *What he hath laboured for he shall restore, he shall not swallow it downe*; That is, it shall not be converted either to his personall benefit, or to the benefit of his family. As before, *He shall not see*, is, *he shall not injoy*, so now, *he shall not swallow*, is, he shall not thrive or waxe strong in state by all his gettings.

Illis non fruetur diu. Merc. *Cum mox vomis perinde est ac si non absorbisset.*

Yet we are not to understand the Text, as if this were plainly the lot of every wicked man, but thus it is with many, & thus in some sence it is with every wicked man. For, Eyther God doth not suffer him to hold that long, which he hath gotten unjustly, or it doth him so little good while he hath it, that he may be said not to have had it; The longest contents of this life, are of so short a being, that they may be said not to be at all.

Hence observe;

A wicked man hath no true profit by all his labours.

The promise to the Godly is (*Psal.* 128. 2.) *Blessed is the man that feareth, he shall eate of the labour of his hands*: He that feareth God, stands under the influence of that sweet promise; *He shall eate the labour of his hands.* It is sayd of Christ in the Prophet (*Isa.* 53. 11.) *He shall see of the travaile of his soul, and shall be satisfied.* Christ laboured hard and he did eate the fruit of his labour; He saw and daily seeth *of the travaile of his soule*; many beleeve and are saved; The saving of soules is the fruit of the travayle of Christs soule. Thus in proportion a Godly man seeth of the travaile of his soule, and is satisfied, he labours he takes much paines, in his place and calling, he hath many weary dayes, and some waking nights, but by the blessing of God, his labours are fruitfull; He eats his labour to the refreshing of himselfe and family, and to the bearing up of his credit in the world; The ungodly shall not finde it so at all, or shall not long finde it so; he must restore his labour, and not swallow it downe.

תמורתר

Restitutio dicitur permutatio, quia semper fit, per aliquod cambium nam pro alienis inique raptis sua dantur.

According to his substance shall his restitution be.

The word which we translate *restitution*, signifies any kinde of change. It is rendred by recompence (*Job* 15. 31.) *Vanity shall be his recompence*, or the change that he shall have is from bad to worse, even into vanity: so the word is used, *Ruth.* 4. 7. *Levit.*

Levit. 17. 10. 23. Some give the sence thus; *He shall be as poore as ever he was rich, His change shall be according to his substance.* Our translation supposeth *Zophar* giving the rule of restitution, *According to his substance shall his restitution be.*

Tantum restituet, quantum ex alieno dictatus est q. d. *juxta mensuram opum quas rapuit vice rerum jam mutata restituet.* Merc.

Hence observe;

If that which is ill gotten be not restored, it shall.

If men will not restore willingly, God will make them restore whether they will or no; though man hath no minde to it, yet he must. It is a duty to restore what we borrow, much more what any man hath violently taken away. *Owe nothing to any man, but to love one another* (*Rom.* 13. 8.) Love is a debt which is alwayes owing, and should be alwayes paying; *There can be no discharge of that bond.* When we have payd much love, we still owe more. But other debts must not onely be payd, but may be discharged, If a man must not alwayes owe what he hath borrowed, then much lesse where he hath defrauded. Oppression whether secret or open is a crying sinne; And untill restitution be offered or really made where the party offending is able, or really desired where he is unable, the mouth of it cannot be stopped. This being so necessary a duty, I shall for the clearing of it briefly touch these five things, And shew

First, What restitution is; Secondly, what must be restored; Thirdly, who must restore; Fourthly, to whom we must restore; Fifthly, the portion of it.

To the first question, what is this restitution; I answer, *It is an act of communicative justice, whereby the wreng which we have done to another is recompenced, and he againe reestated in his own.* To give to the poore is a duty, yet an act of charity. But to restore (though to the rich) is not only a duty, but an act of Justice.

Secondly, What must be restored? That which hath been unjustly gotten; yet the meaning is not that a man must alwayes restore what he hath taken away in *specie*, or the thing it selfe in kinde. If the value and worth of it be restored, that sufficeth; yet it doth not suffice to restore the bare value of that which hath been taken away. For (as Casuists speake) there are two things to be considered in restitution.

First,

Damnum emergens lucrum ceſſans.

First, the dammage done to the perſon wronged, by detaining his goods.

Secondly, the hindrance of that profit or benefit, which probably he might have made by their continued enjoyment and poſſeſſion. In ſtrictneſſe the wrong doer muſt account to the wrong ſufferer in both theſe, elſe the wrong done is not repaired according to the nature of reſtitution.

Thirdly, 'Tis queſtioned, *Who muſt reſtore?* Some may be concern'd in making reſtitution who were not the immediate actors of the wrong. There are ſeven ſorts of perſons who may be involved under the duty of reſtitution.

First and principally, they who perſonally did the wrong.

Secondly, If they have not made reſtitution, their heirs who poſſeſſe their eſtate are bound in conſcience to doe it.

Thirdly, They are engaged to reſtore who have given aſſiſtance to the dammage of others, either by force, command, or counſell.

Fourthly, They, who though antecedently they had no hand in doing it, neither as principalls nor abetters, yet gave their after conſent or approbation to it.

Fifthly, They, who having power in their hands to prevent the dammage or wrong of others, have knowingly neglected to put it forth for them.

Sixthly, They, who have lawfull power in their hand to relieve the wronged, have yet ſuffered them to ly under thoſe wrongs unrelieved.

Seventhly, They, who willingly conceale the wrong which they know hath been done to another, or being called refuſe to give teſtimony, or beare witneſſe according to their knowledge, that ſo he might be righted. All theſe are under an obligation to reſtore, becauſe they are all partakers in, and ſo guilty of, the wrong.

Fourthly, To whom muſt we reſtore? I anſwer; First, Reſtitution muſt be made to the perſon wronged; For to wrong one man and reſtore to another, will not make up a reſtitution. This diſcovers their error and miſtake, who having by their extorſions ground the faces of the poore, yea to enrich themſelves, have impoveriſht many rich, yet think it is a ſufficient amends, if they build an Hoſpitall for thoſe poore, whom they

they never ſaw, much leſſe wronged in perſon: Whereas the Lawes of reſtitution ſay, The perſon wronged muſt be repayred. To give to the poore at large is charity, but no reſtitution; yet to give to the poore what is not juſtly ours, is no charity. No man can indeed doe an act of charity, but he that hath done or is ready to doe all acts of Juſtice. God doth as much hate robbery for charity to the poore now, as he did of old for ſacrifice or burnt offerings to himſelfe. So that till a man hath reſtored and done all men right, he is not in a capacitie to give to the poore, and to how many poore ſoever he gives, he makes no reſtitution, unleſſe he gives to thoſe individuall perſons (if they may be found and will receive it) whom he hath perſonally wronged. Secondly, If ſuch be not living, then reſtitution muſt be made to their heires or Executors, to whom the right and diſpoſition of their eſtate doth belong. Thirdly, If neither the man himſelfe, nor his heires are to be found, then the perſon offending muſt reſtore to God; he muſt put his ill gotten goods into Gods Treaſury. The earth is the Lords, and the fullneſſe of it; he gives to all, and yet he looks to receive from many. *Honour the Lord with thy ſubſtance* (*Pro.* 3. 9.) God hath a double treaſury, to which we are to bring our ſubſtance, that we may honour him. First, All the godly are Gods treaſury; ſuppoſe they are not in extreame want; and ſo need not the gifts of charity, yet God takes it well, and as done to himſelfe, when we beſtow upon ſuch the gifts of bounty, for their encouragement and more comfortable ſubſiſtance in this world. Secondly, The poore, chiefly the godly poore are Gods treaſury; I doe not ſay we muſt examine every poore man to know whether he be godly or no before we give; but ſuch as we know to be godly we ſhould not fayle to give to before others. That's the rule of the Apoſtle; *Doe good to All, eſpecially to thoſe who are of the Houſehold of faith,* (*Gal.* 10. Thus there will never want perſons to whom reſtitution may be made if the man cannot be had nor any of his who was wrong'd, then reſtore to God. Any godly man, eſpecially a godly poore man is Gods Treaſury.

The fifth thing queſtioned is the proportion, or how much muſt be reſtored. The Text anſwers and reſolves it, thus; *He ſhall reſtore all his ſubſtance*, or, all that he hath in the world

ſhall go to make good the wrong which he hath done; yet more clearly to the rule of reſtitution, *according to his ſubſtance* is this; Suppoſe he be not able to make full reſtitution, yet according to his ſubſtance, that is, ſo farre as he is able, ſo farre as his eſtate will reach he ſhall reſtore; *Halfe a loafe is better then no bread*, in reference both to the receiver and the reſtorer. When we cannot doe what we ſhould, yet we muſt doe what we can. Further, divers Scriptures reſolve the proportion of reſtitution. The Law given the Jewes ſaid (*Exod.* 22. 1.) *If a man ſhall ſteale an oxe or a ſheepe and kill it or ſell it, he ſhall reſtore five oxen for an oxe, and foure ſheepe for a ſheepe.* The reaſon of this difference why the Law made the proportion fivefold in oxen, and but fourfold in ſheep, might be this; becauſe the owner loſt the labour of his oxe, and the profit of that was to be valued in reſtitution, but ſheep are not for labour. *Solomon* makes the proportion higher (*Pro.* 6. 34.) *If he* (that is, the theefe) *be found, he ſhall reſtore ſevenfold.* But ſuppoſe the man were not worth ſo much as he had ſtolne, how could he reſtore *ſevenfold*? The next clauſe anſwers that caſe; *He ſhall give all the ſubſtance of his houſe*; That is, if he be poore, yet let him not be ſpared, but take all. But ſeeing the Law of *Moſes* made the proportion fivefold, why is it there ſayd, *He ſhall reſtore ſevenfold.* To ſalve this, *Junius* tranſlates (*Septies*) *ſeven times.* And gives the meaning thus; let him reſtore often, even as often as he is found ſtealing; or this phraſe of reſtoring ſevenfold, imports not any addition in thoſe times to the penalty of the Law, becauſe of the encreaſe of that ſin, and the proneneſſe of men to it, as ſome (I conceive unwarrantably) expound the place; but only that the theefe ſhould make full ſatisfaction: So the word is uſed *Pſal.* 12. 6. In the 22d of *Exodus* v. 4th; It is ſaid: *If the theft be certainly found in his hand alive, whether it be oxe or aſſe or ſheep, he ſhall reſtore double.* At the firſt verſe the ſtolne oxe was to be reſtored fivefold and the ſheep fourfold; how doth this conſiſt with the 4th verſe, He ſhall reſtore the ox and ſheepe *double.* The reaſon is becauſe the firſt verſe ſpeaks of the oxe and ſheepe either kild or ſold; This 4th verſe ſpeaks of the theefe taken (as we ſay) in the manner, or preſently apprehended with thoſe goods in his hand; The owner being by this ſpeedy diſcovery and recovery of his goods, put to leſſe dammage, the penalty of reſtitution

ſtitution was leſſened. Another Scripture ſpeaks of reſtitution in an example (*Luk.* 19. 8.) *Zacheus ſtood, and ſaid to the Lord, behold Lord, the halfe of my goods I give to the poor, and if I have taken any thing from any man by falſe accuſation I reſtore him fourfold. Zacheus* makes a double diſpoſition of his eſtate; firſt, to thoſe who were poor: Secondly, to thoſe whom he had impoveriſht whether poor or rich; *Zacheus* was ſure his eſtate would hold out to reſtore fourfold to thoſe that he wronged, elſe he could not have given halfe his eſtate to the poore.

Now though we cannot in theſe times enforce theſe rules of proportion taken from the Judicialls of *Moſes*, ſtrictly upon the conſciences of men: yet we may draw downe theſe two concluſions for our direction in this thing.

First, *That in reſtitution the Dammage of the perſon wronged ſhould be fully repayred.*

Secondly, *That if the wrong-doer be not able to give ſo much as will fully repayre the dammage, then according to his ſubſtance, or to the utmoſt of what he hath he is bound to reſtore.*

Reſtitution muſt be made according to the ſubſtance, unjuſtly gotten, or according to the ſubſtance of the unjuſt getter. They who reſtore willingly as true repentants doe, will alwayes give back (if they have it) according to the ſubſtance unjuſtly gotten; But they whom divine vengeance forceth to reſtore, ſhall give back, ſore againſt their wills, according to their owne ſubſtance, how much ſoever it is, yea though it be much more then they have unjuſtly gotten: *God will take all from him who hath no will to reſtore any thing.* Thats *Zophars* meaning when he ſaith here; *According to his ſubſtance ſhall his reſtitution be.*

And he ſhall not rejoyce therein.

Wherein ſhall he not rejoyce? It may be taken two wayes.

First, In this reſtitution, it pleaſed him well enough to oppreſſe and doe wrong, but he ſhall take no pleaſure in reſtoring and doing right; he ſhall not doe it willingly as *Zacheus*, who rejoyced more in reſtitution then ever he had done in oppreſſion; but the wicked man here ſpoken of is forced to reſtore, and therefore cannot rejoyce therein.

Secondly,

Solent hujusmodi extenuationes frequenter inveniri in sacris.

Secondly, It refers rather to the estate which he had gotten by oppression, He shall restore it, *and shall not rejoyce therein*; that is, his ill gotten goods shall administer no content to his minde. Besides, there is more ment by this expression then is expressed, when *Zophar* saith, *He shall not rejoyce in it*; the sence is, he shall have sorrow with it, or it shall be a vexation to him. The word which we render *rejoyce*, is emphaticall, it signifies *to rejoyce with boasting*, yea with insulting, a proud rejoycing. The word is applyed unto the Peacocke; *Gavest thou the goodly wings unto the Peacocke, or wings and feathers unto the Ostrich*, (*Job* 39.13.) Gavest thou the rejoycing wings to the peacocks; the Peacock is proud of his feathers, and spreads his plumes, and then cryeth out, and strutteth as it were exulting and boasting in his beauty. This word is also used (*Prov.* 7.18.) Where the Adultresse saith; *Come let us take our fill of love untill the morning, let us solace our selves with loves.* Such is the joy of wicked men in worldly enjoyments, they spread their plumes, they looke upon their estates, houses, and lands; upon their gold and silver, as a Peacock on his taile, or as filthy lovers forethinke their uncleane embraces, and then boast and pride themselves. So did *Nebuchadnezzar* walking in his pallace and discoursing with his own vaine heart, *Is not this great Babel, which I have built, &c.* Thus the worldly man alwayes would but his joy is often stopt. *He shall not rejoyce therein.*

Hence note,

First, *The things of this world are the matter of a carnall mans rejoycing.*

When a godly man hath the world at will, he hath no will thus to rejoyce in it: he rejoyceth in these things (as the Apostle directs 1 *Cor.* 7.30.) *As though he rejoyced not.* His joyes indeed are in God. *Many say, who will shew us any good? David* answers (*Psal.* 4.6.) *Lord lift thou the light of thy countenance upon us, thou shalt put gladnesse in my heart more then in the time when their corn and wine increased. Job* (Chap. 31.25.) gives us this protestation of his own integrity, and uprightnes, that he lived not in worldly joyes, though he had much of the world: *If I rejoyced because my hand had gotten much, &c.* It is a duty to blesse God for what we have, and to take comfort in the use of it, but to rejoyce in the creature is to put it into the place of the Creator,

Creator, and to commit Idolatry with it. As it is the highest act of grace to make our boast of God all the day long; so it is the highest and vainest acting of corruption to make our boast of the world, though but a moment. *Let not the wise man glory in his wisdome, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, &c* (*Jer.* 9.23, 24.) These checks given to humane gloryings shew in what man delights to glory. And when man is most set and bent upon these gloryings, God delights to check him most, and to say, *He shall not rejoyce therein.* We are never so near the losse of these rejoycings, as when we make surest of them.

Againe, We may take this rejoycing in a lower sence, for those common contents and refreshings which by the ordinary providence and blessing of God are received in the use of the creature. Thus God is sayd to fill the hearts of men *with food and gladnesse* (*Acts* 14.17.) He gives not only meate but mirth and a kinde of naturall musicke with it. And indeed when he spreads a Table for us, he likes it well to see us *eate our meate with gladnes, as well as with singlenes of heart* (*Acts* 2.46.) If we take *rejoycing* in this sence; Then the words, *He shall not rejoyce* yeeld us this Observation.

God can seperate joy from the injoyment of the creature,

Many enjoy that which they cannot rejoyce in; there is a vast difference between the having of outward things, and taking comfort in them; these are distinct gifts of God (*Eccles.* 5.19, 20.) *Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour, this is the gift of God.* Whosoever lives hath a naturall power to eate, yet many live in the aboundance of riches and wealth, who have not a hearty power to eat; They have a portion, but they cannot take it, or rejoyce in it; They have meate, but no musick. God can make musick at a poore mans Table: Though he hath but a crust of bread, and a cup of water, yet he shall have musick with it, he shall rejoyce in it; whereas though the rich man hath musick at his Table, yet he shall have none in his spirit. (*Eccles.* 5.17.) *All his dayes he eateth in darknesse, he hath much sorrow, this also is a sore evill.*

But

But how is it ſaid, that *All his dayes he eateth in darkues?* What hath he not a candle to eate by? yes he may eate by Sun light and Candle-light too, he may have outward light enough, yet he eats in darkneſſe, that is, with diſcontent, and trouble of minde, he hath no joy in what he hath, his ſweeteſt morſels are eaten with ſowre ſawce. He poſſeſſeth much, yet is as having nothing. For this word is gone out againſt him; *He ſhall not rejoyce therein.*

Zophar having thus deſcribed the puniſhment, returnes to the ſinne of this wicked man.

Verſ. 19. *Becauſe he hath oppreſſed and forſaken the poore, becauſe he hath violently taken away a houſe which he builded not.*

This verſe, as it ſtands between, ſo it gives the reaſon both of the 18th and 20th verſes. Here's the reaſon why he ſhall reſtore what he hath laboured for, *ver.* 18. *Becauſe he hath oppreſſed the poore*; this alſo is the reaſon *why he ſhall not feele quietneſſe in his belly* (*ver.* 20) The word which we tranſlate *to oppreſſe*, ſignifies oppreſſion joyned not only (as all oppreſſion is) with injuſtice, but with extremity, tyrannicall oppreſſion, without mercy, or moderation, without hoe or hold; ſome give full ſcope to their rage, and wrath, they put neither bord nor bridle upon their covetouſneſſe and cruelty; ſuch are characteriſ'd by this word, which moſt properly notes, *breaking in pieces*; we ſay uſually when men fayle in their eſtates, *ſuch are broken*, ſome breake through their own neglect and careleſneſſe, many are broken by the harſhnes and ſeveritie of others. And as the wrath of man breaks many, ſo the juſtice of God breaks not a few (*Iſa.* 24. 19) *The earth is utterly broken downe, the earth is cleane diſſolved, the earth is moved exceedingly.* Wicked men breake and oppreſſe the poore, God breaketh the richeſt Nations for their wickedneſſe. We reade in Scripture, firſt, of breaking the head; ſecondly, the teeth, thirdly, the hornes, fourthly, the bones, fifthly, the armes of the wicked; All ſhew the breaking of their power, till there be no healing. And thus (to the utmoſt of his power) doth the oppreſſour breake the poore. And for this God puniſheth the oppreſſour. *Becauſe he hath oppreſſed, &c.*

רצץ *confregit, contrivit, ad ſummam inopiam redegit.*

Hence note;

Oppreſſion

Oppreſſion is a vengeance bringing ſinne.

The Lord tells the *Jewes* that it was but a vaine thing for them to thinke of freeing themſelves from feared judgements by prayer and faſting, unleſſe they did *let the oppreſſed* or broken *goe free, and breake every yoake* (*Iſa.* 58. 6.) The Scripture every where thunders againſt this ſin, *They ſhall have judgment without mercy who have ſhewed no mercy* (*Jam.* 2. 13.) With what face can they ask or expect mercy from God, who ſhew none to man?

Secondly, Note;

The poore are moſt ſubject to oppreſſion.

They meet with moſt oppoſition, who are leaſt able to make defence. We may be deceived and couſened by the weake, but all oppreſſion is from a greater power, And they uſually are oppreſſed who have very little, or no power at all, *The poore.* And this diſcovers not only the ſinfulneſſe, but

First, The diſingenuouſneſſe of that ſort of men. They are low-ſpirited and cowardly, they dare not meddle with their match, but oppreſſe the poore who are not able to deale with them.

Secondly, It diſcovers their inhumanity and incompaſſionateneſſe; they oppreſſe the poore, whom they ſhould pitty and relieve; they take away from thoſe to whom they ſhould rather give. The Prophet ſpeakes of ſuch (*Mic.* 3. 2.) *Who hate the good, and love the evill, who pluck off their skin from off them, and their fleſh from off their bones*; That is, they take from thoſe who have leaſt, and they take all from them; to take away a mans cloaths is an act of extream oppreſſion, but to pull off a mans skin, that's inhumane, yet there is a degree further, they take not only skin but fleſh too; they who are very poor, may be ſaid to have nothing but skin upon them, yet the oppreſſour will have that. *Zophar* proceeds yet further

Becauſe he hath oppreſſed and forſaken the poore.

Or according to the letter of the Hebrew, *left men poore*; that is, having ſpoyled and peeled them, he left them in a poore condition. Some reade it as a puniſhment, not as a ſin; *Therefore he ſhall leave them poore*, that is, his own children. But I rather

עזב *deſerere de relinquere negligere.*

ther take our ſenſe, as a diſcovery of his ſin; *He hath forſaken the poore*; To forſake is to withdraw helpe, aſſiſtance, counſell, protection, any thing which might doe another good; Theſe words may be expounded as an aggravation of the former ſin, oppreſſion; As if *Zophar* had ſaid, Becauſe he hath not onely oppreſſed but forſaken the poore, denying them all helpe, when he hath made them unable to helpe themſelves, *Therefore will ſhall be upon him, &c.*

Hence note;

That as it is ſinfull to forſake the poore, though he have never oppreſſed them, ſo to oppreſſe and then forſake them is farre more ſinfull.

Though we have not taken from them, yet if we have not given them, though we have not made them naked, yet if we have not cloathed them, this will be charged in that great day (*Mat.* 25. 35, 36.) we finde the poore complaining (*Act.* 6. 1.) *In thoſe dayes when the number of the Diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrewes, becauſe their widdowes were neglected in the daily miniſtration.* Neglect of the poor, eſpecially of the Godly poor, is a ſin in all, eſpecially in the Churches. How great then is their ſin, who make many poore, and then neglect them; let them ſinke or ſwim, 'tis all one to them. For a man to take ſome care of, or beſtow ſome Almes upon the poore whom he hath oppreſſed, is no ſatisfaction for his ſinne, but not to take care of the poore whom he hath oppreſſed, is a great aggravation of his ſinne.

Becauſe he hath violently taken away the houſe which he builded not.

גזל *rapuit aperte abſtulit res aut perſonas*

Theſe words are (upon the matter) the ſame with the former, *He hath violently taken away*; 'tis but one word in the Hebrew, He hath not taken away by ſtealth, by trickes and deceits, but in open view. Some take away houſes which they builded not, craftily, and upon pretenſions or colours of Law and right; others take them away violently without any colour of right. The former is as unjuſt a way of taking as the latter. But the latter hath not only injuſtice in it, but impudence. Theſe are ſo farre gone in ſin, that they are paſt ſhame; They

They declare their ſin as Sodome, they hide it not. Theſe are the Nimrods of the earth, mighty hunters. *They violently take away, &c.* There is a twofold interpretation of the words; ſome make the latter part of this clauſe as the puniſhment of the ſinne ſpoken of in the former part; *He hath violently taken away a houſe, and he ſhall not build it.* That is, he ſhall not have ability or opportunity to build. He tooke away a houſe intending to fit it for himſelfe, but before he could doe it, God took him away, He tooke away a houſe, therefore he ſhall not build it. His oppreſſion of others ſhall be puniſhed with his owne diſappoyntment. Againe, Others reade thus; *He pulls downe mens houſes, but he never thinkes of repayring them*: He is ſo farre from reſtoring four-fold, that he would not reſtore a fourth, no nor a farthing. But rather, as we render, the whole clauſe is a deſcription of his ſinne; *He hath violently taken away a houſe which he builded not*; That is, he hath by force invaded and ſeiz'd upon that which he had no title to, upon that on which he never beſtowed either paines or coſt? *Houſe*, is here expreſſed by a Synecdoche for any thing, whether lands, or goods, or money, which belong properly to another man.

Domum rapuit & non ædificavit.

Hence note,

It is a crying ſin to take that which others have laboured for.

The idle ſervant (*Mat.* 25. 24.) layed this aſperſion upon his Maſter, *I know thee that thou art a hard maſter*; how proved he that? *Thou reapeſt where thou haſt not ſowne*; if a man ſow he ought to reape, and he that hath ſtrowed ſhould alſo gather. What the idle ſervant charged God with, is indeed the temper of many earthly minded men: let who ſo will build the houſe, they will take it if they can; if power ſtand not between them and their neighbours houſe, between them and their neighbours eſtate, their own conſcience doth not. As to doe this to any man is a great ſin, ſo for a man to have this done to him is a great affliction. God threatens it as a ſore judgement upon his own people (*Deut.* 28. 30.) *Thou ſhalt build an houſe, and thou ſhalt not dwell therein.* Then who ſhall? An enemy ſhall, He ſhall take away the houſe which thou haſt builded, and turne thee out of houſe and home. Many rich men gather in the labours of the poore, ſuch ſeeme to act by that rule (which will be no

rule for them) *to him that hath ſhall be given, but he that hath not from him ſhall be taken away even what he hath.* Some becauſe they have much think they muſt have all; as for thoſe who have not, that is, who have but little, they thinke they muſt have nothing at all. As there are many Idle poore who will not labour for bread to eate; ſo there are ſome covetous rich, who eate the bread which the poore have laboured for. The Apoſtles command to the *Theſſalonians* was, *That if any would not worke, neither ſhould he eate* (2 *Theſſ.* 3. 10.) Drones deſerve no honey. All the bread which is eaten and not (where ability is) in ſome way or other laboured for, is ſtolne. Idle perſons ſhall be judged as Theeves, though they eate that which is freely given them, yea though they have bought it with their money. How then ſhall they be judged, who will not ſuffer thoſe who worke to eate; nor them to have a houſe to dwell in, who have been at the paines and charge of building one, who violently take away what they never brought together, nor laboured for; This is the oppreſſours practiſe, and his ſin, ſet downe in this verſe; his puniſhment hath been ſpoken of before, and is againe expreſſed in another kinde and forme with the additions of a ſtrong aſſeveration to ſeale it faſt upon him in the next verſe.

Job, Chap. 20. Verſ. 20. 21, 22, 23.

Surely he ſhall not feele quietneſſe in his belly, he ſhall not ſave of that which he deſired.
There ſhall none of his meate be left, therefore ſhall no man looke for his goods.
In the fulneſſe of his ſufficiency he ſhall be in ſtraits: every hand of the wicked ſhall come upon him.
When he is about to fil his belly, God ſhall caſt the fury of his wrath on him, and ſhall rain it on him while he is eating

Zophar purſues his former purpoſe, ſtill drawing out the ſad eſtate of a wicked man: he ſhew'd us his ſin in the former verſe; *Becauſe he hath oppreſſed and forſaken the poore, &c.* Now follows his puniſhment; *Surely he ſhall not feele quietneſſe in his belly.* He that hath diſquieted ſo many ſhall have little quiet himſelfe, and he that would not ſuffer others to reſt in their houſes ſhall have no reſt in his own heart. *Surely he ſhall not feele quietneſſe.* This verſe may containe, both a deſcription of the ſin, and of the puniſhment of this wicked covetous man. Some interpret it as a deſcription of his ſin; of the fury of that ſin of covetouſnes which is never quiet; *He ſhall not feele quietneſſe in his belly*; That is, his minde ſhall never be ſatisfied. Others interpret it as a diſcription of his miſery. I conceive we may take in both; This is his ſin, and this is his puniſhment, not only becauſe his ſin is his puniſhment, but becauſe this puniſhment falls upon him for his ſin; his ſin was unquiet unſatisfiable deſires, and now he is puniſhed with an addition of freſh deſires, which will not be ſatisfied; As he gave up himſelfe ſinfully, ſo God gives him up judicially to vile and earthly affections. The Lord hath many externall puniſhments for ſin, and he leaves many under internall puniſhments, or penall ſins. When ſin is made a puniſhment, it is the moſt dreadfull puniſhment. But to the words.

Surely he ſhall not feele quietneſſe.

The Hebrew is, *He ſhall not know peace or quietnes*, he ſhall not finde

Non novit facem, i. e. *Non ſentiet ſedatam ſitim aut famē etiamſi nulla voraverit.*

finde his craving appetite, his hunger and thirst after the world appeased, how much soever of the world he hath devoured; no, though he should have devoured the whole world. He shall not (as it were) know the measure of his own belly; nor how to proportionate his desire to a comfortable enjoyment, being meerly led by unsatisfiable and boundlesse lusts. Thus he feeles no quietnesse in his belly. *Zophars* language continues in the former allusion to a gluttonous eater, who eats till his belly akes, and crammes himselfe till his stomack is rather sicke then satisfied.

By *the belly*, we are to understand the *appetite*, those powers of desire which take in, and concoct faster then the stomack can, and hold infinitely more then the belly can. When the naturall belly is full, this is empty and hungry. This *Zophar* might intend while he saith, *He shall not feele quietnesse in his belly.* For as when there is a convenient portion received into the body; this fulnesse is the quieting of the stomack, and of those naturall powers, that draw and suck in the food and pray for it: so there is a filling of the minde to the staying, appeasing, and quieting of its appetite, which usually exceeds the bodily appetite. There is a morall appetite as well as a naturall appetite, and that is most hardly satisfied, and filled. It is so hard to be filled that all the good things in the world cannot fill up the roome and stowage of it; and therefore the covetous wretch cannot feele, or know quietnesse in his belly. This is his punishment, after all that he hath scraped, and hoarded together, yet the man saith not, it is enough. *David* (*Psal.* 17. 14.) describes the men of the world, who *have their portion in this life, whose belly thou fillest with thy hid treasure, they are full of Children, and leave the rest of their substance for their babes.* That is, thou givest them enough to satisfie nature, thou fillest their bellies; thou openest thy treasures, thy storehouse, thy granary, thy wardrobe; thou openest all that wherein any good thing is layd up, either for back, or belly: (so by a Senecdoche we are to understand it) thou fillest them with thy hid treasures, with treasures hid in the bowels of the earth, but when they are at the fullest, when they are stuffed till their bellies are ready to break, and enough remaines of outward enjoyments for their children after them, yet (as *Zophar* here speaks

speaks) *They feele no quietnesse in their belly.* So the *Tygurine* translation renders it excellently; *The man scrapes together a huge heape of wealth, but yet he shall not finde that he is wealthy.* He shall not at all feele his wealth when he hath all this.

Non sentiet in ventre suo quòd opulentus sit Tygur.

Hence observe,

The desire of a wicked man is never full, how full soevor his estate is.

He hath a morall belly which nothing can fill, though his naturall belly be filled (*Prov.* 13. 25.) *The righteous eateth to the satisfying of his soule.* 'Tis possible a righteous man may not have enough to eate for the satisfying of his body, he may rise a hungry from his dinner, he may rise with an appetite, because he hath not enough; yet if he hath but a little, a morsell of bread, a sallet of greene herbs, when ever he eates, he eats to the satisfying of his soule, that is, he blesseth God though he have but a little, and is content: though his hunger be hardly satisfied, yet his soule is plentifully satisfied. But, as for the wicked man (saith *Solomon* there) *The belly of the wicked shall want.* I conceive, *belly* in that place of the *Proverbs* is to be understood as here in *Job*. The punishment which is ordinarily inflicted upon wicked men, is not want in their purses, but want in their spirits; their hearts are in want, while their houses abound. As it is better so farre easier for a man to fill his belly then his eye. Here in the Text the covetous mans belly is his eye, nothing of this world can fill that, and yet he neither desires nor endeavours to have it filled with any thing but the world. Hence, when he is at his highest food and feasting (seeing he hath nothing to feed his spirit with, not a dish for his soule) he doth but increase, not appease his soules appetite; creatures can no more quench that thirst than wood can quench and extinguish fire. For as the moralist telleth us, The thirst of covetous men is not from want, but from a disease And that desire which proceeds from a disease, and not from want, is not stopped but provoked by what it receives, so that whatsoever you bestow upon such a man is not the end of his former longings, but a step to new and fresh ones. What can appease desire, when desire is a disease? Labour to get the disease the distemper that is in your desires cured; and the wants which your desires move about.

Avarorum sitis non est vera aliqua naturæ indigentia sed morbus

Quod non ex inopia sed vitio nascitur, quicquid illi congesseris non finis erit cupiditatis sed gradus. Sen. de Consol.

about will soone be supplyed, or not complained of.

The *Dogge appetite*, or hunger of which Physitians speake, is like the covetous mans appetite. Some men have such a bodily appetite, they eate, and eate, and yet are hungry, the more they eate the more they may, they eate, and cannot be satisfied; such is the soule-appetite of a covetous worldling, he feeles no quiet in his belly, he still calls for more, and when he hath it he would have more, and the more he hath the more he would have. The Horseleach hath two daughters, *Crying, give, give, There are three things that are never satisfied, yea four things say not it is enough (Prov. 30. 15.)* This Horseleach *is desire*, by the two daughters of the Horseleach may well be meant *covetousnesse and prodigality*; both these cry, *give, give*; The former cryes give, *To keepe*, the latter cryes give, *To spend*, neither of them saith, *it is enough*; The one would ever have more to keep, and the other would have more to spend. They feele no quietnesse in their bellies. Their present havings kindle fresh desirings; and instead of staying, doe but whet their appetite.

Plinius lib. 11. Nat. Hist. cap. 34.

The Naturalist observes that the Horsleach hath no thorough passage, he takes much in, but he lets nothing out, and therefore breaks, and kills himselfe with sucking. The covetous man is like the Horsleach in this, he is all for taking in, he would not have any passage out; he would let nothing goe by way of expence, but never thinkes enough comes in by way of revenew. Nothiug can satisfie desire but God, not riches, nor greatnesse, nor power; The blessing and favour of God with what we have satisfieth, and that will satisfie with a little. Therefore if you would feele quiet in your belly, if you would have desire satisfied; Say not, If I had so much I would be quiet, if I had so much I should be well; if I had such a proportion of estate I should be content. That which gives quiet in any portion, is, first, the favour and presence of God; secondly, that it is received from the hand of a father; thirdly, that it comes to us in the Covenant of grace; fourthly, that it is the purchase of the blood of Christ; fifthly, that it is an answer of prayer, and a blessing from above upon honest endeavours. Such consideration as these, whether it be much or little which you have, will make you feel quietnesse in your belly with what you have. Else the greater your portion is, the greater is your unquietnesse.

Secondly,

Secondly, Note further, That as this *non-satisfaction is the punishment of a wicked man, so it is his sin*; It is a sin not to be satisfied, as well as it is a misery, not to be satisfied. The Apostles rule is, *Be content with the things that you have*; that is, be quiet, sit downe; we ought to feele quiet in our belly with our portion; and blesse God for our allowance in every condition. *Contentation is a liberall portion*; contentation hath been highly honoured as a vertue, by Heathens, It is a grace among Christians. Contentation is the rest of the soul, or to use *Zophars* language, *The quietnes of the belly*. We may further expound this Negative, *He shall not feel quiet in his belly*, as Negatives often are in Scripture by an Affirmative, of the contrary; And so *He shall not feel quiet*, is, he shall feele much vexation, trouble, and distresse; his belly shall be pained, that is, his minde shall be in perpetuall turmoyle. There are many Scriptures of the like forme with this, which carry more in the interpretation then in the expression (*1 Cor. 15. 58.*) *Know that your labour is not in vaine in the Lord*; The Apostles meaning is, your labour in the Lord shall have abundant reward. Again, *Isa. 57. 21. There is no peace (saith my God) to the wicked*; the sence is, Trouble is their portion. Thus here, he shall not feel quietnes, is, he shall be much disquieted. There is no middle of participiation between these two.

He shall not save of that which he desired.

This clause containes another part of the covetous mans punishment, He is much for getting, and more for saving. But

He shall not save.

The Hebrew word signifies sometimes *to save by flight* (*1 Sam. 22. 1.*) *David escaped to the cave of Adullam*. He saved himselfe by flight. It is used also to signifie *bringing forth*, or *deliverance in Childbirth (Isa. 66. 7.) Before she travayled she brought forth, before her pain came she was delivered of a manchilde*. We translate it to another sence; *He shall not save*, that is, keepe, preserve, or maintaine that which he hath desired.

מלט *Liberatus fuit evasit peperit, in lucem emisit.*

That which he desired.

The letter runs thus; *He shall not save in or of his desire*: The

חטר *summé desiderare.* *Ad verbum in* (i. e. *de* *optato suo non servabit.* q. d. *non fruetur optatis aut ijs, quæ in delicijs erant* Drus. *De desiderabili suo non servabit.* Merc.

word in the originall signifies an earnest desire, a thing earnestly desired, or extreamly coveted. (*Josh.* 7. 21.) *Achan* makes this confession of sin; *When I saw among the spoiles a goodly Babylonish garment, and two hundred sheckels of silver and a wedge of Gold, of fifteen sheckels weight, then I covered them & took them.* It is the word here used; *He shall not save of that which he desired*: that is, of that which he coveted to have with strong desire. *Achan* got a goodly garment and a golden wedge, but he was so farre from saving them that he lost his owne life. The Prophet *Daniel* is called a *man of desires* (Chap. 9. 23.) that is, as man *greatly desired*, or *beloved*, God was (as it were) in love with him. So (*Cant.* 2. 3.) *As the apple-trees among the trees of the wood, so is my beloved among the sons, I sat down under his shadow with great delight.* Or delighted, and sat down, or I desired to sit down with great delight. *Christ is the desire of Nations*, that is, he whom all Nations (to whom his beauty is revealed) greatly desire. Here is the punishment of this wicked man, he shall not save that wherein his chiefe pleasure lay, his *Benjamin*, the son of his right hand, the child of his desire; The desire of his eyes, shall be taken, yea pulled from him. Now, according to the twofold interpretation of the verb before, given, we may here give a double exposition of the whole sentence.

ἐν ἐπιθυμίᾳ αὐτοῦ οὐ σωθήσεται. Sep. *Cùm re desiderabili sua non proripiet se.* Jun.

First thus, *By that which he desired he shall not be safe, or escape, he shall not deliver himselfe.* So divers render it. And the Seventy also expresse the former clause in the abstract, rendring it thus; *He shall not be saved in his desire*; that is, he shall not save nor deliver himselfe by it, So Mr *Broughton*, *By that which he desired he shall not be safe.*

Hence note;

When a wicked man hath gotten what he would, he is never the nearer, or not the nearer to safety.

He is not safe by that which he desired. He saith, if I could get such an estate, and make sure such an interest, and engage such friends, I should be safe. But by that which he most desired, he shall not be safe, be it riches or friends, or correspondency with the best and greatest in the world, none of these shall be his safety. There is such a threatning upon men of the world (*Isa.* 44. 9.) *They that make a graven image are all of them vanitie,*

vanitie and their delectable things shall not profit. It is this word, *their desireable things.* Which you may understand either by their gold or by their Gods, eyther by their riches, or their Idolls: Which were their desire, as they supposed, their safety. *Micah* in the book of *Judges*, when he had got an Idol to worship, and a Levite to his Priest, concluded; *Now know I that the Lord will doe me good* (*Jud.* 17. 13.) But their delectable things should not profit them, or be their safety, whether they be things desired superstitiously or covetuously, whether they be things of the world, or an Idol, *which is nothing in the world*, as the Apostle speakes (1 *Cor.* 8. 4.) that is, it is of no worth or value, it hath no power or vertue to doe good or deliver from evill. These delectable things shall not save them when God will destroy them. Though a wicked man had his choice of all that he desires for his protection, yet he cannot be safe. His desires rise not above the creature, which cannot save it selfe, much lesse be safety to others. There is no safety but under the shadow of the Almightie; we are never hid till we hide our selves in his pavilion. The wicked come not under that shadow, nor shall they ever enter that pavilion. Their desires never carry them indeed that way, and therefore *they shall not be safe by that which they desire.*

Secondly, As his desireable things cannot save him (according to the former reading) so (according to ours) he shall not save of that which he desired; that is, he shall save nothing of it. All shall be wasted & vanished away upon which he built his felicity; though he have it, yet he shall not be able to hold or keep it; not so much as a bit or sherad of it, not so much as the gleanings or parings of it. That's the meaning of, *He shall not save of that which he desired.* All will escape, get out, and break prison. He thought he had layd up his goods, his gold and silver safe enough, even as prisoners within Iron grates, under lock, & key, yet these will escape and be gon. Thus Mr. *Calvin* renders, *He shall not keep his desire*, or *that which he hath so much desired.*

Hence observe;

When a wicked worldling hath gotten all that he desires, yet he cannot hold it.

When he hath what he would, he cannot keep what he hath.

There are two usuall expessions in Law Conveyances about Lands or houses; *To have, and to hold.* Many come to the *habendum* but not to the *tenendum*, they *have* but they cannot *hold*; Their goods and gaines slip away between their fingers.

The desireable things of the Saints are safe to them; As they *have*, so they shall *hold* them; they shall save the things they desire; and the things they desire shall save them: their great desire is after spiritualls & these will stick by them: *O how great is the goodness that thou hast laid up for them that fear thee* (*Psal.* 31. 19.) The goodnesse of God is great, and God hath laid it up: it is in the treasury of God, and his is a safe treasury. When he hath layd up goodnesse and mercy for us, we need not fear, nor goe to any Ensurance Office for security. *The moth cannot corrupt, nor can theeves break through and steale these treasures.* But as for the ungodly man it is not so with him, for he and his, he and his golden mountaines shall be as the chaffe which the winde driveth away; *He shall not save of that which he desired.*

Zophar yet enlargeth this doefull Narrative.

Vers. 21. *There shall none of his meat be left therefore shall no man looke for his goods.*

Zophar had sayd immediately before, here he saith; *He shall not save of that he desired*, there shalt not a scrap be left, *None of his meat shall be left.* It being of the same sence with the former, I will onely open the words and note the different reading.

Non desunt qui שריד *in masculino accipiunt. non erit residuus et, sic superstes, hæret qui ejus bonis fruatur.* Merc.

First, Some for; *None of his meat shall be left, or remain*, render it by a person; *There shall none be left*; The word is used most frequently for a remainder of men, not of things; none shall be left for his meat. If he save any of his wordly estate, if some of his meate be left, yet no heire shall be left to enjoy it after him.

Nihil fecit residuũ cibo ejus, i. e. nihil reliquit ex ijs quæ manibus habebat quod in posterum comederet, confidens se statim rapturum unde viveret. Rab Lev.

Some of the Rabbins interpret it as a further aggravation of the greedinesse and cruelty of this man; *There shall none of his meat be left.* He will eat up all at once; he is resolved to oppresse and ravine for more against the next meale; he cares not though all be spent to day, he will oppresse afresh to morrow. He is resolved not to want as long as any about him have any thing.

thing Such Nimrods (as Christ speaks, but in a quite other fence then Christ spake it, (Mat. 6. 34.) *Take no thought for the morrow*; Christ would have us doe so with dependance upon his provision, they doe so upon presumption of their owne. Greedy Lyons have no store-houses, but make end as soone as they can of what is gotten, and then out to get more.

None of his meat shall be left.

The Hebrew strictly thus; *Nothing shall be left to eate.* Though he may leave many eaters behinde him, yet *nothing shall be left to eate*, or, *none of his meat shall be left.*

There is a threefold apprehension about these words.

First, Some expound them as intimating the basenesse of this mans spirit. He keeps so poor a house (as we say) though he be a rich man, that when dinner is done, there's none of his meat left, there's not a scrap nor a crust not a bit of broken bread left to give to a begger waiting and craving at his doore. His provision is but just enough to serve for himselfe and his family.

Tam parcus est in victu quotidiano, ut cum vix sibi satis sumat, nulla remaneant reliquiæ cibi. Cajet.

Secondly, Others expound it not of the base narrownesse and niggardlinesse of this mans spirit, but of his luxury, and lavishnes. He is profuse in his own expences; He cares not what he layes out upon his owne backe and belly, but as for the poore, they may starve at his doore, he hath nothing left for them. The rich man (Luk. 16.) fared deliciously every day, but had not a crum for *Lazarus*, all was wasted in gluttony and drunkenenesse. When *David* in distresse (1 *Sam.* 25. 11.) sent for some reliefe to *Nabal*, The Text saith; *Nabal kept a feast at his house like a King*, yet he had nothing for *David*; *Shall I take my bread, and my water, and my flesh, which I have killed for my shearers, and send it to men whom I know not whence they are?* Some feast like Kings at home, and all their bounty keeps at home. 'Tis truely said of these; *None of their meat is left.*

Describitur gulositas impij qui de abundantia mensæ suæ nulli peregrino refectionem præbet.

But thirdly, I rather understand this Text as a description, not of his expensivenes, or penuriousnes to himselfe, or others, but of his extreame poverty, sent upon him as a punishment by the hand of God.

None of his meat shall be left. That is, he shall scarce have enough

enough for himselfe. The wicked are oft reduced to a morsell of bread: God never leaves taking from them till all be gone. As *David* professing his own experience, saith, *I have been young, and now am old, yet I never saw the righteous forsaken, nor their seed begging bread*; they had alwayes some of their meat left. So *Zophar* (it seemes) had observed in his experience, many wicked men forsaken and themselves begging bread. They who have nothing left of their own, must of necessity aske or steale from others; *None of his meat shall be left.* And this interpretation suites best with that which followeth:

Therefore no man shall looke for his goods.

There is a threefold exposition of this passage also: Some derive the word which we render to *look*, from a root that signifies *to bring forth, or to multiplie.* And so the sence is given thus; *None of his meat*, that is, of his estate or goods, *shall bring forth for his good, or multiplie to his profit.* If a man doe not encrease, he comes to nothing, if he spend, spend, spend, if he be alwayes giving out, and never bring in, though his estate be great, twill soone be gone; Unlesse a mans estate be growing & multiplying, he cannot (as we say) *hold his owne.* In a short time there will be none of his meate left. As vegitables grow properly, so also inanimates have a kinde of growth. A mans estate groweth; gold and silver grow by addition and multiplication, though not by augmentation. Thus riches bring forth. Now I say, if there be continuall spending, and carrying out, and no comming in, no growing, or increase, such a man must needs come to povertie. What God said at first to the cattle, and beasts of the earth; he sayth to all that a man hath, *Encrease and multiply*; And when he saith, *Multiply not*, all must needes decrease, and the owner must lie under the curse of want, when what he hath is under this curse of barrennes.

Secondly, Others derive the word from a roote that signifies to *be strong, or strength*, rendring us; *His meate or estate shall not be strengthned*; that is, *his prosperitie shall not continue.* Mr. *Broughton* renders it so: *therefore his goods continue not*; there shall be no tacke in them.

Besides these two rendrings we take a third, and all three meet in the generall punishment of the wicked man; *Let no man*

Ita omnibus spoliabitur bonis ut nihil reliqui ei erit, quo vesci possit.

Vocem Hebraeam deducunt a יתר *parturivit, & legunt, non parturiet, vel non multiplicabitur bonum ejus.* Pagn. Vatabl. Reg.

A יחל *quod significat robur. Non roborabitur bonum ejus.* Rab. Abra. *Propterea non manebit prosperitas ejus. A* יחל *quod est expectare.*

man looke for his goods. We derive the word from a roote signifying to expect and wait for a thing; *therefore no looking for his goods*; we put in those words (*no man*) *Therefore no man shall looke for his goods.* Which is as much as to say, he shall have nothing left; for if a man hath any thing some or other will be be looking for it, and making title to it. He that hath aboundance shall not want heyres. So, that when *Zophar* saith, *No man shall looke for his goods* The plaine meaning is, He shall dye a beggar, and leave no estate worth the looking after, or suing for. He shall not need to make his Will, or appoint Executors: The wrath and justice of God shall dispose of all before he dyeth, there is no man needs to gape for his death. When a rich man is sicke, many gape for his death, hoping that somewhat will fall into their mouths. Sometimes children are poring upon the day of their fathers death, looking for his goods before he leaves them. But this man shall have nothing to leave, and therefore none shall look for what he hath.

Filius ante diem patris inquirit in annos.

Lastly, They who render the former part of the verse by a person: *There shall none be left for his meat*, give the sence of this latter part thus: Seeing none of his children, family, or kindred are left, *Therefore there shall be none to look for his goods.*

Vers. 22. *In the fulnesse of his sufficiency he shall be in straits, &c.*

The scope of this verse and the next, is to set forth the season or nick of time in which the Lord will reckon with this sinfull oppressour (*vers.* 22.) *In the fulnesse of his sufficiency*, (*vers.* 23.) *When he is about to fill his belly.* These are the times, or the advantages that God picks out to deale with this man in.

In the fulnesse of his sufficiency he shall be in straits.

במלאות ספקו *Cum replebitur sufficientia ejus.*

The letter of the Hebrew is, *When his sufficiency shall be filled.* The word signifies to suffice, or satisfie, and fill up. So (1 *King.* 20. 10.) In that threatning raging Letter sent by *Zenacherib*: *The dust of Samaria should not be enough for handfulls for the men that follow me.* It shall not suffice for handfulls. The word also signifies to clap the hands together, or to smite the hand upon another part of the body, and this under a threefold notion.

First;

Firſt, To clap the hands in anger, and vexation, (*Num.* 24. 10) *Balak* clapt his hands *together* (his anger being kindled againſt *Balaam*) when he could not have his will.

Secondly, In ſorow; *Jer.* 31. 19. *After I was turned, I repented, and after I was inſtructed I ſmote upon my thigh.*

Thirdly, It notes claping the hands for joy; and that two wayes.

Firſt. For joy at the hurt of others: (there is ſuch a wickednesſe in the heart of man to rejoyce at the fall of his neighbour) (*Lament.* 2. 15.) *All they that goe by clap their hands and hiſs,* ſeeing *Jeruſalem* in ſorrow.

Secondly, For Joy at our own good; or when our ſelves receive good; ſo in the Text; *In the fulneſſe of his ſufficiency*, or when he hath ſo much that he claps his hands for joy, when he is in the higheſt plauditie of his own happineſſe, then he ſhall be in ſtraits.

In the fulneſſe of his ſufficiency.

Here is a graduall elegancy: for a man to have a ſufficiency, is a very comfortable ſtate; *enough*, (as we ſay, for meat, and cloathing) *is all, Give me neither povertie, nor riches, feed me with food conveniant*, was *Agurs* prayer. Sufficiency is at leaſt a competency, but the fulneſſe of ſufficiency is more. Such ſufficiency is abundance, if not ſuperfluitie, or *ſuperabundance*. There is an abundant grace of God (*where ſin abounds, grace, abounds.*) But beſides *abounding grace*, there is *ſuperabounding grace*, or (as it were an exceſſe of grace, an hyperbole of grace (*Rom.* 6 20.) So ſome in this life have an hyperbolicall eſtate, an exceſſive vaſt eſtate in riches and creature comforts. They have enough, and more then enough; ſuch is the importance of this expreſſion; *In the fulneſſe of his ſufficiency,*

Cum putabit ſibi abunde, ſatis ſuperq; ſuppetere & ſufficere omnia ad ſaliciter & lautè vivendum neceſſaria, tum, &c. Merc.

He ſhall be in ſtraits.

There is nothing more oppoſite to *ſufficiency* then ſtraits, eſpecially to fulneſſe of his ſufficiency. *He ſhall be in ſtraits*; in outward ſtraits, and inward ſtraits, in ſtraits on the right hand, and in ſtraits on the left. In the fulneſſe of his ſufficiency, he ſhall be full of ſtraits. The word is applicable to any kind of trouble, becauſe what trouble ſoever a man is in, it ſtraitens him; it

ſtraitens his ſpirits, it ſtraitens his deſignes; every way he is ſtraitned. So be in ſtraits is to be in ſuch affliction, that a man knowes not which way to turne himſelfe, or what to doe next. Every affliction is a kinde of priſon, great afflictions, ſtraiten greatly, and ſhuts us up faſt in priſon,

Hence obſerve;

When it is beſt with wicked men in their owne opinion, or according to their preſent poſſeſſion, then their worſt is approaching.

I will not ſtay upon the generall diſcourſe of this common theame, but onely ſhew foure wayes diſtinctly in which a carnall man may be ſaid to be in ſtraits in the middeſt of his ſufficiency, or in the fulneſſe of it.

Firſt, Carnall men are in ſtraits in the time of their ſufficiency, as being troubled what to doe with their abundance. That's the caſe of ſome. I need give no other proofe of it then that repreſented (*Luk.* 12. 19.) which at leaſt ſuppoſeth, that ſuch a thing may be. There was a certain rich man, whoſe ground brought forth abundance, and he ſaid, *What ſhall I doe with all this?* The man was troubled what to doe with it, he was hard put to it for ſtowage, or where to beſtow it. He muſt pull downe his barnes and make bigger. This is a ſtrait that carnall men are in, in the middeſt of their ſufficiency: but I queſtion whether that be here intended.

Secondly, A reall ſtrait is upon him, how to keep his abundance, how to protect what he hath gotten. He is in many ſtraits about this poynt, how to protect his ſtore that it be not loſt, and taken from him. What ſhall I doe to keepe this treaſure? how ſhall I hold it? I am afraid it will get away from me. It is a common ſpeech; *A great ſhip, is a great care*; a great deale of the things of the world are a great worldly burthen; they that are in the fulleſt ſufficiency of outward things, their eſtates and poſſeſſions bring them in as great an increaſe of troubles as of revenues. As they have plentie of riches ſo they cannot avoyde plentie of buſines and labour about them. Some old rich men have ſaid, they were then as hard put to it to keepe their riches, as they were in their younger dayes to gather and heap up riches.

In anxitate erit ſolicitus quomodo eam conſervet. Druſ.

Magna navis magna cura.

There is a third ſtrait, which is worſe then the former; as

he is ſtraitned to keep what he hath; ſo God in judgement gives him this ſtrait in his fulneſſe, that he feares his fulneſſe is not full enough, and that his ſufficiency is unſufficient for him; in the fulneſſe of his ſufficiency, he is thus in ſtraits. There is an inward ſtrait in his outward enlargements, when, indeed, he is rich, he is, in conceit, poore. For as it is with hypocrites in reference to ſpiritualls, they thinke they have a fulneſſe of ſufficiency in them, when indeed they are in ſtraits, in povertie and want: as Chriſt tells the Church of *Laodicea* (*Revel.* 3.) *Thou ſaiſt I am rich, and full, and need nothing, and knowe'ſt not that thou art poore, and empty, and naked, and blind, & wante'ſt all things.* Now I ſay, as in ſpiritualls hypocries oft conceit themſelves full, when they are really empty: ſo in temporalls, a worldly man often conceits himſelfe emptie, when he is really full. He ſaith, I have nothing; I am a poore man, I have ſcarce enough to ſerve another yeare, when indeed he is is rich, and hath gold and ſilver, lands and goods enough for many yeares. This ſtrait God brings wicked men into, in the middeſt of their ſufficiency. This is a grievous curſe, that while a man is laying field to field, land to land, bag to bag, and heap to heap, yet withall his minde and ſpirit is troubled and ſtraitned, as if he had nothing, or were worſe then nothing. One of the Ancients deſcribes this ſtrait of a covetous man, with aboundance of lively Eloquence; *Give me* (ſaith he) *a covetous man, dayly eeking and ſtretching out the bounds of his habitation, as if he meant to live alone, and exclude all neighbourhood. Tell me now doth this man* (*whom the whole earth cannot hold*) *ſeeme to thee to be enlarged or ſtraitned? Surely how farre ſoever he extends the line of his poſſeſſion* (*while that which he hath is not enough to him*) *he is locked up within the narrow compaſſe of his owne opinion.*

Conſtitu e mihi avarum villarum quotidie terminos proferentem excludentem vicinos: unum is tibi dilatari an coarctari videtur, quem tellus ipſa non capit? quantacunq; ſpatia domus ſua porexit, claditur angustiis opinionis ſuæ finibus cui quod habet non eſt ſatis Ambros. l. 1. ſec. 6. in Pſal. 118.

Fourthly, Beſides this internall and metaphoricall ſtrait, there is a plaine litterall ſtrait, into which God caſts the wicked man, when he ſuppoſeth himſelfe ſetled in the fulneſſe of his ſufficiency. That's the time God takes to bring him to it, when he ſtands upon the higheſt pinacle of worldly proſperitie, then downe he goes. In the Propheſie of *Daniel* (Chap. 4. 4.) we reade what the Golden head *Nebuchadnezzar* ſpeaks of his fulneſſe. *I Nebuchadnezzar was at reſt in my houſe, and flouriſhing in my palace* (here was fulneſſe of ſufficiency,) *ver.* 29, 30.) *at the end of*

of twelve moneths he walked in the pallace and ſaid, Is not this great Babylon that I have built for the houſe of the Kingdome, by the might of my power, and for the honour of my Majeſty. Here he boaſts of the fulneſſe of his ſufficiency; now (*verſ.* 31.) *While the word was in the Kings mouth, there fell a voyce from heaven and ſaid, O King Nebuchadnezzar, to thee it is ſpoken, The kingdome is departed from thee, &c.* Thus he was brought to ſtraits in the middeſt of his fulneſſe. Againe, *Chap.* 6. While *Belteſhazzer* was in his height with his Nobles, in his cheare, and wine, he ſaw a hand-writing upon the wall, which made him tremble, and that very night *Babylon* was taken, and himſelfe taken away in the fulneſſe of his ſufficiency. So in the Propheſie of myſticall *Babylon*, in the fulneſſe of her ſufficiency ſhe ſhall be in ſtraits, (*Rev.* 18. 7, 8.) She ſhall be glorifying her ſelfe, the very moment before her ruine (they who glorifie themſelves, judge themſelves in a fulneſſe of ſufficiency) *by how much ſhee glorified her ſelfe, ſo much torment give her: for ſhee ſaith in her heart, I ſit as a Queene, and am no widow, and ſhall ſee no ſorrow: therefore ſhall her plagues come in one day.* When ſhee ſaith, *I ſit as a Queene*, not only free from plagues but full of majeſtie; then her plague comes. When the Apoſtle ſaid to the *Corinthians*; *Ye have reigned as Kings without us*, (1 *Cor.* 4. 8.) he checks their conceit of their owne ſpirituall ſufficiency, or ſufficiency in ſpiritualls, without the contribution of his aide and helpe, as the former words of that verſe expound his meaning. *Now yee are full, now ye are rich.* And when *Babylon* ſaith; *I ſit as a Queene*, her meaning is, that ſhee hath a fulneſſe of ſufficiency, both in ſpiritualls and in temporalls, and then, even then her plague comes. (*Pſal.* 92. 7.) *When the wicked ſpring as graſſe, and all the workers of iniquitie flouriſh, it is, that they may be deſtroyed for ever.* And (to give but one inſtance more, 1 *Theſ.* 5. 3.) *When they ſhall ſay, peace and ſafety*, (not only peace, but ſafety, all is quiet, and all will be quiet) *then ſudden deſtruction ſhall come on them as travaile on a woman with childe, and they ſhall not eſcape.* The ſtraits of a woman in travaile, and her ſorrowes, how terrible are they? and as theſe are alwayes unavoydable to her that is with childe, ſo they are often ſuddaine, when immediately before ſhe was eating or ſleeping at eaſe and quiet; This is the wicked mans doome, he is not only puniſhed but ſurpriſed, *In the fulneſſe of his ſufficiencie, he ſhall be in ſtraits.*

Every hand of the wicked shall come upon him.

Then there will be many hands upon him; for there are many wicked; yet there is a diffeeence about that word which we render *wicked*; It hath two other significations, besides that in the Text.

עמל *significat* 1 *impium.* 2 *calamitosum.* 3 *laboriosum.* *Omnis manus laborantis veniet super eum. Etiamsi accesserit ei omnis manus laborans.* i. e. *etiamsi omnes homines laborent in eius commodum.* Rab. Abra. & Isid. clar.

First, It signifies *a labouring man*, and in the verbe, *to labour*; so the rendring is made in these termes; *Every hand of the labourer shall be upon him.* There are two wayes in which that may be understood. First, say some, The hand of the labourer is, the hand of those who labour to helpe him. The sence which is intended by these Interpreters seemes to be that of *Solomon* (*Prov.* 11. 21.) *Though hand joyne in hand, the wicked shall not be unpunished*; That is, though many with united forces labour to uphold and defend him, yet the curse of God shall breake through and consume him; his helpers shall helpe in vaine, and they who labour for him, shall labour in vaine; for the decree is gone out against him, downe he must; All the world cannot save him. In the fulnesse of his sufficiency, he shall be in straits, *even while many are labouring to keepe him out of them.* This is a truth, but I passe it, as supposing it not intended here.

Manus laborantis, i. e. *pauperum & mercenariorum, quos impius sua mercede & labore fraudavit.* Rab. Lev.

Againe, The *hand of the labourer* may rather be the hand of, such poore as he set to worke. *Every hand of the labourer shall be on him.* He found many poore labourers worke, but he did not finde them bread, he pinched them, and used them hardly, he oppressed and deceived them in their wages; as the Apostle *James* complaines, (*Chap.* 5. 1. 4.) *Goe to now ye rich men, weep, and howle, for the misery that shall come upon you; behold the hyre of those labourers which have reaped downe your harvest cryes.* These poore men who sweat at his work, and were sent home sad with teares in their eyes, not with money in their purses; every hand of these labourers shall be upon him. so Mr. *Broughton* renders it, *Each hand of the injured and grieved shall come upon him*; he injured and grieved the labourers, they laboured in body for him, and his cruell usage was worse then labour to their spirits. But as he tooke from the labourer, so the labourer shall tak from him. *Every hand of the labourer upon him.*

Secondly, The word signifies, A man any way distressed or brought to misery. And then the meaning may be this; not onely

onely as before, that the hand of the poore who had laboured for him, but the hand of the rich whom he had impoverish't, the hands of all those whom he had unjustly vexed, shall come upon him and vexe him.

Invadent eum omnes iniqui parati ad injuriam inferendam. Vatabl.

Thirdly, The word as it signifies a labourer, and a man in misery; so a wicked man, as we translate it here, and frequently in other places of Scripture. The same word signifies labour, misery, and wickednesse; because there is so much labour, and misery, so much trouble and vexation in wickednesse; every hand of the wicked shall come upon him; God will let out the spirits of evill doers to take vengeance on him for his evill deeds.

Hence note;

God oftentimes makes one wicked man scourge another.

As God usually makes wicked men the scourge to his own people, so sometimes to one another. One Lyon destroyes another, and a ravenous wolfe sucks the bloud of a ravenous wolfe. This poynt hath been formerly hinted, and therefore I insist not upon it. But proceed to the next verse, which insists still upon the season of the wicked mans destruction.

Vers. 23. *When he is about to fill his belly, God shall cast the fury of his wrath on him.*

This verse as was said before, is of the same sence with the former, setting forth the speciall time of Gods wrath upon the wicked man.

When he is about to fill his belly.

Utinam impleatur venter ejus ut emittat in eum iram furoris sui. Vulg.

The Vulgar renders the words thus; *O that he had filled his belly, that God might power on him the fury of his wrath*: as if he had wished for the filling up of the measure of the sin of this man, that he might come to his punishment, because till sin hath finished its worke, the worke of Judgement seldome begins. But the words sound threatning, not wishing, and are rather a prophesie then a prayer; *When he is about to fill his belly, God shall doe this.*

Non votum est sed prophetia. Merc.

Esto ut impleat ventrem suum deus tamen emittet ei furorem iræ. Tygur.

A second renders thus; *Let it be that he fill his belly, yet God will powre upon him the fury of his wrath.* As if he had said, all his riches

riches and fulnes ſhall be no fence againſt the wrath of God. The wicked call riches, *their ſtrong Tower*, but the ſtrong Tower that riches can make is no defence, it is but as a paper wall againſt the wrath of God. His full belly makes but the fayrer marke for the arrowes of the Almighty.

We render it as reſpecting his action; *When he is about to fill his belly*, when the man thinks to take the fruit of his labours, he having been buſie in projecting, and acting, intendeth to ſit downe in quiet, and feed upon what he had gotten, but when he is about to fill his belly, even in the very act God ſhall caſt the fury of his wrath upon him.

Dimittet iram, non cohibebit neq; continebit indignationem ſuam ſed faciet liberam poteſtatem ſuæ juſtitiæ ſæviendi in impium.

God ſhall caſt | or ſend it out. The wrath of God is ſometimes (upon the matter) reſtrained, and kept in; as the Prophet ſpeaks of the compaſſions of God, what is become of them? *are they reſtrained?* (*Iſ.* 63. 15.) The compaſſions of God uſed to come forth, but then they were reſtrained, or did not ſhew themſelves. God was pleaſed to deale with them as if he had layd aſide or put off all bowels of compaſſion. So the wrath of God is reſtrained, or held in ſometimes. Men ſin and wrath ſtirres not; God deales as if he had forgotten to be angry; But anone wrath lets fly. God ſhall caſt fury and wrath, or the fury of his wrath upon him; he ſhall caſt, and ſend it, as a dart, or an arrow out of a bow, or as a ſtone out of a ſling, or as a thunderbolt from the clouds: *God ſhall caſt it* upon him; the Text doth not expreſſe who, but the ſcope cleares who it is, He, that is, *God ſhall caſt*, eyther immediately or mediately by ſome hand, commiſſion'd by him for that worke of judgement. God ſhall unpriſon, and let looſe *the fury of his wrath*, that is, his furious wrath, or hot fuming, ſmoaking wrath upon him. Thus he ſpeaks to ſhew how extreamely the Lord is heated and heightened againſt wicked men. Thus Mr. *Broughton* renders; *God will ſend his hot anger upon him.* The anger of his noſtrills. A phraſe often uſed to ſignifie Anger, becauſe of the appearance and tokens of Anger there, *Exod.* 11. 32. *Iſa.* 5. 25. and in divers other places which the reader may conſult. This anger in the noſtrils is oppoſed to the anger in the heart; for when the Scripture ſpeaks of the anger of the noſtrils, it notes anger acted, and put forth in execution. The Lord hath treaſured wrath, he hath wrath in his heart when he ſeemes to favour wicked

Iram naſi. Heb.

wicked men, and to ſhine upon them: wrath is not alwayes in his noſtrills breathed and powred upon them.

God ſhall caſt the fury of his wrath upon him, or upon it.

It is taken both wayes. If we ſay upon it; The meaning is, upon his goods, or upon what he hath; *When he is about to fill his belly, God ſhall powre his anger upon his Table, or upon his meat.* We take it perſonally, *upon him*, upon the wicked man himſelfe, when he thinks to receive the greateſt pleaſure, ſhall feele the greateſt ſmart, God ſhall powre fury upon him. The obſervation which this paſſage offers, is the ſame with what was obſerved in the cloſe of the former verſe, therefore I ſhall but name it.

בו *Unum; modo poteſt accipi 1. in oſſum impiũ. 2 in id quod pavit ad ventrem explendũ Maſculine tamen potius accipiendum videtur ex eo quod ſequitur.* Merc.

When wicked men are full of hopes to take their fill of wordly joy, then God fills them with worldly ſorrow.

This was ſaid before, *In the fulneſſe of their ſufficiency they ſhall be in ſtraits.* So that when we ſee wicked men at the fulleſt, or in their fulneſſe ſitting downe to reſt, to eat, drinke, and be merry with what they have gotten, we may look on it as the preſage of their approaching ruine. The Angel-Intelligencer, who was ſent abroad to ſee what was done in the world (*Zech.* 1. 11.) brought backe this report, that he had gon too and fro, and Behold all the earth ſate ſtill, and was at reſt; All were about to fill their bellies. By *earth*, he means *Babylon*, or the *Babylonians*, the temporall power of that State, in oppoſition to the Church of God, they were all at reſt, and ſaid in their hearts, ſurely the world will never change, yet preſently after they felt the greateſt change ruine fell upon that Empire. This may comfort the people of God, when they ſee the reall enemies of truth and righteouſneſſe in higheſt ſecurity; for then the day of their calamity is neare, even at the doores. There is a twofold fulneſſe, which wicked men uſually have before their ruine. Firſt, a fulneſſe of ſin. Secondly, a fulneſſe of proſperitie, they come to their fulneſſe in both, and then comes their end. (*Gen.* 15. 16.) *The ſins of the Amorites are not yet full*; therefore the *Amorites* cannot be deſtroyed yet; and the Church of God cannot be delivered yet; but when the ſin of the *Amorites* is full, God will deſtroy them, and deliver his Church.

Church. God leaves them as Christ speaks to the Pharisees (*Matth.* 23. 32.) *to fill up the measure of the iniquity of their fathers*, and then he will deale with them. Now as there is a fulnesse of iniquitie, so there is also a fulnesse of worldly prosperitie; when the wicked have had their portion, their reward in the world, when as beasts they are fed and fatted with good things or are about to fat themselves, then they are for the slaughter. So the Lord concludes concerning those oppressours (*Amos* 4. 1.) *Heare this word ye Kine of Bashan that are in the mountaines of Samaria, which oppresse the poore, which crush the needy* &c. *The Lord God hath sworne by his holinesse, that loe the day shall come on you, that he will take you away with hooks, and your posteritie with fish-hookes*, when the fulnesse of your wordly prosperitie, and fatnesse is come, then God shall take you away, or send leanenesse among your fat ones. And againe (*Chap.* 6. 1.) *Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chiefe of the Nations, to whom the house of Israell came. These* (ver. 3.) *put farre away the evill day, and caused the seat of violence to come neare; They lay upon the beds of Ivory, and did eate the Lambes out of the flocke, &c.* While they were thus dissolved into mirth and musicke, a wofull voice sounded in their eares (*ver.* 7.) *Therefore now shall they goe captive with the first that goe captive and the banquet of them that stretched themselves shall be removed.* The very *now* of their freest joy, was the *now* of their captivation and sorrow. *Zophar*, as if this were hardly beleeved at all, or could never be enough beleeved, presseth and repeateth it again, in the last word of the verse in hand.

And shall raine it upon him while he is eating.

This is but an explication or repetition of the former words; *When he is about to fill his belly, God shall cast the fury of his wrath, and raine it on him while he is eating.* There are two words to be considered in this clause,

First, Raining.
Secondly, While he is eating.
He shall raine it.

Here is a terrible shower, a shower of fury, of wrath, God shall raine it. God is said to raine wrath.

First,

First, To note the suddennesse of it; raine (many times) comes very unexpectedly.

Secondly, To note the unavoydablenesse of it; there is no stopping of the raine, who can stop the bottles of the clouds but God himselfe? he can stop them up when he pleaseth: but all the power on earth cannot. This raine is such that there is no avoyding of it; we may get out of the ordinary raine into our houses, or under covert, but the raine of Gods wrath soakes through every house, how strongly soever leaded or covered; There is no shelter (but Christ) against the stormes of divine wrath. *He is a hiding place from the winde, and a covert from the tempest* (*Isa.* 32. 2.) but besides him nothing is.

Ideo pluviendi verbo utitur, quia ut pluvia vehementi è cælo decidenti nemo potest resistere, ita &c. Merc.

Thirdly, He is said to raine wrath, to shew the quantitie of it, there shall be aboundance, he will powre it downe on you. Raine is opposed to dew: it shall not onely come as the dew, or as a few heat drops, but as a soaking sweeping raine. The Prophet exhorts (*Hos.* 10. 12.) *Sow to your selves in righteousnesse, reap in mercy, break up your fallow ground: for it is time to seeke the Lord till he raine righteousnesse*, that is, till he send Christ, who is made to us of God righteousnesse in aboundance; or till he powre out his Spirit upon you, who will cause you to bring forth the fruits of righteousnesse aboundantly. As the raining of righteousnesse, so the raining of wrath, notes aboundant wrath. *It shall raine upon him*

While he is eating.

There is a threefold rendring of that. For the word which we translate *eating*, signifies *flesh*, eyther that which is eaten, or that which doth eate, living or eating flesh most properly, though it also signifie dead flesh, or that which is eaten. So Mr. *Broughton*, *He will raine upon him into his flesh*; That is, upon his bodie; and the bodie; and the bodie by a synechdoche is put for the whole man, bodie, and soule. As if he had said, God hath not a quarrell onely with this mans estate and his goods, but with his flesh, and bones, yea, and with his soule, too; he will vex him soul and bodie: So that as before he shewed what God would doe upon his estate, that should be consumed; so now what upon his person; wrath falls upon his bodie, upon his very back; *He shall raine it upon him in his flesh.*

בשרו עליו *carnes ejus super eum etiam in carnem sive corpus ejus.*

Secondly, The word signifies as the flesh of a man, or living flesh, so, any flesh dead flesh prepared to be eaten, or any thing which is eatable. Hence the name of the place where Christ was borne was called *Bethelem*, that is, *the house of bread*. And thus it is rendred here, he shall raine it upon him, even upon his bread, or upon his meat. As God, when his owne people are eating, and their table spread, he not onely raines a blessing upon them, but upon their meat also, that is, he commands their meate to strengthen and refresh them. So when the wicked man is about to fill his belly, the curse falls not onely upon him, but upon his meat; *God shall raine on him, even upon his meate.*

לחם *cibus omnis escalis nec* בית לחם *Bethlechem dicta quasi regio frumenti ferax domus panis* Merc.

Our translation referres to the person in the act of eating, not to the meate which he eateth. The generall meaning of eyther translation meetes in one; For though wrath may fall upon a mans person, and not upon his meat, he may thrive with what he eats, grow lusty and strong, while he is under wrath; yet whensoever wrath falls upon the wicked mans meate, it is in order to his person or himselfe. *He shall raine it upon him while he is eating.* How exact is the wrath of God? For at the instant when a man is eating, he of all other times would lay aside feare, be chearfull, and rejoyce; Then he unbends himselfe, though we have been busie all the day; If any come to him he saith, I pray let him alone at meale, that I may be merry with my wife, and children, with my friends or neighbours; when I am at my meat, let me be quiet. But when he is eating, wrath is dropping; God picks out that time on purpose to put a sting into his punishment, and to make his misery more remarkable. Such (*Mat.* 24. 38.) is the description of the judgement that came upon the old world, it rained upon them indeed, when they were eating; *As it was in the dayes before the flood, they did eate and drink, and were marrying, and giving in marriage till the day that Noah went into the Arke.* Christ expresseth those things especially wherein men take most worldly contentment, *eating, and drinking, marrying, and giving in marriage.* To these that age let themselves loose, or set themselves upon; these are not sinfull in themselves, but they used them sinfully, that is, sensually, to satisfie their lusts, and please their sences, therefore the Spirit of God fixeth the judgment upon that

that season, they were eating, & drinking, marrying, & giving in marriage, and then God rained upon them the fury of his wrath. The children of *Israel* lusted after flesh (*Ps.* 78.) and the Lord gave it them; *He rained flesh upon them as dust, and feathered fowles like as the sand of the Sea* (*ver.* 27.) But he rained wrath upon them with it (*ver.* 30, 31.) *While their meat was yet in their mouths,* (while they were eating) *the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

All these instances concenter fully in *Zophars* Text; That *In the fulnesse of his sufficiency*, and while he is taking his sweetest content in his sufficiencie, God raines down wrath.

Further, The old Latine translator gives the words thus; *And he shall raine his war upon him.* This difference ariseth from the copiousnesse of the Originall word, *Lechem*, which as it signifies eating, or any thing eaten; so also warre and battell. The reason is, because the sword is a devourer, and in warre men eat up one another; Nation eats up Nation; as men eat other flesh, so warre is an eater, and devourer of men: therefore the same word may well signifie to eat, and to make war And this Translation, though the Grammaticall forme of the Hebrew is wrested by it (and therefore I lay it by) yet renders the scope of the Text fully, and answers that of the 11. *Psalme* (*ver* 5, 6.) *The Lord tryeth the righteous, but him that loveth violence his soule hateth; upon the wicked he shall raine snares, fire, and brimstone, and an horrible tempest; this shall be the portion of their cup.* Which (I conceive) may (in pursuance of *Zophars* similitude) be thus illustrated, as if he had said, when he is drinking, when he hath a cup of sweet wine in his hand, or some delicious liquor at his lips, God shall raine fire and brimstone, and an horrible tempest into or upon his cup; the wrath of God shall fill his cup, and so be (as it were the portion of it. While the wicked man is drinking, wrath is the portion of his cup, and while he is eating, wrath is the portion of his dish. *God shall raine on him while he is eating.*

Pluet super eũ bellum uum. Vulg מלחמה *bellum a* לחם *vesci, edere quia in bello homines se invicem cædendo devorant & absumunt.*

Zophar having thus farre carried on this point, shewing what God will doe with the wicked man in all his enjoyments; shews yet other wayes and instruments, which God prepareth and armeth to vex and ruine him.

JOB, Chap. 20. Vers. 24, 25, 26.

He shall flee from the iron weapon, and the bow of steele shall strike him thorow.
It is drawn, and cometh out of the bodie, yea the glittering sword cometh out of his gall: terrors are upon him.
All darknesse shall be hid in his secret places: a fire not blown shall consume him, it shall goe ill with him that is left in his Tabernacle.

ZOphar having said (*vers.* 22, 23.) that God powres the fury of his wrath upon the wicked man when he thinks himselfe safest and furthest removed from it, *even in the fulnesse of his sufficiency, and when he is about to fill his belly* (then God deales with him, and raines upon him while he is eating, mingling his bloud with his bread, his teares with his wine) He proceeds in this context to shew

First, The instruments.
Secondly, The effects of that wrath or judgement.

The instruments are foure.

1. The iron weapon.
2. The bow of steele.
3. The glittering sword.
4. A fire not blown.

Here are store of armes to make war upon the wicked man. We have here also the effects of this dreadfull warre, and these are of two sorts.

First, upon himselfe.
Secondly, upon others.

The effects which appeare upon himselfe, are of two sorts.

First, Outward.
Secondly, Inward.

The outward effects, first, he shall be stricken thorow with them. Secondly, he shall be consumed with them. The inward effects are feares or terrours; which are testified by that consequent; his flight; *He runs from the iron weapon, and the bow of steele.*

The

The effect which is upon others is layd downe in the close of *vers.* 26. *It shall goe ill with him that is left in his Tabernacle:* not onely shall wrath overtake him, but it shall overtake those that appertaine to him. Thus of the analysis or parts considerable in this context.

Vers. 24. *He shall flee from the iron weapon.*

He shall flee] Flight is the pace of a coward. So the word is used, all the Scripture over; *The wicked man hath no heart for good, and he hath as little against evill.* His spirit is gone, and at the approach of danger his body is going or rather running; his spirit is fallen from his heart into his heeles; and he defends himselfe by his feet not by his hands: when the iron weapon comes; the righteous will rather die, then run, if duty bids them stay: but the wicked

Shall flee from the iron weapon.

The word which we translate *iron weapon*, signifies all sorts of hand weapons, or weapons with which we strike at hand, such as are the sword, and speare. The word properly signifies to salute, or kisse. And the reason why these kind of armes and weapons, are exprest by that word, is, because a man fights with them face to face; and comes near to an adversary, even as if he came to salute or to kisse him. There are weapons with which we may fight at a distance, and never come neare our enemy.

נשק *denotat omne genus armorum quæ manu agitantur; radix significat osculari eo quod hujusmodi armis non nisi cominus a parte anteriori vultus cui oscula infligiscolent, feriunt.* Bold.

He shall flee from the iron weapon] That is, from all sorts of hand weapons, with which we oppose and smite our assaylants, or defend our selves.

Some interpret this Iron weapon, not litterally; but tropically for the plague, or pestilence, or some deadly disease, which according to the language of Scripture, is compared to that iron weapon the sword, or to an arrow (1 *Chron.* 21. 27.) when the Angel was sent to destroy the People of *Jerusalem* with the pestilence, after *David* had numbred them, the Text saith; *The Lord commanded the Angel, and he put up his sword againe into the sheath thereof.* The pestilence is the sword, and the stroak of it is like smiting with the sword. In the ninety first *Psalme*, that other instrument of death, the Arrow signifies the plague

plague (*ver.* 5.) *Thou shalt not be afraid of the terrour by night, nor of the arrow that flieth by day*; That is, of the pestilence. And even in prophane Authors, terrible diseases, such as the pestilence, are called the weapons of their Gods, with which they contended, and made warre with mortall men. This metaphoricall sword, and arrow of the pestilence, is a weapon from which many flee as fast as from the sword of the feircest enemy. Yet I conceive, that is not intended in this Text; the iron weapon here, including all manner of outward instruments of divine wrath which wound the wicked man. *He shall flee from the iron weapon.* We translate it as a direct assertion; *He shall flee.* Some render it as a supposition, *If he flee from the iron weapon*, Or as Mr. *Breughton*, *When he flees from the iron armour.* And then the other part of the verse joynes with it thus; *When he fleeth, or if he flee from the iron weapon, the bow of steele shall strike him thorow.* And though there be not that particle, of supposition exprest in the Hebrew, yet it is usually understood in Texts of this significancy. *Mal.* 1. 4. *They shall build, and I will pull down*; That is, *if they build, I will pull down*; or *whensoever they begin to build, I will begin to pul down.* So here, *He shall flee from the iron weapon, and the bow of steele shall strike him thorow*; That is, if he flee from the iron weapon, or whensoever he thinks to make an escape by flying from the iron weapon, then the bow of steele shall strike him thorow. According to this reading the whole verse is a proverbiall speech, implying thus much; *That while a wicked man flies, or seeks to avoyd one evil, he shall fall into another*; When he flees from the iron weapon, the bow of steele shall strike him thorow. Like that of the Latines; *He fell upon the rock, while he thought to escape the gulph.*

Βέ ἡ ἐτεβόλου Ἀπόλλωος. Homer.

Fugientium ab armis ferreis, transverberat eum arbus chalibeus. Merl.

Ubi se putarit leviora pericula effugisse, in graviora incidet. Merc.

Incidit in Scyllam cupiens vitare charybden.

The bow of steele shall strike him thorow.

The bow, that is, the arrow of the bow, or the bullet put into the bow: for from the bow of steele sometimes arrowes, sometimes bullets are discharged; the arrow, or the bullet with which this steele bow is charged shall strike him thorow. The word rendred *to strike thorow*, signifies excision or cutting off; and hence the Hebrew phrase, *A son of excision*, answering that of the Greeke, which we expresse *a son of perdition*, that is, a man devoted to totall destruction. The bow of steele shall strike

חלם *excindo unde* בצי חלוף *filij excisionis.* Drus.

strike him thorow, cut him off, or quite destroy him. *A bow of steele* is the strongest bow. *David*, to shew the extraordinary strength which he expected to receive from God, saith, *A bow of steele shall be broken by mine armes* (*Psal.* 18. 34.) To draw a bow of steele, shewes strength, and to break it shews more strength. A bow of steele gives a deadly blow, and smites home.

Againe, This word, which we translate, *to strike thorow*, others render, *to change*. *The bow of steele shall change him*, that is, kill him; death is our great change. Further, The word is rendred *to passe by*. The arrow often misseth the marke, sometime it glides by the marke, or doth but graze upon it. Taking this Translation the sence of the whole verse riseth thus; *Suppose the wicked man flee, and make his escape from the iron weapon; suppose also that the steele bow be discharged at him, and the arrow passe by, and not hit him; suppose, that he escape the first weapon, and the second, yet* (sayth he in the next words) *The glittering sword shall come out of his gall; another weapon is ready to doe it.*

חלף *pertransire; pertransibit eum arcus, q. d. eia, ita sit quod impius fugerit ab armis ferreis, sed & pertransierit eum arcus, numquid ideo immunis erit.* Bold.

According to this exposition these two verses are connected as they connect the two parts of this verse, who give it (as was lately touched) thus; *If he flee from the iron weapon, the bow of steeele shall strike him thorow.* Now the supposition is carried one step further. *If he flee from the iron weapon, and the bow of steele misse him, or glance away yet the glittering sword shall come out of his gall.* But rather take it according to our reading; *He shal flee from the iron weapon, and the bow of steele shall strike him thorow.* Here are many termes, and varietie of warlike instruments; The Text being (as it were) the Inventory of a little Magazine, or Armorie of weapons.

Whence observe;

God hath instruments of all sorts at command, with which to punish wicked men.

We have here the Iron weapon, and the bow, here is sword, and fire. God cannot want meanes to take revenge upon those who rebell against him. As the Lord hath various instruments of mercy for the protection aud defence of his cause and people (*Cant.* 4.) *In the Tower of David there hang a thousand shields* That is, shields enow. God hath many and manifold instruments

ments of defence to protect and ſafegard thoſe that truſt upon him; he hath a thouſand ſhields for them. Now as the Lord hath a thouſand ſhields, or defenſive weapons for the protection of his owne people ſo he hath a thouſand bowes and arrows, and ſpeares, and ſwords to wound, and deſtroy his or their enemies. How can God want weapons, who can make any thing a weapon? For as the Baptiſt told the *Jewes* who gloried in their fleſhly deſcent from *Abraham*, as if God were tyed to *Abrahams* line, or as if they being out of the way, God knew not how to be ſupplied with a people; *I tell you* (ſaith *John*) *God is able of theſe ſtones to raiſe up Children to Abraham.* (*Matth.* 3. 9.) As if he had ſaid, Thinke not that God will be ſtraitned for a people, if he remove you, for he can raiſe another people to himſelfe out of thoſe who are as unlikely, and in humane reaſon as much indiſpoſed to ſhew forth his praiſe as theſe ſtones are. Even thus, if all weapons and viſible meanes for the deſtruction of wicked men were removed, God can make any thing a weapon, he can make an iron weapon out of a ſtraw, or the graſſe of the field. As God can eaſily ſupply himſelfe with inſtruments to ſerve his providence for the good of thoſe who are veſſels of mercy and heires of ſalvation, ſo he can quickly have a ſupply of inſtruments to annoy thoſe who are veſſels of wrath and children of perdition.

Secondly, We may take notice how theſe weapons are deſcribed in their Effectualneſſe, *Striking thorow*, &c.

Whence obſerve;

The weapons and means which God uſeth for the puniſhing of wicked men, ſhall be effectuall, they ſhall doe their worke.

What ever weapon God ſends on his arrand ſhall doe it to purpoſe, the bow of ſteele ſtrikes thorow. It doth not give a light wound, and skarre the fleſh a little, but goes to the heart, and cleaves the bones, God hath a mightie arme, and according to the might of his owne arme, is the might of his inſtruments. As they act not by their own will, ſo not by their own might. What the Apoſtle ſpeaks about the weapons of our ſpirituall warfare (2 *Cor.* 10.4.) *They are not carnall but mighty through God.* What to doe? *To pull down ſtrong holds*, to lay all levell, to ſubdue all ſinfull powers, or the power of ſin within us. What

What, I ſay, is ſpoken of thoſe ſpirituall weapons, is true alſo of theſe corporall and viſible weapons, the ſword, the bow, and the arrow, when God ſends them forth to execute his will, and fulfill his counſels, *they are not carnall, but mightie through God.* Though they are weapons of fleſh, yet they are not, like fleſh, frayle and powerleſſe; though they are weapons of fleſh, as to matter and forme, yet they will declare themſelves weapons of ſpirit, as to the effect and ſucceſſe; they ſhall prevaile over the ſtrongeſt enemies, and ſtrike thorow the thickeſt of their defences. The Lord can weaken the ſtrongeſt weapons of the enemies, and ſo blunt their ſharpeſt edge, that they ſhall doe no hurt, but be as a wooden dagger in the hand of him that weilds them, of how well tempered mettall ſoever they are made, and how well ſoever their edge be ſet. This is it which the Prophet aſſures the Church of in the name of the Lord (*Iſa.* 54. 17.) For having made a promiſe of ſalvation and ſafety to the Church, It might be objected, how can we be ſafe, who have ſo many enemies, ſo many weapons formed againſt us? how can we be ſafe when ſo many Smiths are at worke, making ſwords, and forging inſtruments of death againſt us? The Lord anſwers (*verſ.* 17.) *No weapon that is formed againſt thee ſhall proſper.* I grant there are many forming weapons, whetting, and preparing their ſwords againſt thee, but *no weapon that is formed againſt thee ſhall proſper.* Now (I ſay) as the Lord gives check to all weapons that are formed againſt his people, and ſaith, they ſhall not proſper, they ſhall not hurt the leaſt of my children, the meaneſt of my ſervants. So, if himſelfe forme a weapon againſt the higheſt and mightieſt of his enemies, it ſhall proſper to their deſtruction; the bow of ſteele ſhall ſtrike them thorow, and the fire ſhall conſume them to the very ſtumps. That is a ſecond note from the effectualneſſe of theſe weapons here deſcribed.

Thirdly, When God is about to rain down judgment and war upon the wicked man; what doth he? The Text ſaith, *He flees from the iron weapon*; That is, he endeavours to flee from it, he doth what he can to eſcape.

Obſerve this from it;

The ſtudie of a wicked man, when trouble is upon him, is not how to improve, or make good uſe of it, how to get his heart humbled under it, and his life bettered by it; but only how to get it off, or how to get away from it.

Here is not a word in the Text of humbling himſelfe when he ſees the iron weapon, here is no mention of ſuing to God, and ſeeking to make his peace with him, here is no acknowledgement of his ſin, that he deſerved to be wounded and deſtroyed; but all the matter is how to eſcape, how to get out of the reach of danger. He never labours to make his peace with God, but onely ſtrives how to avoyd the warre of God. There is another frame of ſpirit in beleevers, they doe not make it their worke to run from the judgements of God, but to make a right uſe and improvement of them; when the ſword comes, or the arrow comes, they enquire how to give God the glory of his ſmitings and woundings, they flee from thoſe weapons onely by fleeing to God. Whereas wicked men flee theſe weapons, by fleeing from God; godly men flee them, by flying to God, that is, they make God their refuge, their hiding-place; If they hide themſelves from the iron weapon, they hide themſelves in God; If they run from the iron weapon, they run to God. God is a godly mans Tower, and Fort, and hiding place, he flies unto, and into God that he may be ſafe.

Fourthly, As this ſhifting and fleeing, when the Iron weapon comes, notes the impenitency of wicked men, who never think of turning to, but onely of running from God: ſo it notes alſo the cowardiſe and baſeneſſe of their ſpirits.

Hence obſerve;

A wicked man hath no courage in an evill day.

When troubles riſe, his ſpirit falls; though he may make a buſtle, yet he hath no heart, no true fortitude; he eyther flees or is meditating a flight. And 'tis no wonder that a wicked man ſhould flee being purſued, when *Solomon* tells us that he fleeth, when none purſues him. It is no marvaile if he flee at the ſight of the iron weapon when he flees meerly from a fancied weapon. How can he but flee from the ſtroake of the ſword; when another Text Tells us, that he flees at the very ſhaking

ſhaking of a leaſe; *They who are fearleſſe of doing morall evill, are moſt fearefull at the appearance of pœnal evills.*

Fifthly, He flees, but what doth he get by it? *When he fleeth from the iron weapon, the bow of ſteele ſhall ſtrike him thorow.* What gets he now by his flight?

The poynt is this;

The ſhifts and evaſions of a wicked man ſhall not profit him.

That is, when he fleeth, he ſhall not flee, or he ſhall not eſcape. If he get out of the ſtroake of one weapon, another weapon ſhall ſtrike him; or according to the ſecond interpretation of the words, ſuppoſe he flee from the iron weapon, and the bow of ſteele miſs him alſo, yet the ſword ſhall come out of his gall. So that by all his evaſions, he ſhall not evade the face of danger. As a carnall heart hath a thouſand deviſes and ſhifts to excuſe his ſin; but his deviſes and excuſes doe but faſten ſin more upon him: his conſcience gets no eaſe at all by his wit; yea his conſcience is more wounded by the excuſes and pleas that he makes for his ſinne. Such alſo is the fruit of all the evaſions and deviſes of a wicked man to get out of danger; they bring him and danger nearer together, or they entangle him in worſer dangers. We have a cleare Text for that, (*Iſa.* 24. 18.) *And it ſhall come to paſſe, that he who fleeth from the noiſe of fear ſhall fall into the pit, and he that cometh up out of the middeſt of the pit ſhall be taken in a ſnare.* He is remedileſſe after all his remedies. There was but *a noyſe of feare*, when he fled, danger was at a diſtance; but while he is fleeing from the noyſe of feare, he falls into the mouth of danger. a pit; And being in the hit he ſtrives and ſtruggles to get out, hoping yet finde his deſired ſafety and enlargement, but then he falls into a ſnare, a worſe evill then the pit: He that falls into a pit, is at libertie to get out. but he that is in a ſnare is bound faſt, he can get no further, ſtill his caſe is worſe and worſe. We find the ſame ſucceſſe in the Propheſie of *Amos*, (9. 1) *I ſaw the Lord ſtanding upon the Altar, and he ſaid, ſmite the lintel of the doore that the poſts may ſhake, and cut them in the head, all of them, & I will ſlay the laſt of them with the ſword.* As if he had ſaid, there ſhall be an utter ſlaughter; for the firſt two or three men may be ſlaine, yea hundreds may be ſlaine, yet the laſt may eſcape:

but when he saith, *The last shall be slaine*, the meaning is, I will slay them all, or all of them shall be slain. But will these men stand till the sword come to them, will the last man stand who sees the sword destroy those so fast that were before him? No; it may be he will flee, yet saith God, *I will slay the last*; for, *He that fleeth shall not flee away*, that is, he shall not deliver himself, nor escape by flight. The same Prophet spake as much before (*Amos* 5. 18, 19.) *Wo to you that desire the day of the Lord, to what end is it for you? The day of the Lord is darkenesse, and not light; As if a man did flee from a Lyon, and a Beare met him, or went into the house, and leaned his hand on the wall, and a Serpent bit him.* It will not be eyther unprofitable or besides the poynt, to open this Text a little. *Wo to you that desire the day of the Lord.* Why doth the Prophet thunder out wo against them that desired the day of the Lord? Was there sin in that desire? was it a fault to wish for the day of the Lord? The day of the Lord, of which he there speaks, is a day of judgement, or a day of tryall; why should the Prophet denounce a woe against those who desire that day? It is a part of the character of the Saints in the New Testament, *To love the appearing of Christ* (1 *Tim.* 4. 8.) Saints long for the day of the Lord, they pray for it, and O that the day of the Lord would come; why then doth *Amos* say; *Woe to you that desire the day of Lord?*

I answer; The Prophet may be understoood.

First, Of those who in a kind of prophane boldnesse desired the day of the Lord, as some will do, calling God to judge them, or wishing that God would come to judgement; not that they have ground or confidence in the day of Judgment, but only to clear themselves in the judgment, and from the censure of men. The Prophet might well say, Woe to you who thus desire the day of the Lord; you think you are hardly dealt with now by man; But it will be worse with you in the day of the Lord.

Secondly, As there are some who in a bold prophanesse of spirit seem to desire the day of the Lord, so there are others who call for and invite it impudently in scorn and mockery, Such are described by the Prophet (*Isa.* 5. 19.) *Woe to them that draw iniquity with coards of vanity, and sin, as with a Cart rope. That say, let him make speed, and hasten his work*

worke that we may see it; and let the counsel of the holy One of Israel draw nigh and come that we may know it. They who draw iniquity with coards of vanitie; that is, who make hast to sin said, let him make speed, and hasten. What should he hasten. The day of judgment, or those judgements which the Prophet had often threatned. As if they had said to the Prophet, You have often told us of the day of the Lord, and that he would reckon with us shortly, let him make speed, and hasten the work that we may see it, and let the counsell of the holy one of *Israel* draw nigh; you have long spoken of it, as neere, even as at the doores, but as we feele, so we believe no such thing. The Apostle *Peter* Prophecieth of such (2 *Pet.* 3. 3.) *In the last dayes there shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the Creation. Where is the promise of his coming?* Pray let us see the performance of it. Woe to you that scoffingly desire the day of the Lord, you will find it no jesting matter when once it comes, it will be a sad, a black day to you, who now make your selves merry with it.

Thirdly, Thus; *Woe to you that desire the day of the Lord*, being conceited of your own innocency, as sure (in your own sence) that God will acquit and pronounce you innocent. For the Prophet speaks of those who had fallen under and were vext with the reproofes of the word; these desired the day of the Lord, supposing he would deale more gently with them then those Prophets had done, he would not be so severe, or not judge them so bad as the Prophets reported them to be; saith he, *Woe to you that desire the day of the Lord*, because you think his Prophets and Ministers handle you too roughly; you know not what you say; if our day be so terrible, how terrible will the day of the Lord be? It would be as if a man would flee from a Lyon, and a Bear should meet him: you think we are Lyons, if you flee from our day, the day of the Lord will be as a Bear, it will teare you worse. When (in this case) you appeale from us to the tribunall of God; it is as if a man leaning on a wall, and a Serpent should bite him; such you will find the day of the Lord when 'tis too late What's our day to the day of the Lord? The day of the word is a terrible day of

judgement:

judgement upon the consciences of wicked men. But the day of the Lords Judgement is farre more terrible. Some have had a hope that the hell of the damned beyond this life, is not so bad as the hell of conscience, when a man is condemned of himselfe in this life; and have therefore even wisht for that hell, that they might be eased of this; yea some have ventured upon hell, thrusting themselves by a violent hand out of this world, that they might escape the hell of a perplexed conscience, which they felt in it. Whereas alas it is but fleeing from a Lyon to meet with a Beare, or going from the heat of the Sun into the heat of the fire. Thus the Text in *Amos* (taken eyther of of these sences) is a proofe of the poynt in hand, that wicked men who would avoid this or that judgement of God in this life, do but run themselves upon some worser judgement here; even as they who would avoyd the judgement of God in his word shall finde a sorer judgement at the end of the world. *Moses* useth that phrase *of fleeing seaven wayes*, twice in one Chapter (*Deut.* 28. 7. 25.) At the 7. verse it is threatned against the enemies of the people of *Israel*, in case they did obey & in the 25 verse 'tis threatned against *Israel* in case they disobeyed, that *they should flee seaven wayes*. The meaning is not that they should have seven or many wayes of escaping, or that in any of these wayes they should be safe; for the intent of *Moses* is to shew that they should no way or no where be safe. For they should be assaulted and encompassed about with so many dangers that they should flee seven wayes, that is, all manner of wayes, endeavouring to escape, but they should escape in never a one of them: though they fled seven or seven hundred wayes, yet God would send a sword, as many wayes after them, or if they mist and escaped one sort of evill, another should be ready at their side; As *Zophar* hath it, *He shall flee from the iron weapon, and the bow of steele shall strike him thorow.*

Vers. 25. *It is drawn, and cometh out of his bodie.*

נוה & נו *proprie corpus metaphoricevagina. Egrediens de vagina sua.* Vulg.

What is drawn? We may referre it to the arrow of the bow before spoken of; *The bow of steele shall strike him thorow, it is drawne. and commeth out of his body.* Out of what body? Some by the original word which we translate *bodie*, understand the *Quiver* in which the arrow was; for the quiver is to the arrow as

as the body is to the soule, *The sheath of it.* Now saith he, *it is drawne, and cometh out of his body*: that is, it is pulled out of his quiver, and put into the bow ready to be shot: Thus Mr *Broughton, the Arrow shall be drawn and come out of the quiver*: Others conceive, that by *bodie*, we are to understand the body of him that shoots, because the Archer hangs his quiver by his side, and when he puls out an arrow, it is as if he pulled it out of his bodie.

Exijt e corpore i. e. vagina, quæ est velut corpus gladio intraquam continetur, vel si ad sagittam referas est pharetra. Merc.

Lastly, Take it properly, *it is drawn, and cometh out of his bodie*, that is, out of the body of the wicked man, against whom it was shot, it strikes him thorow, and cometh out of his body beyond him. And so it is a circumlocution to expresse a deep and deadly wound. *It is* (that is, the bow is) *drawn, and cometh out of his bodie*: That is, the shot hits the man and comes out of his body. So the next clause suits with it.

Yea the glittering sword cometh out of his gall.

As if he had said: As soon as he is stricken thorow with the arrow, he shall be run thorow with the sword too. The word which we translate *glittering sword* properly signifies *lightning*, and in that language the *blade of a sword*, because when a man brandisheth a well furbished sword, it glitters and flashes in the eye like lightning. So the Prophet *Ezekiel* describes the sword (*Chap.* 21. 9, 10.) *A sword, a sword is sharpned, and also furbished, It is sharpned to make a sore slaughter, it is furbished that it may glitter.* And as it signifies *a sword*, so also (upon the same ground) *the head of an arrow*: For if the head of an arrow, of steele, or brasse, be made very bright, it glitters in the ayre like lightning, as a sword doth: And we read in Scripture of making arrows bright as well as swords: as the same Prophet speakes in the same Chapter (*vers.* 21.) *The King of Babylon stood at the parting of the way, at the head of the two wayes to use divination: he made his arrows bright.* And (*Zech.* 9, 14.) *His arrows shall goe forth as lightning.* Thus we may render it here, keeping still to the allusion of *lightning*: *The bow of steele shall strike him thorow, it is drawne, and cometh out of the bodie, and glittering it comes out of his gall.* So, Mr *Broughton*: *the arrows shall be drawn and come out of the quiver, the head shall be in his gall*, That is, the head of the arrow. But whether we expound the word (*Barak*) of the sword or of the arrow-head, it makes no

Acies vel lamina gladij appellatur Hebraice ברק *fulgur, quod fulgoris more splendeat.*

no difference as to *Zophars* ſcope, which is only to ſhew that the wicked man ſhall certainly receive a deadly blow.

There is yet another tranſlation, which draws up the Text into the forme of a ſimilitude, taking the word (*Barak*) in its proper ſence, for *lightning*, thus; *The bow of ſteele ſhall ſtrike him thorow, it is drawn, and cometh out of his bodie, and ſhall piſſe thorow his gall like lightning*; As if he he had ſaid, it ſhall paſſe ſpeedily and ſwiftly; an arrow or a bullet from a ſtrong bow paſſeth like lightning. What makes ſuch ſpeed as lightning? Indeed the motion of an arrow is ſlow & ſluggiſh in compariſon of lightning; and therefore in Scripture the coming of a thing or perſon like lightning, notes the moſt ſudden coming When Chriſt would ſet forth the quickneſſe and unexpectedneſſe of his appearance, he ſaith; *As the lightning commeth out of the Eaſt and ſhineth even unto the Weſt, ſo ſhall the coming of the Son of man be* (Matth. 24. 27.) And thus to ſay, a ſword or an arrow ſhall paſſe thorow the gall as lightning, carrieth this ſence, it ſhall paſſe ſuddenly. The vulgar tranſlation keeping it to that litterall conſtruction of the Hebrew, uſeth the participle, and *lightning in the bitterneſſe of it*; That is, in the bitterneſs of that death which followes the wound inflicted: Death is bitter, and thoſe things which have death in them, may well be ſaid to have bitterneſs in them. Theſe words being thus an enforcement of the ſame thing more lively to deſcribe the unavoydable deſtruction and ſuddaine death of this wicked man, by ſome killing weapon, ſword or bow, or any of like uſe and nature, I will only give this note from it;

Et fulgurans in amaritudine ſua. Vulg.

The wound which God gives his enemies, is an incurable wound.

He that is ſtricken thorow the gall, is paſt cure; we had that word (*Job* 16.) where complaining, he ſaith; *He hath powred my gall on the ground*; that is, he hath given me a *deadly wound*. When a beaſt is kill'd for good the gall is powred out, leſt that ſhould imbitter the parts about it, And if once the gall be wounded thorow, there's no remedy againſt death. The Lord can ſend a Judgement, which ſhall be like an arrow paſſing thorow the gall, which all the Phyſitians in the world cannot heale. When the people of *Iſrael* ſaw their wound, they went to this King, and to that King, to the *Aſſyrian* and to King *Jareb*, yet they could not heale them, nor cure their wound, (*Hoſ.* 5. 13.) they were as a people ſtricken thorow the gall. God can give wounds which no Balſome of mans deviſing or compounding can cure.

Terrors are upon him.

Theſe words ſhew the inward effects of the judgements of God upon a wicked man; *Terrours are upon him.* The word is *Emims*, which in Scripture is ſometimes uſed, to note a ſort of terrible people (*Deut.* 2. 10.) *The Emims dwelt there in times paſt, a people great, and many, and tall, as the Anakims.* The *Emims* were a great and tall people, a race of Giants; and they had their name *Emams* from a roote ſignifying *feare*, becauſe their great ſtature, and vaſt limbes raiſed the paſſion of feare in their beholders. *Emims are terrible ones.* So ſome render it here, *The Emims ſhall fall upon him*, that is, men of fierce and cruell ſpirits, men of mighty power. and implacable malice.

But we take the word properly, as noting inward terrour, feare, and anguiſh take hold of a man, worſe then any *Emims* or Giants in the world; A man were better to have all the ſons of *Anak* take hold of him then the feare of which the Text ſpeaks. This argueth the compleatneſſe of a wicked mans miſery, he ſhall not onely feele the iron weapon, and the bow of ſteele, and the glittering ſword, outward terrours; but he ſhall be fill'd with inward terrours. His ſoule is wounded worſe then his body. Some interpret it neare this ſence, of evill ſpirits and furies that vex the minds of wicked men, as if legions of theſe ſhould be alwayes about him. The vulgar Latine ſaith, *The horrible ones ſhall fall upon him*, This point hath been ſpoken too at large (*Chap.* 15. 24. and *Chap.* 18. 21.) and therefore I ſhall not proſecute it in this place, but referre the reader to thoſe former diſcuſſions of it. Onely take this obſervation:

Venient ſuper eum horribiles. Vulg.

God can wound within, as well as without.

He hath weapons to ſmite the ſpirit, as well as the fleſh, when the arrow and the ſword are in the fleſh, feares and terrours ſhall beſet the ſpirit of his enemies. Man can both ſpeake and

and act terrible, but God onely can ſend out Terrours. *Terrours are upon him.*

Verſ. 26. *All darkneſſe ſhall be hid in his ſecret place.*

All darkneſſe] Imports darkneſſe of all ſorts, and of all degrees. All darkneſſe, is whatſoever can be called darkneſſe. Or all darkneſſe, is perfect darkneſſe, pure darkneſſe, darkneſſe without the leaſt mixture of any light; Darkneſſe which hath nothing but darkneſſe in it. God is all light, Therefore the Apoſtle ſaith, *He is light, and in him is no darkneſſe at all.* There is not the leaſt tincture of darkneſſe in him. The portion of this man is all darkneſſe, and no light, no comfort at all, wholly darkneſſe. So the word *(Col)* is uſed *(Eccleſ. 12. 13.) Feare God, and keep his commandements, for this is (Col ha Adam) All man*, that is, the whole dutie of man. Thus here, *All darkneſſe ſhall be upon him.* We may diſtinguiſh this darkneſſe, into outward, or inward darkneſſe; ſpirtuall or corporall darkneſſe. I have upon other paſſages ſpoken of both: therefore I forbeare here. *All darkneſſe ſhall*

Be hid in his ſecret place.

Trouble ſhall lie cloſe like a theeſe to ſurpriſe him; As men hide themſelves in darkneſſe, ſo this mans darkneſſe ſhall be hid. Both words ſignifie to hide. or to lay a thing up. We may interpret it firſt of trouble upon the ſpirit of the wicked man. The minde and conſcience are ſecret places; Now as the mind and conſcience of the wicked man is defiled *(Tit. 1. 15.)* as well as his hand and tongue, ſo his minde and conſcience ſhall be darkned, there ſhall be nothing but darkneſſe there.

Secondly, Whereas he ſaid before, *The wicked man ſhall flee*; and he that flees, betakes himſelfe to ſome ſecret place (hiding places are ſecret places) Some therefore interpret it thus; He ſhall flee to ſome hole, or thicket in his retirement; but when he comes thither, all darkneſſe ſhall be hid there, that is, he ſhall finde no ſafety in thoſe places to which he flees for refuge. When he flees from affliction, he ſhall finde affliction. The place whither he goeth for refreſhing, ſhall be filled with ſorrowes. And the houſe of his expected freedome from trouble, will be but a ſtore-houſe of trouble, or his houſe of bondage. He that is himſelfe

Quacunq; quæ-ſierit latebras, ubi ſe tutum fore putat & immunem a dei judicio id nihil ei proderit ubiq; ei abditæ erunt tenebræ calamitatum. Merc.

ſelfe unholy and prophane in all places, ſhall never finde any place a Sanctuary to him.

All darkneſſe ſhall be hid in his ſecret place.

Another renders it thus; *All darkneſſe ſhall be hid becauſe of his ſecret*; that is, his ſecret ſins; As if he had ſaid, would you know why this wicked man is followed with ſword and arrow without, and with terrors within; all this pœnall darkneſſe is upon him, becauſe ſinfull darkneſſe is hid in his ſecret place, or becauſe he keeps his ſin ſecret. *He* (as was ſhewed in the former part of the Chapter) *hides it under his tongue, and keepes it cloſe.* All darkneſſe ſhall be upon him, becauſe of this beloved darkneſſe remaining in him. Mr. *Broughtons* tranſlation ſeemes to hold out this meaning, *All darkneſſe ſhall be hid up for his ſtore*; and he puts in the margine, *for his ſtore of ſin*; he hath ſecretly layd up a ſtock and ſtore of ſin; which ſtock and ſtore of ſin is anſwered with all manner of darkneſſe, with a ſtock and ſtore of puniſhment. This ſence hath occurred in divers paſſages, therefore I will onely name the obſervation.

The darkneſſe of ſin bringeth darkneſſe of ſorrow.

They who lay up ſtore of iniquitie in ſecret, ſhall one time or other finde a ſtore of miſery layd up for them. If we hide ſin and provide ſecret places for it, God will hide darkneſſe for us in our moſt ſecret places. They who (when light comes towards them) love darkneſſe more then light, ſhall be ſure to meete with darkneſſe, where they moſt expected light.

A fire not blowne ſhall conſume him.

What is this fire not blowne? This circumlocution ſpeakes more then ordinary fire; we ordinarily make fires by blowing; but this is *A fire not blowne.*

There are divers apprehenſions about this fire.

Firſt, A fire not blowne, is expounded by ſome, metaphorically, of a fire in the conſcience; Many a wicked man finds fire in his boſome; an evill conſcience is like a flaming furnace, much worſe then *Nebuchadnezzars* furnace of fire when heated ſeven times more then ordinary. None have been ſo tormented and ſcorched, as they who have been caſt into theſe burnings; but I paſſe that.

Secondly, Others by *this fire not blowne*, understand corporall distempers; As if *Zophar* in this touched upon *Job's* diseased bodie; *A fire not blowne shall consume him.* The Text may very well beare that notion; for there are many hot and fiery diseases. Such fires are threatned (*Deut.* 28. 22.) *The Lord shall smite thee with the consumption, and the feaver, and with an inflamation, and an extreame burning.* Here are three bodily diseases, which (without straining) may be called, *A fire not blowne*; *A feaver, and an extreame burning, and an inflamation.* God consumes some men by such fires. *Job* had much and very sad experience of them.

Ignis Gehennæ cum sit incorporeus, neq; studio humano succenditur; neq; ignis nutritur, sed creatus durat extingui abilis & succensione non indiget & ardore non caret. Greg.

Thirdly, Many of the Greeks interpret this fire not blown, of hell, There needs no bellows to kindle that fire. *The breath of the Lord as a river of brimstone shall kindle it. Isa.* 30. *ult. Tophet is prepared of old.* It needs no blowing to make it burne. But though the fire of hell may be called a fire not blowne, yet I conceive this Scripture hath no relation to it.

Fourthly, Others expound this fire not blowne, of those extraordinare fires which God sends from heaven, to destroy enormiously wicked men. Thus he rained fire upon *Sodome* and *Gomorrah*, which consumed those Cities (*Gen.* 19. 24.) We reade also of such fires in the first Chapter of this Booke, where it is said; *The fire of God destroyed Job's sheepe*; possibly his friends would minde him of that here, as in many other passages, they closely hint to him the manner of Gods dealing with him.

חסיל a rad. חסל consumere; aptissimè illa fragum uredo ignis non succensus dicitur quia non ab homine sed a deo succenditur.

Fifthly, A fire not blowne, may be taken for the extreame heats and scorchings of the Sunne; These in Scripture are called burnings, yea they are called fire, and we may truely call them, *A fire not blowne.* (*Joel.* 1. 20.) *The beasts of the field cry unto thee: for the rivers of water are dryed up, and fire hath devoured the pastures of the Wilderneſſe.* What fire? onely the heat of the Sunne. God sent heat and drought which burnt up the pastures of the wilderneſſe; and this the Prophet calls a fire. And besides the heate of the Sunne by day, the very cold of the night is a fire not blown; In the spring of the yeare while the fruits and corne of the earth are young and tender, God many times sends a Blasting, which by a strange kinde of cold burnes and scorches the budding fruits. The Latines call this *uredo*, which properly signifies a *burning*, we call it *Blasting*. Sixthly,

Sixthly, A fire not blowne may be interpreted of that which is the kindler of all penall fires, namely, the anger and wrath of God. The wrath of God is often in Scripture compared to fire, *Psal.* 78. 21. *Psal* 18. 4. *Deut.* 4. 24. And so the sence is, *A fire not blowne shall consume him*, that is, the anger of God shall consume him. There is no standing before the wrath of God: when that burnes, it burnes to consumption. Hence the Apostle exhorts the Saints to beware of this fire (*Heb.* 12. *ult.*) *Let us have grace to serve him acceptably with reverence & godly feare*, (take heed of provoking God to anger) *for our God is a consuming fire.*

Seventhly, *A fire not blowne*, is any great or terrible judgement; Warre is such a fire (*Ezek.* 20. 47.) *Behold I will kindle a fire in thee, and it shall devoure every green tree in thee, and every dry tree*; That is, all sorts of people, rich and poore, strong and weake, young and old, shall be consumed; *The flaming fire shall not be quenched.* Great fires need no blowing, the businesse is to quench, not to kindle them. Fires made of greene fuell will not kindle without much puffing and blowing; but dry light fuell is so conceptive of fire, that the very smell of fire puts it into a flame. The Judgements of God take oftentimes as suddenly as fire doth in stubble fully dry, as suddenly as a sparke in tinder, or Gun powder, yea the greene tree, is as combustible in this fire as the seare and dry. And as this fire is easily kindled, so it is as hardly quenched. That which the Church speakes of her love to Christ (*Cant.* 8. 6, 7.) is as true of the wrath of Christ against the wicked; *The coales thereof are coales of fire, which have a most vehement flame. Many waters cannot quench this wrath, neither can the floods drown it.* Mr *Broughton* renders the Text, thus; *An unquenchable fire shall eat him up.* That fire needs no blowing to kindle it, which cannot be quenched.

Eighthly, *A fire not blowne*, may be a soft gentle fire, as if he had said, he shall consume secretly, and without noyse.

Lastly, That which I rather pitch upon, is, *by the fire not blowne*, understand those judgements which come, no man knowes how, sudden unexpected judgements. We have two sorts of fires; some fires are intentionall, that is, we purpose to make them; such fires are for our use and service; nor is any

any thing more serviceable to us then fire; this intentionall fire, is a fire blowne. But secondly, there are casuall fires, accidentall fires; A fire takes in a house, we see all on a flame, no man knowes how. Those Judgements of God, whose beginnings and instruments we see not, are to us, as a casuall fire, a fire not blowne. I conceive, this is it which *Zophar* chiefely aymes at, *A fire not blowne shall consume him.* He is consumed, but he can give no account who or what kindled the fire.

Hence observe;

God can rayse up troubles, consuming troubles, immediately, or without any appearances from the creature.

He causeth some fires without mans blowing; God needs not the helpe of the creature, either to doe good or to doe evill; As he *himselfe formes the light, so he creates darkness,* (*Isa.* 45. 7.) What the Apostle sayth of our glorious estate hereafter (2 *Cor.* 5. 1.) *If the earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands*; that is a house not made by the hand of man, but built by the immediate power of God; the same may be said of the calamitous state of many here, Their house is unmade or puld downe, not with hands; They are ruin'd, but they cannot say which way, they are consumed, but they cannot say by whom the fire was kindled. There are many fires in the world, that is troubles and evills which we may easily see how they come, and by whom they were blowne up; there are bellows which blow up fires, the fires of discord and contention among brethren. These fires consume, Cities, and Countries, and Nations. The Prophet (*Amos* Chap. 7. 4, 5.) speaks of God contending by fire, which as we may interpret of warre and drougth, so of discords and jealousies in the bowels of that nation. These fires are toomuch blowne in many places, to the consumption of many, and the hazzard of all. And 'tis no hard matter to finde out the bellows: We may commonly call men of strife, *Incendiaries*; they blow up and foment unnaturall fires, by bitter speeches and provoking language. 'Tis the study of some men to kindle fires between partie, and partie, between State and State, yea to make them of the same state and partie suspitious of one another, till all be in a flame. How hath this fire been blowne in these

these dayes? and we have sometimes seen the bellows themselvs (as they well deserved) burnt in it. *By the blessing of the righteous* (saith *Solomon, Pro.* 11. 11.) *the City is exalted; But it is overthrowne by the mouth,* (that is, by the contentious words, and dividing counsells) *of the wicked.* These stirre the coales, and blow up the fire. (*Pro.* 29 8.) *Scornefull men bring a City into a snare,* or, *set a City on fire*; as the margin expresseth it; But though such men, and their enflaming practices are often discerneable by all, yet sometimes the fire of trouble and contention kindles, while every one stands wondering who blowed it, or which way it was kindled: both Nations and persons have been ruined by an invisible hand; they are consumed and undone, that they know; but how it came about they know not; As to them it was by a fire not blowne. Some have complained, that it was more then all their misery to be under misery whose originall they knew not. The Heathens have taken notice of this, as a great aggravation of sufferings. Not so much as this ease is given to the miserable, *to know whence their misery came, or by what hand they were undone.*

Nec hoc levamen deniq; ærumnudatũ est. Videre saltem & nosse quo pereant malo. Sen. in Agam. Act. 3.

The Lord hath infinite wayes to kindle fires upon us, and we shall not see who are the bellows that doe it. That which is said of the fire in hell, *It hath heat in it, but no light in it*; is verified of many Judiciary fires here on earth; They have heate in them, but no light in them; Not only hath the afflicted no light of comfort in them, but no light of knowledge about them. 'Tis a smothering fire, and in this sence it may also be called a fire not blowne; for the breath of the bellows in blowing draws the more subtile vapour out of the fuel, and causeth the flame: where there is no blowing, there is little flame: Such fires, like the fire of hell, have heat, but no light. This should make us afraid to blow up the fire of divine displeasure against us, either by open or secret sins; seeing the Lord can consume sinners by secret fires; and kindle a flame upon them without blowing. It may be terrible to the Monarkes and powers of the world to remember, what is prophecied by *Daniel*, That they shall be destroyed *by a stone cut out without hands* (*Dan.* 2. 34.) that is, without any visible meanes, or humane preparations. It should make all Nations tremble before God, and take heed how they lift uptheir hands against him, who

who can breake in pieces the iron, the brasse, the clay, the silver the Gold, that is, all their power, even their most solid and best compacted power, by a power they never suspected, and whose originall and rising they are not acquainted with. *A stone cut out without hands*, and *a fire kindled without blowing*; are expressions of the same generall tendency; teaching us what great things God can doe without noyse, by unobserved, yea unsuspected wayes.

Secondly, Note;

If God send a fire it will take.

A fire not blowne shall consume him. Though it may seeme a fire that lies dead as that commonly doth which is not blown, though it looke like a fire that hath no force, no flame in it, yet God will make it a consuming fire. There is no standing before the least of Gods judgement: when he commands them, execution shall be done. As was further shewed in opening the effects of the Iron weapon, and of the bow of steele, which strike and passe thorow the gall of those who are the markes of Gods provoked indignation: Neither shall these arrowes smite and this fire not blowne consume the wicked man in person onely, but they shall all reach all that relate and appertaine unto him, as appears in the last clause or close of this verse.

It shall goe ill with him that is left in his Tabernacle.

יָרַע *aut a* רָעַע *contero aut a* יָרַע *male habuit.* Drus.

The word which we translate *to goe ill*, signifies in the root of it, morall evill, as much as penall evill. These two are so neare that they may well be expressed by one word: where morall evill goes before, penall evill will follow after. It shall goe ill with them that doe ill, unlesse their evill deeds be pardoned. It went ill with Christ while he was procuring pardon for evill-doers; and therefore it must needs goe ill with them who are unpardoned. *It shall (surely) goe ill with him*, or *he shall be wringed*, saith M. *Broughton.*

That is left in his Tabernacle.

This is expounded two wayes.

Some thus, *A fire not blowne shall consume him*, and though he be *left in his Tabernacle*, yet he shall be afflicted. So 'tis meant of the wicked man himselfe, who if he escape the danger abroad yet shall not be safe in his own house; they who give this sence relate it to *Job*; For when the fire of affliction had consumed his estate, yet *Job* was left in his Tabernacle, and supervived those calamities. Now saith *Zophar*, suppose he be left in his Tabernacle, yet it shall be ill with him: As if he had said, *Thy children, and thy substance are consumed. and thou art left in thy Tabernacle, but doth it not goe ill with thee? Thou art full of disease, without, and hast a troubled mind within.* There is a truth in that.

But I rather conceive that this latter clause respects those who belong to the wicked man, then the wicked man himself. This renders the judgment more compleat and extensive. The Originall word which we translate *left*, is applicable to things and persons. Some restraine it here in the first signification to his estate and goods As if he had said, Fire shall consume him abroad, and if there be any thing left in his Tabernacle, any goods, fire shall destroy them too. It shall goe ill with that which remaines, if there be a poore pittance left, he shall be wringed in that, or that shall be wrung from him.

שְׁרִיד *tum ad personas tum ad res referri potest.* Merc.

Secondly, We referre it to a person, to his children. and relations. As he himselfe shall fare ill, so they that are his shall fare no better, That the sins of wicked men redound to, and draw judgments upon their posteritie, or those who are left in their Tabernacle hath been observed from other Texts of this Book, and therefore I forbeare to draw out or enlarge upon that point here.

JOB, Chap. 20. Vers. 27, 28, 29.

The heaven shall reveale his iniquitie: and the earth shall rise up against him.
The increase of his house shall depart, and his goods shall flow away in the day of his wrath.
This is the portion of a wicked man from God, and the heritage appointed to him by God.

Zophar having in the former passages of this Chapter set forth the miserable estate of a wicked man: in these three verses he winds up all, and concludes his discourse with a reinforcement of his misery, by the joynt suffrage of heaven and earth against him, and by the determinate counsel and purpose of God concerning him.

The heaven shall reveale his iniquity, &c.

In the 16 Chapter, *vers.* 18, 19, *Job* had appealed to heaven and earth, and as it were provoked both, to declare and speak what they could against him: *O earth, cover not thou my bloud, my witness is in heaven.* Here *Zophar* tels him he shall have his wish, heaven and earth shall unite to discover his bloud, that is, the bloudy sins which he had committed, they shall bring in their testimony, and condemne him: *The heaven shall reveale his iniquity, and the earth shall rise up against him.*

The heaven shall reveale.

There is a twofold revelation.
First, Formall and expresse.
Secondly, Virtuall and equivalent.

Exponi per metonymiam cœli pro incolis cœlestibus terram pro terrigenis accipiant.

In proportion to this twofold revelation, there is a twofold notion of heaven.

First, Some by *heaven*, understand the inhabitants of heaven, or they whose place and seat, is chiefely in heaven, *The heavenly dwellers shall reveale his iniquity.* Who are they? First, God himselfe, whose throne is heaven, as the earth is his footstoole. Secondly, The Angels. Thirdly, The Saints who though they dwell

dwell upon the earth while they are in the body, yet even then their conversation is in heaven, & when they goe out of the body, their spirits go to heaven, or return to God who gave them, and therefore they may well be reckoned among the dwellers in heaven. If we expound *heaven* in the Text of these, and these revealing the iniquitie of this wicked man, then the revelation is formall and expresse: God himselfe, the good Angels, and good men, shall in their severall degrees and capacities *reveale his iniquity.*

Secondly, Take the *heavens* properly and litterally, and so they may be said to reveale his iniquitie virtually, or equivalently, while they by the powerfull dispose of God, hold out that which carrieth a signification of it. *As the Heavens declare the glory of God, and the firmament sheweth his handi-work* (*Ps.* 19. 1.) so (in a sence) the heavens declare the sin of man, and the firmament sheweth what his hand hath wrought. Those judgements which fall from heaven cry out of and reveale the iniquitie of wicked men on earth; sin troubles not only our owne houses, but the powers of heaven. Some interpret the present place, as if *Zophar* did here intimate the fire which fell from heaven upon *Job's* flockes of sheepe, and devonred them; as also the winde which smote the house where his children were feasting, and destroyed them. 'Tis proper enough for us to say, and very profitable for us to confesse, that the heavens reveale or declare the wickednesse of men, as often as extraordinary fires from heaven, or impression from the ayre by winds and stormes scorch and smite them in person, or spoyle their possessions.

Cœlum & terra tanquam testes in ipsam judicis sententiam exequuntur, negando benedictionem & vim suam. Coc.

Further, The heavens declare, when the heavens are shut up, when their influences are stopt, when they withhold the raine. As God threatens in the old Law (*Deut.* 28. 23.) *The heaven that is over thy head shall be brasse*; That is, It shall yeeld thee no more moysture then brasse doth. When the heavens are as hard brasse, they declare the hard heartednesse of men, or that their hearts are like brasse, as the Prophet concludes of the stubborne and unreformed *Jewes* (*Jer.* 6.28.) *Thus the heaven shall declare his iniquity.*

Hence note;

The iniquitie of man shall be revealed.

There is nothing hid, but it shall be made known: and rather then it shall not, senceleſſe creatures ſhall make it known; and that which hath not a mouth ſhall utter it. *The heaven ſhall reveale, &c.* yea if nothing elſe will reveale the iniquitie of man, mans iniquitie will reveale it ſelfe. Sin will prove like the oyntment of the right hand of which *Solomon* ſaith (*Prov.* 27. 16.) that *it wrayeth it ſelfe*. There is no way for us to get our ſin covered, but by revealing it, nor hid, but by confeſſing it. *Pſ.* 32. 1. *Bleſſed is the man whoſe iniquities are forgiven, and whoſe ſin is covered*. Covered, how? Not with any covering of our own. The Prophet complaines of ſuch coverings, and ſhewes the uſeleſneſſe of them. (*Iſa.* 31. 1.) *They cover with a covering, but not of my Spirit*. There are ſome that cover their ſins, but it is with a cover of their own making, not with that covering which the Spirit of God hath made. The covering which the Spirit makes is onely the free grace and love of God in the righteouſneſſe of Chriſt; this is a covering of the Spirits making. Now they who cover with a covering which is not of this making, do indeed diſcover their ſinfulneſſe inſtead of covering their ſinne. For as the Prophet there adds, *Theſe coverings are narrower: then that a man can be wrapped in them*. And with whatſoever of our own we hide our ſin, we doe but ſhew our nakedneſſe. Mercy covereth thoſe iniquities which we confeſſe and thoſe which we conceale ſhall be diſcovered by Juſtice. *The Heavens ſhall declare his iniquity.*

Secondly, Obſerve;

The extraordinary motions or ſuppreſſions of the heavenly powers, reveale the ſins of men.

Unuſuall apparitions in the heavens, fiery meteors and lightning, ſtormy winds and tempeſtous confuſions in the ayre, minde us of thoſe confuſions which rage in the lives and hearts of men. When the clouds of heaven are not diſſolved into refreſhing ſhowres, when they doe not give out their vertue to cheriſh and quicken the earth; theſe ſtops and checks are witneſſes of mans iniquitie; *The heaven ſhall declare his iniquity.*

And

And the earth ſhall riſe up againſt him.

That is, all earthly things ſhall appeare his enemies, and proclaime war againſt him. *Inanimates* the very ſtones of the field, *Vegetables* the trees of the wood, *Senſitives* the beaſts of the earth ſhall riſe up againſt him. As when 'tis promiſed (*Ch.* 5. 23.) that *the ſtones ſhall be in league with the godly man, and the beaſts at peace with him* (that is he ſhall have benefit by them, and no hurt) this reveales his integritie and innocency. So when the Lord cauſeth the ſtones to fall out with a wicked man, and the beaſts to turne upon him and rent him, this reveales his iniquitie; yea not only theſe creatures, which are upon the earth, but the whole body or bulk of the earth declares it ſelf his enemy; when God ſtrikes the earth with barrenneſſe, that it doth not bear nor yeeld its ſtrength, when he denies the wicked man bread to eat, wine to drink, with other common conveniences for this life, then the earth may be ſaid to riſe up againſt him. When man lookes to the earth for corne, wine, and oyle, and findeth none, but it is as iron under him; when the graſſe withers, and the fruits of the earth are burnt up, this reveales his iniquitie, and convinceth him of his barrenneſſe in doing good, and fruitfulnes in doing evill. Thus *the earth riſeth up* (as an enemy, or as a witnes) *againſt him.*

Hence note;

All creatures arme againſt the wicked.

The wicked are Gods enemies, the creatures will take part with their Lord. He is the Lord of Hoſts, he can muſter an hoſt of wormes, of lice, of flyes, of any thing, of the moſt contemptible things upon the earth againſt the wicked of the earth; *The earth is the Lords, and the fulneſſe thereof*. As the earth and the fulneſſe of it is at the Lords command and diſpoſe, ſo alſo is the earth and the emptines of it, the earth and the barrenneſſe of it at his command and diſpoſe, *The earth ſhall riſe up againſt him.*

Vers. 28. *The increaſe of his houſe ſhall depart, his goods ſhall flow away in the day of his wrath.*

The increaſe of his houſe] The word which we render *increaſe* ſignifies,

signifies properly, *a bud, a bloome, or blossome.* And it is interpreted two wayes.

First, For the children of the wicked man; and though I find not the word applyed in Scripture to children, yet indeed they are the chiefe increase of a mans house, they are his buds and blossomes. *This increase of his house*

Shall depart.

Or as the Original may be translated, *go into captivity.* So some take it here, *His children shall go into captivity, they shall be made bond-men, and bond-women in a strange Land, or unto strangers.*

Secondly, As the word is applyed to their children, in a metaphor, so properly to their riches or profits; These also are the increase of a mans house, his buds and blossomes: many wicked men blossome, bud, and grow greene in outward prosperitie, as *David* speaks, *I saw the wicked like a green bay tree.* These buds and blossomes, or (as we render) *this increase of his house shall depart.* His treasure shall be lead captive, taken and spoyled, or become the portion of strangers.

גלה revelare migrare.

Againe, As the verb signifies *to depart and be lead captive,* so likewise *to reveale, or to make a thing appeare,* Thus 'tis translated in the former verse; *The heaven shall reveale his iniquity.* Some give it in that sence here: *The increase of his house shall be revealed, or made to appeare:* which may be taken two wayes.

First, Thus; He hath secret riches, or riches in secret, he hath hidden treasures (treasure is expressed by a word in the Hebrew, which imports hiding, because men are apt to hide & lay up their treasures) treasures doe not lie abroad, they are closely lodged But saith *Zophar, his treasures that were hid shall appeare, or be brought forth.* Those treasures which have not seen the Sun for many yeares, shall be seene in the open light. So the words are a predictive threat upon the increase of the wicked mans house, he hoarded and shut all up he kept his gold and silver prisoners under lock and key, under irons and bolts, but a time shall come, when God will reveale the increase of his house, and bring all to light, the locks shall flee open, and the prisoners shall come forth. God will take away their coverings, and present those concealed treasures to the view of spoylers

spoylers. *The increase of his house shall be revealed.* That's one way.

Secondly, The revealing of his increase may be expounded thus; God will make it appeare at last how this man came by his increase, how he got his estate; he hath gotten much, and hath gone long for an honest man in common reputation; but God will make it apprare, that he compassed this increase by indirect courses, by fraud, and oppression, by deceit, and guile, by grinding the faces of the poore, or by wronging the rich; God will make it appeare, that his sin, not his diligence, much lesse a blessing from above gave him that great increase. This is a good sence; *The increase of his house shall be revealed,* the man shall be laid open, and it shall be manifest that his goods were ill gathered.

We render according to the first signification of the word, not by revealing, or manifesting, but by *departing. The increase of his house shall depart,* or goe into captivitie, his treasure shall be taken, and transmitted into other hands. Thus the Lord threatned *Hezekiah* a good King, (yet God threatned him) that the increase of his house should depart, and depart in this sence, that it should be carried captive (2 *King.* 20. 17.) *Behold the dayes come that all that is in thy house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon, nothing shall be left saith the Lord.* *Hezekiah* fell under that temptation of pride and vain glory; He was ambitious to have it known in *Babylon,* what a rich Prince he was; therefore the Lord layd this judgment on him; *The increase of thy house shall depart and be carried captive.* Thou hast been forward to shew thy riches to strangers, therefore strangers shall spoile thy house, and transport thy riches into a farre Countrey. Our glorying in riches, or in any thing but God, prevokes God to staine our Glory. Thus *Zophar* threatens the wicked man; *The increase of his house shall depart.*

And his goods shall flow away in the day of his wrath.

The Hebrew is, *Flowing away in the day of wrath;* we supply those words, *his goods,* yet the sence is full in the Original without them; *The increase of his house shall depart, and flow away in the day of his wrath.* We say, *And his goods shall flow away in the day of his wrath.*

Flow-

Flow away.

It is a metaphor taken from waters; and that two wayes; Either from water spilt upon the ground, of which the wise Woman of *Tekoa* said; *There is no gathering it up againe.* Or from the ordinary flowing in of water; there is an ebbing of water, and a flowing in of water. Here flowing away is ebbing. The flowing in of water is the floud: but the flowing away of water is the ebb. His goods shall ebb, they shall decrease, and flow away. The motion of some waters flowing away is swift, and with a kinde of violence. Thus the increase of his house shall flow away, there shall be no stopping, no staying of it. What the Psalmist speaks of persons, is true also of things, (*Psal.* 90. 5) *Thou carriest them away as with a floud*; Flouds are carried with a mightie force; so the goods of a wicked man flow away, or are carried as with a floud.

Againe, The allusion may be to those waters which flow away insencibly. The decrease of some waters is not to be seene, yet they flow away and decrease. Such also is the decrease of some wicked men in their worldly enjoyments, they doe not flow away violently, but slowly, and are long in decaying. In deep still Rivers you can hardly perceive the water move, and yet it moves, or that it ebbs, but yet it doth till it comes to a dead low water. As it is with all trees and plants, we may perceive they have growne, but we cannot see them grow; so it is with many waters, we may perceive they have fallen but we cannot see them fall. Thus insencibly at least the wicked mans Highest flowen estate, and *the increase of his house shall flee away.*

Thirdly, We may apply the allusion to waters which are carried or divided into many streams or rivolets. Thus the wicked mans increase flows away: God makes many cuts and sluces, to draw out his estate this way, and that way: this part runs into such a channel, and that into another: fire shall consume some, and water some, violent enemies shall take some, secret thieves, and unfaithfull servants shall take the rest. Thus it shall be divided into severall channels, till the floud be made drie. *The increase of his house shall flow away.*

In

In the day of his wrath.

Of whose wrath? In the day of the wrath of God. That is, when God appeares angry, and manifests his wrath. There is no change in God; As he is not at all moved by any passion, so that which for our understanding is expressed of him by a passion, doth never move. His love and his wrath, his favour and his displeasure, are fixed from everlasting to everlasting. The Scripture calls that a day of Gods wrath, when he puts forth his wrath in the visible tokens and evidences of it, as that also is called in Scripture a day of his mercy, and grace, of his patience and long sufferance, when he declares himself in grace and mercy to his people: so then, the *day of wrath* is that season whensoever it is, wherein nothing but wrath and visions of amazement appeare to wicked men. There is a twofold day of wrath, a lesser, and a greater. The lesser day of wrath is here in this world, when judgmeut breaks forth, and divine anger is stamp't upon every former enjoyment. The great day of wrath is in the world to come. Then wrath shall be powred out to the utmost. That will be a day as of the revelation of the righteous judgement of God to all, so a day of the revelation of the dreadfull wrath of God to most. *Zophar* here intends the former, the lesser day of wrath. *The increase of his house shall flow away in the day of his wrath.*

Hence note;

When judgement goes forth, wrath goes forth.

There are dayes of great affliction to the godly, which are not dayes of wrath, but of love, *Whom I love I chasten.* There may be a time, when the increase of a believers house departs, and all his goods flow away like a streame, and yet that no day of wrath, but only a day of tryall. Floods of temptation doe not drowne, but wash the furniture of grace, that increase of the soule never flowes away. But judgement is ever mingled with the wrath of God, in the cup of ungodly men: personall Judgements are so, and so are publique judgements: Woe to a provoking people when judgement appeares; for that is the appearance of wrath, and beares in its face the image of a fiery indignation to consume the Adversary. *Moses* saw

wrath in that plague with which God ſmote the people of *Iſrael* (*Num.* 16. 46.) *There is wrath gone out from the Lord, the plague is begun.* And therefore he haſtens *Aaron* to the duty of his place. *Take* (ſaith he) *a Cenſer and put fire therein from off the Altar, and put on incenſe, and goe quickly to the Congregation, and make an Atonement for them.* Thoſe ceremoniall atonements, typified the Atonement of Chriſt, who alone delivers us both from preſent wrath, and from that wrath which is to come.

Secondly, From the effect of this day of wrath; *The increaſe of his houſe ſhall depart, and his goods ſhall flow away in the day of wrath.*

Obſerve;

If the wrath of God goe forth againſt a man, no good thing will ſtay with him.

His increaſe will be gone, riches will ſay, we muſt depart and flow away; credit will depart, health will depart, friends will depart, if once wrath come in preſence; God is wroth with thouſands of wicked men, whoſe increaſe doth not depart, nor doe their goods flow away, they rather flow in abundantly, but if once God declare and let out his wrath, their fulneſſe turnes to emptineſſe, and their increaſe haſtens to be gon. *If God be for us who can be againſt us?* And if God be againſt us, what can be for us? As the love of God eſtabliſheth the creature to us, and makes that which (like quick ſilver) can hardly be fixed, as firme to us as a rock of Adamant, ſo the wrath of God ſhakes our hold of the creature, and makes thoſe things which we looked upon as a rock of Adamant, our lands, our friends, our comforts and relations diſſolve like ſnow before the Sun, and flow away like water. There are three wayes, in which the increaſe of a mans houſe departs and flows away in the day of Gods wrath.

Firſt, By prodigalitie, and that ſometimes his owne; God gives up ſome to ſcatter and ſpend that vainly, which they got here unjuſtly; but moſt uſually it flows away, and the houſe of the wicked man with the whole increaſe of it, is (as we ſay) throwne out at the windowes, by the prodigalitie of a ſpendthrift heyre.

Secondly, His increaſe departs by the oppreſſion of others; As he tooke violently, or fraudulently from others; ſo God gives him up to ſons of violence and fraud, who take all from him. Thus the Prophet threatens (*Iſa.* 33. 1.) *When thou ſhalt ceaſe to ſpoyle,* (A wicked man may ceaſe from ſin, not becauſe he repents of it, but becauſe he is glutted with it, or barred from it; now when thou ſhalt thus ceaſe to ſpoyle) *thou ſhalt be ſpoyled, and when thou ſhalt* (upon thoſe termes) *make an end to deale treacherouſly, they ſhall deale treacherouſly with thee.*

Thirdly, His increaſe flows away by a ſecret curſe. A man ſees the increaſe of his houſe departing he knowes not how, he perceives his goods flowing away, but he can give no reaſon of it. For as ſome men increaſe, and goods flow in unto them they ſcarce know how themſelves, their care and labour hath not been more then other mens, yet they grow rich beyond other men. As the lilly attaines her beautie (as Chriſt ſaith, *Matth.* 6.) without labour or ſpinning, ſo it is with ſome, they get the beautie of the world, though (comparatively) they neyther labour nor ſpin for it; wealth drops into their bo-ſomes and golden ſhowres fall into their laps. Now, (I ſay) as ſome grow rich they know not how; ſo others grow poore they know not how. When they are called to an account, they cannot ſay how their eſtate waſted: Aske them, have you had bad debts? No; Have you had loſſes at Sea? No; they are undone, but ſee not what hath done it. What the Prophet (*Hag.* 1. 6.) ſpeaks of wages earned, is true of all their wealth gained, it is as put *into a bagge with holes*, or *pierced through.* While a man takes his mony out at the mouth of the bag, he knows how it goes away, and what becomes of it; but if his bagge have holes in it, and his mony ſlipt out there, he cannot ſay what's become of it; Holes in the bage are nothing elſe but a ſecret curſe. That alſo is meant by the ſame Prophet (*verſ.* 9.) *When ye brought it* (that is, your goods) *home, I did blow upon it, or blow it away.* If God doe but blow or breath upon our good things in anger, they are blaſted and preſently blown away, or they melt and flow away. The Prophet *Iſa.* 64. 1. ſpeaks of the flowing downe of the Mountaines; *O that thou wouldeſt rent the heavens, that thou wouldeſt come downe, that the mountaines might flow at thy preſence.* Mountaines are firme and abide for ever in their place; Rivers flow, but who ever ſaw mountaines flow?

What mountaines doth he meane? not naturall, but metaphoricall mountaines; the mountaines of humane ſtrength, riches and greatneſs: theſe, ſome pyle up as ſo many mountaines, to ſecure themſelves by; they call riches their mountaine, and worldly power their mountaine. (Holy *David* looked upon his power and riches as a mountaine, *Pſal.* 30. 7. *Lord in thy favour thou haſt made my mountaine to ſtand ſtrong*) But if the Lord rent the heavens, and come down in a day of wrath, theſe mountaines flow away; and what was ſuppoſed as ſtedfaſt as a rocke, proves as unſtable as water.

Zophar in the laſt verſe of this Chapter, winds up all in a rhetoricall acclamation.

Verſ. 29. *This is the portion of a wicked man from God, and the heritage appointed him by God.*

As if he had ſaid, Review what I have ſpoken, conſider my words againe I cannot abate you one ſyllable; this, and all this that I have ſaid is true, I will not recall a tittle of it; *This is the portion of a wicked man from God, and the heritage appointed him by God.* Both parts of this verſe carry the ſame mind and meaning.

This is the portion of a wicked man from God.

The word which we render *portion*, ſignifies *ſweetneſſe*, as alſo *flattery*, becauſe many are delighted with flattery; flattering words are ſweet words. So 'tis rendred *Chap.* 17. 5. Some taking that ſence of the Originall, conceive *Zophar* ſpeaking ironically, or in a kind of ſcorne to *Job*. As if he had ſaid; *Thou haſt expected good from God, or that he ſhould ſpeak kindly to thee; thou haſt waited when ſweet ſugered words ſhould drop from heaven into thine eare: here are the flatteries, theſe the ſoothings which God will give thee; remember what I have at large diſcourſed, that's thy portion; Thy glory ſhall be made as dung; thy Children ſhall beg; the enemy ſhall devoure thy ſubſtance; the ſteele bow, and the ſword ſhall ſtrike thee thorow; wrath ſhall raine upon thee when thou art eating; Theſe are the delicates prepared for thee, theſe the pleaſant morſels thou art like to have.* We render, *This is thy portion, or thy part.* And ſo it is an alluſion to the manner of feaſting and banqueting where the meate is divided into ſeverall

Pars, portio relatio a convivijs, ubi cuiq; ſua portio etiam calix dabatur. Druſ.

verall diſhes and meſſes, every one hath his part or portion or ſo many have their meſs: Now ſaith *Zophar*, this is the meſſe of meat that God hath provided for a wicked man, here are the diſhes, and the Courſe, which ſhall be ſerved up to his Table, in that ſorrowfull feaſt; *This is the portion* (or proviſion) *of a wicked man.*

From God.

The word is *Elohim*, which is applyed to God as a Judge, As if he had ſaid, God the moſt wiſe, juſt and impartiall Judge, hath ſet this out for his portion. He hath not ſaid this in haſt, or given it out in paſſion, but as a Judge upon mature deliberation, and the ſerious weighing of his caſe. God loveth judgement, and this is the award, the Judgement, which he hath paſſed concerning ſuch a wicked man.

And this is the heritage appointed him by God.

The Hebrew is, *This is the heritage of his word from God*: ſo ſome render it; we put in the margine, *This is his decree from God.* The Originall may be taken, eyther for the word of the wicked man, or the word of God himſelfe. Some interpret in the firſt ſence; *This is the heritage of his word, by, or from God*; that is, God hath ſet out this heritage as due to him for his word, or words; all this ſhall come upon him for his ill words, or blaſphemies. *This is the heritage of his word*; this he hath got by his ungovernd tongue, and unſavory language; *Words coſt many a man deare.*

But underſtand it rather of the word ſpoken againſt him by God; And ſo word is put for *decree* or *appoyntment*; as we tranſlate, *The heritage appointed him by God*: That is, God hath determined thus concerning him by an irrevocable decree. As mercies are under an appoyntment, ſo alſo are Judgements. Every heritage of man is laid out by God.

We have God in both parts of the verſe, but under two different titles in the Original. In the former part, *Elohim*, here *El*. *This is the portion of the wicked man from Elohim the Judge, and the heritage appointed him by El, the ſtrong God, or the puiſſant.* As if he had ſaid; *Let not the wicked man think (though it be a hard ſentence) to avoyd the execution of it; for as the Judge is juſt to*

נחלת אמרו *Hæreditas dicti ejus.*

Hæreditas verborum ejus. Vulg. *Hæc eſt portio quam ipſe ſibi comparat ſermonibus ſuis & maledicentia ſua.* Jun. *Portio ſermonis ejus, i. e. ejus quod averſus eum dictum eſt & decretum a domino.* Merc. Rab. Sol.

מאת *a deo forti & potenti ad exequendum decreta & judicia ſua in impium.* Merc.

to determine that which is his due, so he is strong to see the execution done. This is the heritage appointed him by the strong, the mighty, the powerfull God; who will not abate any thing in the execution of what he hath spoken, and declared against him.

παρὰ τῦ ἐπισκόπου Sept. *Ab episcopo a visitatore Dei haud dubio providentiam & pervigilem oculum in impios, qui se eum latere putant significare voluerunt.*

The Septuagint render this word somewhat differently; *This is the heritage appointed him by the Bishop or Overseer*, which is a periphrasis of God who hath the view and inspection of all, who is the visitor General and superintendent of mankinde. Hereby intimating the provident and watchfull eye of God over all the wayes of men, to protect and reward the righteous, to punish and take revenge upon the wicked.

Observe hence, first.

The portion of a wicked man is decreed, and appointed by God.

Θεοῦ ἐστι πανεπίσκοπος. Dionys.

The portion and heritage of the Saints is of Gods appointment. And as he doth it, so they are willing he should doe it, yea, it is their comfort that he doth, and will doe it. They would not be their owne carvers, nor have the setting out of their owne portion, eyther in temporals or eternals; It pleaseth them best that all should be of Gods appointment. Thus it is with wicked men too, whether they will or no. They would faine be their owne carvers, they would have another portion, eyther for matter or measure in this world then God assignes them. If he assigne their portion in good things (as he doth sometimes) yet they would have it larger then he gives, they would have more then he appoints, they are not satisfied with his provision. But when their portion is assigned in wrath and judgements, they cannot at all submit to that, yet they must, for it is appointed them by God. The portion of a wicked man may be considered under a double notion. Sometime it is called *wages*, sometimes, *an inheritance*. Wages is due to a servant, an inheritance is due to Children, or to a son, under both these notions the portion of a wicked man is set out in Scripture. It is wages for his sin-work; He is the servant of sin, and, *The wages of sin is death*; all manner of deaths; sin payes all its servants in Black-money. And as the wages, so the inheritance of sin is death, the portion which wicked men receive as children, as children of wrath, as children of the Devill (so Christ calls them, *Joh.* 8. 44.) is nothing else but death, their whole

whole estate lyes in the valley of the shadow of death. The troubles of this life are at least the shadows of death, or a kinde of death, and they are their portion; The disunion of soule and body at the end of this life, is death in kinde, and that is their portion: The everlasting separation of soule and body from the face or favourable presence of God, is the most deadly death. This also is *the portion of a wicked man from God, and the heritage appointed him of God.*

That this is their portion, stands in a double opposition.

First, To the opinion which others have of them. The men of the world account them very happy, and thinke they have a good portion. But this is the portion appointed them by God; though many flatter, and applaud, admire and adore their felicitie, as if they were the onely men in the world, yet in opposition to this, saith God, *misery is their portion*, they are the most unhappie men in the world.

Secondly, This portion appointed by God stands in opposition to what their owne hearts appoint them, or at least point them to; their owne hearts speak peace, and assure them all is well, and shall end well; For as flatterers and fawners never deale plainely with them, nor tell them of their miserable end, so neyther doe their own hearts. (*Psal.* 36. 2.) *The wicked man flatters himselfe in his own eyes, till his iniquity be found hatefull.* He thinks his way is good, and that his end shall be better; he heares of, and delights in nothing but flattery; others flatter him, which is bad and dangerous enough, and he flatters himself, which is worst and most dangerous of all. In opposition to both these flatteries 'tis said; *This is the portion of the wicked man from God.* God tells him it will be thus, and he doth not flatter, (*Ps.* 11. 5.) *The Lord tryeth the righteous*; he layes many afflictions upon his own people, *but upon the wicked he will rain an horrible tempest, this shall be the portion of their cup.* And again (*Psal* 75. 8.) *In the hand of the Lord there is a cup, the wine is red*; (red with wrath, in the day of Gods wrath) *It is full of mixture* (it hath no mixture of good, no sweetnesse at all in it, but all sorts of evill are mingled in that cup) *and he powres out of the same* (upon many occasions he powres it out in the world) *but the dregs thereof all the wicked of the earth shall wring out and drink.* They have not onely the cup, but the dregs of

of the cup, that is, the worst of the cup; For as in a good cup, the deeper the sweeter, so in an evill cup, the deeper the worser: the dregs are the worst, the bottome is the bitterest of a bitter cup. Therefore God puts this word into the Prophets mouth (*Isa.* 3.) *Say to the righteous, It shall be well with him, say to the wicked, It shall be ill with him*; tell him, evill shall be his portion, tell him from me it shall be so. *The wrath of God is revealed from heaven, against all unrighteousnesse; Tribulation and anguish upon every soule of man that doth evill*; That is, one every soule that lives and dyes doing that which is evill.

But here a Question ariseth; *Is it thus with all wicked men?* Now are we to understand this proposition; *This is the portion of a wicked man from God, and the heritage appointed him by God?* Doe not wicked men divide the good, the best things of this world among them? Is not pleasure their portion, and riches their heritage? Doe not the tabernacles of robbers prosper? as *Job* said, *Chap.* 12. Have not they the fatest share, and the fairest lot in this life? How then doth *Zophar* (speaking of temporall judgements and troubles) say; *This is the portion of a wicked man from God?* When we daily see wicked men, not a few, injoying a pleasant portion. Doe not the dispensations of God vary from his threatnings and comminations? or how shall we reconcile this preposition with our experiences?

I answer, Though God gives wicked men many portions of outward good things in this world, yet that doth not abate, much lesse crosse and contradict, this commination. God gives some wicked men a great portion in good things of this life upon many accounts, yet the event is not good to them upon any account.

First, God gives them a portion as they are his creatures, how should they live, and subsist else? God maintaines all that he hath made, he is the great housholder. Under that relation of creatures they have alwayes somewhat in the world, and under another relation they may have very much, For

Secondly, Some wicked men are in the relation of his servants. And we may call the good which they have in the world, their wages or a reward for some good service they have done in the world. The purposes of God are fulfilled, and his providences served, even by wicked men, & some wicked men do him eminent service.

service. They who are evill, may doe that which is good, for the matter, in the eyes of God. For though it be not possible to please God without faith (*Heb.* 11. 7.) yet it is possible to serve him without faith, or though God be never pleased with the person doing a worke without faith, yet he may be pleased with that worke which is done without faith. A wicked man may doe what God would have done, that pleaseth him and he throws him in somewhat as wages for his worke; sometimes, very great wages. *Jehu*, a wicked man, a man of a naughty heart, yet he did the worke that was in Gods heart, in destroying *Ahabs* house. *Now*, saith God, *take the Throne for foure generations*, a great reward, a whole Kingdome, and for foure Generations to a wicked man (2 *Kings* 10. 30.) God will not be behind hand with any. They that have been instrumentall for him, shall have so much as their worke comes to; they who doe it for a temporoll reward (many will be very zealous for an outwardly reall reformation, both in matters of Religion and civill administration, while not onely their hearts are unchanged, but their lives unreformed, and all this they doe to set themselves up in a worldly interest, now, even these) shall have their penny, they shall not loose their reward.

Thirdly, There is a kind of necessitie that some wicked men should rise high, and be great, that they may be fitted to doe the works which God hath appointed; as those others (of whom I spake last) are raised high to reward and pay them for the worke which they have done. As

First, For the scourging of other wicked men. God suffers one wicked man to prosper to vex another. Sometimes he scourgeth a whole Nation, by one wicked man; therefore he must prosper much. Usually there is a proportion betweene the worke and the instrument. Great scourges are made of Great men.

Secondly, For the trying of his owne people; if wicked men were not high, powerfull, and prosperous they could not persecute the righteous. *They who will live godly in Christ Jesus, must suffer persecution.* And there are some kinds of persecution which ungodly men (though they never want will, yet) cannot act till they have gotten power. Weake ones can mocke and scoffe; but they who kill and destroy must be strong.

Fourthly, Wicked men proſper that they may have opportunitie to ſhew what is in their hearts, how vile they are. Halfe the wickednesſe of man appeares not, if his portion bs alwayes ſhort in the world. Many wickednesſes in the heart of man cannot diſcover themſelves and appeare above-board, till they themſelves are above and aloft in the world. For as afflictions upon the people of God, diſcover many corruptions in them which they did not thinke of, as murmurring, unbeliefe, and diſcontent, &c. They thought in their proſperitie, that they could have borne ſuch a croſſe patiently, and quietly, and have taken it well at Gods hands, but when it comes upon them, they finde corruptions ſtirre, which till then ſtirred not. Therefore (*Deut.* 8. 2.) God cauſed the people of *Iſrael* to wander fortie yeares in the wilderneſſe, to prove, and try what was in their hearts. God knew, intuitively, what was in their hearts, but they did not know it, they did not conceive that there was ſo much vanitie, and unbeliefe there, till God led them about, and about, to try them. So, wicked men, though their corruptions flow out faſt enough, yet if they ſhould be alwayes kept to hard meat and want, their luſts would be ſtifled and ſtarved, though not at all mortified. As the wit and parts of ſome are kept downe by their poverty, ſo alſo are the luſts and wickednesſes of many. But worldly affluence and warmth draw out corruption, as well as affliction doth: riches and power let the luſts and wickednesſes of men looſe as well as their wits and learning. *Hazael* was a cruel man, but he did not believe that there was ſo much crueltie in his heart as indeed there was (2 *King.* 8. 13.) When the Prophet told him what he would doe; *Doeſt thou think I am a dog* (ſaith he) *that I ſhould doe ſuch things as theſe?* The Prophet replyed; *The Lord hath ſhewed me that thou ſhalt be King of Syria.* As if he had ſaid, thou ſhalt have a great portion, and much power put into thy hands, and the wickednesſe of thy heart will appeare fully, thou doſt not know how naught thou art now, thy luſt lies cloſe in thy owne ſpirit; But when thou art King of *Syria*, thou wilt have ſcope for thy crueltie, and then it will appeare that I am a true Prophet in foretelling thee what bloudy, what cruel worke thou wilt make. *It would never be known how bad ſome are, if they ſhould not enjoy much worldly good.*

Fifthly,

Fiftly, The Lord gives ſome wicked men a rich portion in temporals, to take off the loves and to dull the deſires of the godly to them. For when they ſee the beſt things of the world in their hands who are evill, they cannot but remember that God hath provided better things for them. And if God beſtow ſo much upon thoſe who rebell againſt him, and are his enemies, what hath God in ſtore for them who love him, and are loved of him.

Sixthly, Hereby God commends his own patience, long-ſufferance, and goodneſſe. Theſe Attributes are highly honoured and advanced by it. We alſo by this patterne are inſtructed to patience, long-ſufferance and goodneſſe towards others, though evill men and our enemies. Chriſt preſſeth love to enemies, by the example of God himſelfe, (*Mat.* 5.45.) *He makes his Sun to ſhine upon the good, and upon the evill, and the raine to fall upon the juſt and unjuſt.* The Lord gives wicked men a portion here for our inſtruction; That we might learne to do good to our enemies; to feed them when they hunger, and when they thirſt, to give them drink.

Seventhly, The good which evil men receive from God, leaves them without excuſe, this ſtops their mouthes for ever; What can they ſay, when God powres out the vialls of his wrath upon them who kickt againſt him, while he fed them and fild their veſſels with aboundance of outward bleſſings. As they who deſpiſe this riches of his goodnes treaſure up to themſelves wrath againſt the day of wrath; ſo, they ſhall have nothing to plead for themſelves in the day of wrath. Theſe are ſome of thoſe accounts upon which wicked men to whom God hath appointed miſery as their portion, doe yet at preſent receive a portion, do yet at preſent receive a portion of outward proſperitie.

But though upon theſe, and other conſiderations which might be added, the Lord put exceptious to this generall rule, *That miſery is the portion of a wicked man*; yet the truth ſtands firme. For in that ſome wicked men are priviledged from it, it is a confirmation that all are lyable to it; *Exceptions ratifie the rule*; that ſome wicked men are exempted and excuſed from trouble, ſhews that is the proper portion of them all.

Againe, I anſwer; Firſt, This is fulfilled in the letter upon very many wicked men: looke upon their lives, their por-

tion is miſery; though they ſcrape and heape much together, though they bud and bloſſome, yet their encreaſe goes into captivitie, and their goods flow away. Their pomp is brought downe, and their beauty is ſtained. 'Tis rare to finde a wicked man flouriſhing to the end of his dayes, or his hoary head going to the grave in peace. As *David* obſerved of the Godly (*Pſal.*37.25.) *I have been young and now am old, yet have I not ſeene the righteous forſaken, nor his ſeed begging bread.* So they who have been young and now are old, have often ſeene the wicked who proſpered a while, yet at laſt forſaken, and their ſeed begging bread.

Secondly, The Propoſition ſtands firme upon this ground; becauſe miſery is the deſert of wicked men; 'tis as their heritage as they are children of diſobedience, and their wages as they are workers of iniquitie. Wrath is the portion appointed for them, though they have it not preſently in their hands. We ſay of a childe who is heire to a great eſtate, ſuch lands are his heritage, his portion, though he hath nothing in poſſeſſion, but the bread he eates, and the cloathes which he puts on. We ſay of a condemned malefactor, death is his portion, becauſe he deſerves death, and the ſentence is gone out againſt him, though he be reprieved for many yeares after.

Thirdly, Though ſome wicked men are not actually in a miſerable outward condition, yet they are ſubject to it every moment. The cloud hangs over them, and who can tell how ſoone it may breake? The word is out, the decree is paſt, and who can tell how ſoon God may ſeale the Writ for execution, or command the judgement written to take hold of them, or be done upon them. They have no fence for it, no plea, nothing to keepe it off, or avoyd it with. *He that may juſtly expect evill at any time, is at no time free from it.*

Fourthly, The very preſent proſperitie of wicked men is a puniſhment to them; Their Table is their ſnare and that which (according to the nature and uſe of it) ſhould have been for their *welfare*, becomes (as the Pſalmiſt ſpeaks, *Pſal* 69 22.) *a Trap.* Their good is evill to them, and it had been better for them if they had never had ſo much good. For as it had been better for a man not to have knowne the way of righteouſnes, then after he hath knowne it to turne from the holy commandement

dement delivered to him, (2 *Pet.* 2. 21.) ſo it had been better for a man not to have enjoyed worldly happineſſe, then while he hath it, to be found out of the way of the holy commandement; ſeeing as the knowledge of truth, ſo the fruition of good, encreaſe the ſinne, and ſo the miſery of thoſe who abuſe and walke unworthy of them. And becauſe evill men alwayes abuſe the good which they enjoy, therefore the enjoyment of good is worſe to them then the ſuffering of evill. And as God chaſtens and ſmites his owne children in love, ſo he forbeares to ſmite the wicked in anger; Not to be puniſhed is their puniſhment. The ſoareſt ſtroake which revolting *Iſrael* felt, was expreſſed in theſe words, *Why ſhould ye be ſtricken any more.* (*Iſa.* 1. 5.) When wicked men proſper, it is a fore-runner of their perdition. So that if they have not miſery their portion in kind or in the letter at all times, yet they have it in truth and realitie. There is a threefold evil ſpringing to a wicked man out of his preſent proſperitie.

Firſt, Proſperitie hardens his heart; that's a ſpirituall judgement in temporall enjoyments.

Secondly, Proſperitie is but fuell to his luſts, it draws out and multiplies the acts of ſin. Now that which makes the heap of ſin greater, makes the heap of wrath greater. Our ſuffering of evill is not onely deſerved, but proportioned by our doing of evill.

Thirdly, Preſent proſperitie hath this evill conſequent in it to him that is and continues evill, that, evill, when it comes is the more grievous to him, by how much he hath been the more a ſtranger to, and unacquainted with it. When God actually powres miſery in kind upon a wicked man who hath had a long time of worldly contentments, this makes him more miſerable, becauſe he was in a ſeeming ſtate of happineſſe. It will encreaſe his ſorrow, when God comes to reckon with him (as poſſibly he will, in this life, and 'tis certaine he will in the life to come) that he hath had a few yeares of joy. His ſhort joyes will lengthen his ſorrowes, and he will be for ever the more ſorrowfull, becauſe he hath had theſe taſts and glaunces of joy. For as the afflictions of a godly man are a bleſſing to him many wayes, and eſpeciallly this way, becauſe as the Appoſtle ſpeaks (2 *Cor.* 4. 17.) *Our light afflictions that are but for a mo-*

a moment, work for us (not by way of merite, but of preparation) *a far more exceeding and eternall weight of glory:* ſo we may ſay, the preſent proſperitie of a wicked man is his curſe, becauſe it works for him, a far more exceeding and eternal weight of miſery.

Laſtly, (to ſhut up the poynt) as we may ſay of believers, that outward proſperitie is their portion, and the heritage appoynted to them by God, becauſe they alwayes ſtand under thoſe promiſes of outward proſperitie (*Matth.* 6. 33.) *Seeke ye firſt the Kingdome of God, and the righteouſneſſe thereof, and all other things ſhall be miniſtred unto you.* (1 Tim. 4. 8.) *Godlineſſe is profitable for all things, having the promiſes of this life, and of that which is to come.* Upon theſe and the like Scriptere-promiſes (I ſay) we may conclude that proſperitie in this life is the portion of every godly man (becauſe they are the heires of thoſe promiſes which concerne the good things of this life, as well as thoſe which concerne eternall life) though it pleaſe God in his wiſdome to exerciſe them under outward wants, and to keepe them in heavineſſe through manifold temptations all their dayes, So it is a truth, that in this life miſery is the portion of wicked men, becauſe they alwayes ſtand under all the threatnings which are written in the booke of God. Though it pleaſeth God for the reaſons before remembred, or for any other reaſon lockt up in his own boſome, to give them a rich portion in outward bleſſings, and to cauſe their cup to overflow with the fading dying comforts of this preſent life.

Thus farre *Zophar* hath ſpoken, and he ſpeakes no more. *Job* gives anſwer in the next Chapter, with which poſſibly he was ſatisfied and ſo joyned in opinion with him, or gravel'd, and ſo had no more to ſay againſt him, or ſo deeply offended, that he eyther would not, or ſaw it bootleſſe to, ſay any more.

Job, Chap. 21. Verſ. 1, 2, 3, 4, 5, 6.

But Job anſwered, and ſaid,
Heare diligently my ſpeech, & let this be your conſolation.
Suffer me that I may ſpeak, and after that I have ſpoken, mock on.
As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?
Mark me; and be aſtonied, and lay your hand upon your mouth.
Even when I remember, I am afraid, and trembling taketh hold on my fleſh.

JOB having received this ſecond charge from his three friends; all three concluding, as in the firſt, that they are the worſt of men, whoſe ſufferings are worſt. Having (I ſay) heard out his friends in their ſecond charge, he now deſires that they would heare him; *Verſ.* 1. *But Job anſwered, and ſaid.*

Verſ. 2. *Heare diligently my ſpeech.*

In which ſpeech, *Job* anſwers their arguments, and refutes them more clearly and convincingly, then he had done in his former anſwers, affirming contrary to what *Zophar* had laſt, and his other friends before him aſſerted, *That the beſt men are not priviledged from the ſoareſt evills, and that the vileſt are ſometimes not viſited with any evill,*

The ſcope and ſum of the whole diſcourſe may be drawne out into theſe three propoſitions.

Firſt, *That all wicked men are not alwayes afflicted with great evils in this life.* Secondly,

Secondly, *That onely wicked men are not afflicted with evils in this life.*

Thirdly, *That many wicked men enjoy much good in this life, and have all things to their hearts content, even unto their last breath; and not only so, but their children inherite and succeed them in the possession of those outward blessings which themselves enjoyed.* Which three assertions being confirm'd, the whole building of *Zophar*, and of his two other friends, must needs shake and fall to the ground.

And as in these three assertions, we have the summe of *Job's* argumentative part: so the whole Chapter may be considered in three parts.

First, An Exordium, or Preface.

Secondly, A refutation of their arguments, or his answer to their Propasals.

Thirdly, The conclusion, or peroration of the whole.

The exordium or preface is conteined in the six former verses of the Chapter.

His answer to their arguments extends from the 7. verse, inclusively to the end of the 33. verse.

The conclusion is the 34. *How then comfort ye me, &c.*

The context under present discussion, conteines the Preface; *Heare diligently my speech, and let this be your consolation.* This Preface hath two things chiefly in it.

First, It tends to the gaining of attention, to what *Job* had further to say.

Secondly, It carries in it a reprehension of what his friends had alreadie done.

First, It carries in it a desire of attention to what he had to say; and that by a fourfold argument; or he moves for attention upon four grounds.

First, Because if they did heare him diligently, it would be matter of consolation.

Secondly, He moves for it from the common dutie of man, who should not judge, much lesse condemne another, before he hath heard him, and this he layes down, *vers.* 3. *Suffer me that I may speake, and after that I have spoken, mock on.* As if he had said; *It is a durie which all men owe their brethren, to heare them speak before they judge them, especialy before they mock them: therefore suffer me to speak, and then mock on if you please.*

The third argument, by which he craves attention, is from the principall object, whom his discourse and complaint concerned, *vers.* 4. *As for me, is my complaint to man, &c.* As if he had said, *I complaine to more then man, I complaine to God, and God heares me, therefore surely ye ought; if God be interessed in what I have to say, ye ought not to take your selves disingaged.*

The fourth argument is from the greatnesse of his present sorrows, great enough they were to work astonishment, therefore surely great enough to deserve attention, (*vers.* 5.) *Mark me and be astonished, and lay your hand upon your mouth.* And (*vers.* 6.) he tels them, that the very remembrance of them did terrifie him, and that his flesh did tremble, while he thought of the dispensations of God to him; therefore the matter was not light, or unworthy of a hearing.

Further, As in the Preface, he challengeth attention to what he had to say, upon these foure grounds, so likewise he closely reprehends what his friends had alreadie done, and that in three things.

First, He reprehends them for not having given him a due libertie of speech, (*vers.* 3.) *Suffer me that I may speak*; As if he had said, *Ye have cut me off heretofore, and interrupted me, now suffer me to speak.* While he begs this at their hands, he intimates, that as yet he had been denied it, or that it had not been granted him with such freedome as his case and state called for.

Secondly, He reprehends them as having mocked him when he spake, or as having slighted him when he answered; that is implyed in the close of the the third verse; *After that I have spoken, mock on.* While he saith, *mock on*, he chargeth them that they had mocked alreadie: no man can proceed or continue to doe that which he had not done before. To say, *mock on*, is to reprove them for mocking.

Thirdly, He reproves or reprehends them, as not having been duly affected, nor touched with what had touched him, with what he had both spoken, and felt: they were insensible of his condition, & regardles of his discourse. He implyeth that (*ver.* 5.) when he saith, *Mark me, and be astonished.* As if he had said, Ye would have been grieved, yea, even astonished with my condition, had ye markt me, but to this day ye are not;

not; therefore *mark me, and be astonished.* You should have trembled in silence to heare how God hath dealt with me, whereas you have rather insulted over me; *Mark me and be astonished, lay your hand upon your mouth.* Thus I have opened the scope, and parts of the whole Chapter; as also the tendency of these six verses, which I have laid together as making up the preface of his answer. Wherein we may note; First, his expectation of attention upon foure grounds, and their reprehension upon three.

Heare diligently my speech, and let this be your consolation. Thus he begins, this is his first argument to move attention, and it may be framed thus:

Ye ought to heare him, whom your very hearing will be a consolation to:

But if ye give me a diligent hearing, it wil be a consolation to me.

Therefore ye ought to hear me diligently. There are two things upon which this argument may be inforced.

First, From the common dutie of that relation in which they stood to him: they told him they were his friends, now the common dutie of a friend, coming to a friend in trouble, is, to comfort and counsell him. Ye say ye are my friends: now if your diligent attention will be my consolation, ye ought to heare me, considering your relation, and that ye beare your selves in profession as my friends.

Secondly, There is another argument which lies closely prest in this, from the designe of their coming to him; your relation as friends obliges you to comfort me. But doe ye not remember your owne errand to me? doe ye not know why ye came this long journey to visite me? did ye not set this downe in your proposals (*Chap.* 2. 11.) *That ye would come to mourne with me, and to comfort me?* Now for as much as your speciall ayme was to comfort me, and seeing I shall take it as a speciall comfort to be heard, ye ought to give me the hearing, for that reacheth your own designe, and answers your intendment in visiting me.

ακουσατε ακουσατε Sept. *Non levitè sed solicitè audite & date operam sedulam ut intelligatis.* Merc.

Heare diligently my speech.

The Original speaks double, *hearing heare*, a frequent Hebraisme. The Septuagint render it, *Heare ye, heare ye*; so that here

here is *Job's O yes, O yes*, as a Cryer speaks when he calls for silence and attention in a Court; *Heare ye, heare ye; hearken, hearken.* And we render it well to the sence of that Hebraisme, *heare diligently.* To heare, and heare, or hearing to heare, is diligent hearing. The doubling of that word hath these two things in it.

First, It hath an excitation of them to attend his speech.

Secondly, It shews the confidence of his owne spirit about what he was to speake. I speake that which I care not if it be twice heard, yea, a hundred times heard. Some speake so, that they are content if they have but halfe a hearing; They who speake slightly, care not to be heard slightly; but they that speake confidently and weightily, care not if they be heard over and over, *Hearing heare*, or diligently heare, carries as a motive to heare, so the boldnesse and assurance of his spirit about what he was to speak, he cared not who heard him, or how oft it was heard.

Againe, When *Job* saith, *Hearing heare, or heare diligently*, he seemeth to require another manner of hearing than he had before: When he openly calls upon them to heare diligently, he secretly taxeth them for their indiligence in hearing; As if he had said; *Ye heard me before, but it was as if ye did not heare; let me have a hearing indeed, now heare diligently.* Which may more distinctly be conceived in these two things.

First, Heare me with more calmeness and quietness, then as yet ye have done. Meeknes is more then one thing necessary, 'tis almost *The one thing* necessary toward diligent hearing. If the spirit be wild, if a mans minde be unfixed and uncomposed, he will never heare diligently, Heare diligently, be not moved with passion or prejudice against the speaker, be not moved with impertinent thoughts while I am speaking. Make it your work, to heare what I have now to say.

Secondly, It hath this in it also, heare with a patient spirit. In some sence a patient hearer is the same with a quiet hearer, but in a peculiar sence, a patient hearer is he who not onely heares himselfe reproved, or told of his faults, and takes it well. But a patient hearer is he that will heare all out, or continues hearing to the length or end of what is said. A patient hearer is content the speaker should make out his matter, he doth not snap

snap him off with replies, before he hath fully opened and unburdened his minde. Such patient hearing is diligent hearing. *Job* now cals his friends to the highest exercise of the dutie of hearing. He would not have them heare him any more with troubled spirits, and impatient eares, but desires they would set themselves to it, and make a businesse of it. And there is somewhat of argument for this in the word *speech*; *Heare diligently my speech.* The Hebrew signifies.

First, A plaine speech; As if he had said, *I doe not intend to flourish it over, and catch your eares with studied oratory, or eloquence. I will speak plainly, therefore heare me.*

Verbum ait, quod brevitatem pro intendo audientiam exambiret.

Secondly, It notes also conciseneſſe of speech; As if he had said, *Doe not think, because I call you to heare me diligently, that I intend to speake tediously: I have but a word or two to say, I purpose to contract my selfe, and to speake much in a little. Doe not feare that I will burden and tire you out in hearing me, I intend brevitie*: Therefore *heare diligently my speech.*

Hence observe; first,

It is no easie work to heare well.

'Tis no hard matter to heare, but 'tis hard to heare well: we may hear easily, but it put's a man to it to heare diligently. Hearing may be considered as a threefold work.

First, As a naturall work, and so it is an easie thing to heare; no man studies, nor is any man taught to heare; we doe it naurally and freely. Thus we use to describe the spirituall actings of believers, when we say, they performe duties naturally; that is, they doe them with a kinde of ease, even as the eare heares, or the eye sees, the naturall worke of the eye is an easie work, and so is the naturall work of the eare, there's no labour in it.

Secondly, We may consider hearing as it is a morall work, or as it tends to the receiving of instruction in any poynt of knowledge or learning, if a man doe but receive instruction about a worldly businesse or trust, it requires some paines, to take his arrand right: and hence when we speake to a servant to doe such a thing, and we perceive he heares but slightly, we use to say, *You are gone without your arrand*; there's need of diligent hearing to receive any direction in civill matters, or instruction about moralls.

Thirdly,

Thirdly, Hearing may be considered as a Spirituall work; and so it is hardest of all, and requires double diligence, heare diligently, hearing heare. Let every word that is spoken once, be twice heard. Spirituall hearing hath a fourfold work in it.

First, A work of the eare to take in the impression of words.

Secondly, It hath a work of the understanding, which (as it were) garbleth the words which are spoken, considers, and makes choice of them, trying their truth, their goodnesse, their fitnesse, and their profitablenesse.

Thirdly, There is a work of the affections in spirituall hearing a work of love, a work of joy and delight; Many receive the truth, who doe not receive the love of it, nor rejoyce in it. Hearing is a work of the internall powers as well as of the external organs, and this requires diligence.

Fourthly, In spirituall hearing, there is a work of our graces: there may be a work of the understanding, and a work of the affections, without a work of grace. The stony ground understood the word, and received it with joy. The understanding acted, and the affections acted, but the work went no further. In spirituall hearing, there is a work of our graces; First, A work of faith to believe what is spoken. Secondly, A work of meeknesse to submit to what is spoken. Thirdly, a work of new obedience to practice and follow what is spoken. The work of all these graces, attendeth Spirituall hearing. Here is diligence, and we have not heard double, or hearing heard, till we have had this fourfold work in hearing the word of God, though spoken by man. *Heare diligently my speech.*

Secondly Observe;

Double, or diligent hearing is our dutie in all weightie matters.

That which is sinfull and vaine, should not be heard at all; 'tis our dutie to stop the eare from hearing vanitie; ordinarie matters, the affaires of the world, the businesses, and concernments of our callings, call onely for single hearing; ordinarie attention will serve the turne for ordinary things. But we cannot be too diligent (we are seldome, if at all diligent enough) in hearing the word of eternall life. Some words are loaded with

with the concernments of eternity; There is a sound, yea a savour in them of life, or death, of heaven, or hell, of salvation or damnation for ever. Words of this worth, of these concernments, call for double hearing: Diligent hearing is more then due in matters thus weightie; We have reason to heare that word judiciously, by which we must be judged; to heare as for our lives, when we are hearing the word of life. The speaker hath then reason to cry aloud, *heare diligently my speech*, and the hearer hath reason to answer; I will attend with diligence.

Thirdly, *Job* had before and he doth it here again) called his friends to diligent hearing, I doe not finde in all his discourse that he called upon them to answer, or provoked them to speake, but still to heare, he is frequent upon that; He thought them forward enough with their tongues, but too slow with their eares.

Hence note;

Man is more readie to speak, yea to judge and censure others, then he is to heare.

Job's friends came quick upon him with their censures and replyes, they were ready with their tongues to censure, and reprove him; But he supposed them dull of hearing, or slight in weighing what they heard. The Apostles exhortation intimates that most men are readier to speak then to heare, or that they who are readiest to speak, are often indiligent in hearing, (*Jam.* 1. 19.) *My beloved brethren, let every man be swift to heare, slow to speak, slow to wrath*; He puts a bridle upon the tongue, but (as it were) spurs the eare, *Be swift to heare.*

I have from other passages (*Chap.* 11. 2. *Chap.* 18. 2.) noted this before, and therefore I onely touch it. *Heare diligently my speech.*

And let this be your consolation.

Let this, what's that? your attention to me: let that be your consolation. The word which we render *consolation*, signifies three things in the verbe.

נחם 1 *doluit suu vel alterius rebus* 2 *pœni-*

First, To grieve, or to be sorrowfull, whether upon our own account, or upon the account of others: to be sorrowfull

tuit vel sententiam mutavit 2 *per antiphrasin dolore desij; consolationem invenit.*

full because of our owne sins or sufferings, which is the sorrow of passion, or to be sorrowfull, because of the sins and sufferings of others, which is the sorrow of compassion, both are comprehended in this word.

Secondly, It signifies to repent; so it is applyed to God himselfe. (*Gen.* 6. 6.) *It repented the Lord that he made man upon the earth.* As also (1 *Sam.* 15. 11.) *The Lord repented that he had made Saul King.* Some take this signification of the word here, and render the Text thus, *Heare diligently my words, and repent, or it will be repentance to you*; that is, you who have stood so stifly all this while in your own opinion, and have maintained those positions which are so unsutable to the common dispensations of God; if you would but heare me out, and heare me diligently, you would repent of this your opinion, and change your mindes. That rendring is usefull, there is onely this against it; that howsoever the verbe signifieth to repent, yet Grammarians tell that the noune is never found to signifie repentance; and therefore I passeit.

Thirdly, By a contrary kinde of speaking (which is very frequent in the Hebrew) as it signifies to grieve and repent, so to take comfort. And the reason why the same word, notes both repentance, and comfort, is, because true repentance, wrought by godly sorrow, is the way to, and concludes in, the truest consolation: the nearest way to peace is by humble confession of, and conversion from our sinnes. The word is used in this sence (*Gen.* 24. *ult.*) *Isaac was comforted concerning his Mother.* So (2 *Sam.* 13. 39.) *The soule of King David longed to goe forth unto Absalom*, that is, he extreamly desired to see him againe, and rather then not, even to fetch him home himselfe, or at least (could he doe it with a saving to his Honour and Justice) to meete him (upon his returne) halfe way; *for he was comforted concerning Ammon, seeing he was dead.* Mourning could not recover him from the grave, why then should he continue mourning? The Prophet useth the word of the Text, while he describes that woefull time wherein many should be mourners, but there should be no comforters, (*Jer.* 16. 7.) *Neither shall men teare themselves for them in mourning to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father, or for their mother*; That is, none shal be

be so courteous or sencible of the sorrows of others, as to use any meanes of comforting them, when they are in the saddest condition, even mourning for the death of father or mother. That expression (note it by the way) *The cup of consolation*, is an allusion to an ancient custome, when in great sorrows some cordiall or comfortable drinke was given to mourners. *Solomon* intimates that usage (*Pro.* 31. 6.) *Give strong drink to him that is readie to perish, and wine to those that be of heavie hearts*; that is, give them a cup of consolation, or a consolatory cup. *Job* being in heavinesse and sorrow, doth but desire to be diligently heard, and this should be to him, as if his friends in tenderest compassion of his condition, had given him a cup of consolation. As I shall now (passing from the signification and use of the word) further shew in opening the matter.

For here 'tis questioned, whose consolation *Job* meanes it should be, when he saith; *Heare me, and let this be your consolation.*

First, Some understand it thus; *It shall be your consolation*; That is, it shall be a comfort to you: if ye will heare me speake, my speech shall be your consolation, I shall speak such things, and in such a manner, that ye shall have reason to say, it hath been good for ye to heare, or that ye have received benefit by what ye have heard. This is a faire sence, and carrieth a generall truth in it. To heare another speake, *may be our great consolation.* And not onely to heare a doctrin of consolation may be consolatory, but to heare a doctrine of reproofe. Sowre and bitter words often prove sweet to the hearer. A doctrine steeped in vinegar, words of gall, and wormewood, may be hony and sugar (in their effects) to the soule. Any word of truth and sobernesse diligently heard, may turne to consolation. As the sweet words of flattery and falshood being received are bitternesse in the end, so the bitterest words of sobriety and truth being received, are sweetnesse in the end. *Paul* gives that charge to *Titus* concerning the *Cretians* (*Tit.* 1. 13.) *Rebuke them sharply, that they may be sound in the faith.* Cutting words have done great cures. Many a diseased festred soul hath been made sound both in faith and manners, by severest reprehensions. Thus *Job* might say to his friends, *Heare diligently my speech*, and though I should speake nothing but rebukes, yet make use of it; *Let that be your consolation.* But

Sia taliq; mo- loquuturus am ut maxi- nam ex meis verbis relaturi estis consolatio- nem. Bold.

But secondly, and more generally, 'tis conceived that *Job* intends here his owne consolation, or consolation to himselfe. *Heare diligently my speech, and let this be your consolation*; That is, let this be in stead of those consolations which you as friends should administer to me, and which I have long waited to receive from you. As if he had said, *You came purposely to comfort me, but I finde very little comfort by your coming, all that you have said to me doth not comfort me, now therefore I desire you to heare what I have to say to you, & I will take that for the comfort which you intended me: hear me speak, and that shall goe for the consolation which you promised, and I expected at your coming.* *Job* puts the word in the plurall number, he saith not *this shall be your consolation, or I will take this in part of payment for the consolation you promised me*: but, as if this were the whole summe or the full payment, he expresserh it in the plurall nnmber, *This shall be your consolations.* I will give you an acquittance and discharge for all the consolations you owe me, if I may now at last have a more respectfull and friendly hearing. *Heare diligently my speech, and this shall be your consolations.*

Si me patienter audieritis, id mihi vestrarum consolationum loco erit. Merc.

Hence note; first,

'Tis a comfort to any man, especially to a man in afflictiction, to be diligently and patiently heard.

The afflicted should heare words of comfort, and 'tis a comfort to the afflicted when their words are heard.

First, When their words of petition, or their prayer-speech is heard by God, that's consolation indeed. And 'tis no small comfort, when their prayer-speech or petitions are heard by man. If a poore distressed creature puts up his petition to a man in power, and can but get it received, and heard, he rejoyceth; *my petition is heard* (saith he) somewhat will be done upon it.

Secondly, The afflicted take comfort when their counsell and advice, when their opinion in any case, or their pleadings in their owne are heard. As it is a multitude of consolations to the afflicted when God heares them (all consolations are wrapped up in that one) so many and very great consolations, yea possibly all the consolations which a man desireth of man, may be found in this, if he will but heare what he hath to say

for himſelfe. When the afflicted ſpeak, they give vent to their ſorrows, and when they are heard, 'tis an income of joy. Though to be heard, be not comfort formally, or directly, yet effectively and virtually there is much comfort in it; yea, God ſpeaks as if he were comforted when he is but heard, or as if we comforted him when we heare him. God beſeecheth us, and ſpeakes intreaties to us, that his counſels and commands may be heard. (*Pſal.* 81. 13.) *O that my people had hearkened unto me.* The Lord tells them indeed it would have proved their conſolation (*verſ* 14.) *I ſhould ſoone have ſubdued their enemies and turned my hand againſt their adverſaries.* Yet while he ſpeaks ſo pathetically, he ſeemes to include his own conſolation in it as well as theirs, *O that my people had hearkned unto me*; it would have been good for them, and it would have given high content to my ſelfe. And on the contrary we finde the Lord ſpeaking of it as a trouble, and a burthen to him, yea as the breaking of his heart when his people ſtop their eares, and will not heare him. *I am broken* (ſaith the Lord) *with their whoriſh heart which hath departed from me, and with their eyes which goe a whoring after their Idols* (Ezek. 6. 19.) Now, when or how doth the heart depart from God? Is it not by refuſing to heare his voyce, or the voyce of thoſe who ſpeake in his Name. This is a griefe to God whoſe the word is, and a griefe to thoſe who are the Meſſengers of his word. The faithfull Miniſters of Jeſus Chriſt can ſay this from their ſoules to thoſe that heare them, *Heare our ſpeech diligently, and this ſhall be your conſolation.* This ſhall comfort us more then all the good things you can beſtow on us; doe but receive this gift, the truth, the word of truth ſpoken to you, and this ſhall comfort us more then all that you can give. As all the ſorrows and miſeries which the wicked feele and ſhall be compaſſed about with for ever, ariſe from this, becauſe they have not diligently heard that which hath been ſpoken; ſo, much ſorrow ariſeth to many who are godly, becauſe what they ſpeake is not diligently heard. How often doe they ſay to ſtubborne children, to evill ſervants, to ſcandalous and looſe-walking friends, What joy would it be to our ſoules, if you would but attend and follow the counſel which we give you; We ſhould look upon this as a great mercy to us as well as to you. Why did *Paul* call the *Philippians his joy*

joy and crowne (Phil. 4. 1.) Why ſaith he the ſame of the *Theſſalonians* and more, *Ye are our glory and joy?* (1 Epiſt. 2. 19.) Was it upon any other account then this, becauſe they had received the Goſpel at his mouth, & diligently heard his ſpeech? *Paul* received ſo much conſolation and joy when his ſpeech was heard, that he calls his hearers *his joy*, yea *his joy and his crown*, that is, his chiefe his principal joy, or that which he rejoyced in more then he could in any earthly crowne; It would not have pleaſed him ſo much to have been Emperour of the world, as to ſee ſoules brought off from the world by his miniſtry to the obedience of the word. This made them his crowne and joy, his glory and joy at preſent, and this gave him hope (in which ſence he calls the *Theſſalonians his hope*, verſ. 19.) that he ſhould rejoyce and glory on their behalfe for ever, yea, that through free grace he ſhould receive *the crown of righteouſneſſe*, as himſelfe calls it (2 *Tim.* 4. 8.) or as the Apoſtle *Peter* ſpeaking to the ſame poynt, calls it (1 *Pet.* 5. 4.) *A crowne of glory that fadeth not away.* How can it be but a conſolation to be heard, when ſuch are the conſequences of being heard in ſome things; and in what things ſoever we are heard, we judge it to be of ſome conſequence to us, if we get nothing but a hearing. We ſometimes heare a poore man thus beſpeaking the rich; Sir, if you will but heare me open my caſe to you, though you doe nothing for me, I will take it as a favour, and thanke you for it: though you give me no reliefe, yet if you doe but lend me your eare a little, that will be an Almes to me. Thus poore *Job*; *Heare diligently my ſpeech, and let this be your conſolation.*

Verſ. 3. *Suffer me that I may ſpeake, and after I have ſpoken, mock on.*

We have here the ſecond argument whereby *Job* beſpeakes attention; *Let me ſpeake, and after that mock on*, doe not judge before you heare. As approving ſo mocking or diſapproving ſhould follow judgement, and judgement ſhould follow hearing; no man ſhould judge till he hath heard the matter; nor ſhould he eyther approve it till he hath judged it found and good, nor mock at it, till he hath judged it vaine and worthleſſe. *Suffer me that I may ſpeak, and after I have ſpoken, mock on.*

Suffer me that I may speake.

נשה *ad pondus referri solet. Indicat suam orationem onerosam & gravem visam fuisse amicis.*

The word which we render to *suffer*, signifies to bear a thing as a burthen, and so some understand it here. Bear me though I am burdensome to you, and though my speech be as a pressure upon you. Some words are pressing burthens, and require strong shoulders to beare them. Some men are never so burdensome as when they are speaking, it were easier to beare any part of them, then their tongues; Vaine words burden the wise, and the words of the wise are alwayes burdensome to fooles. The Sermons of the Prophets are called *burthens*; *The burthen of Babylon*; *The burthen of Moab*; *The burthen of Judah*, was the word which the Prophet spake concerning *Babylon*, &c. These Prophecies were called burdens, beeause they foreshewed the heavy judgements of God, which should fall upon those places. And not onely is that word burdensome, which carrieth wrath and judgement in it, but that also is burdensome to many, which carrieth any thing of holines or truth in it. And because no man is very willing to beare a burthen, therefore *Job* begs, *Suffer me to speake*; that is, beare with me that I may speake, or beare me while I am speaking.

Further, the words imply that as it was a burden to *Job's* friends to heare him speake, so likewise to *Job* that he was not suffered to speake, *suffer me to speake*; his spirit was troubled because he had not freedome to speak, *Give me leave, let me have a faire hearing*; Such speeches proceed from a troubled spirit, from a spirit troubled with some stop, or meeting with some impediment in doing that which it hath a greate minde to doe.

Hence note;

First, *Inturruptions are troublesome.*

When a man cannot be permitted to speake his minde, he is moved to speake his passion. *'Tis as grievous to be hindred in doing some things, as to be enjoyned to doe some others.*

Note secondly;

Words which doe not please our spirits, nor hit our opinions, are very burthensome.

Job spake the apprehension of his friends about himselfe, He

He supposed his speech would he burdensome to his friends, because he knew it would crosse their judgement. Men heare that pleasantly which suits their humor, and complyes with their opinions or corruptions. They can heare such discourses all-day long with delight: but if that be spoken which opposeth their judgement, or their interest, they are weary to beare it. A few such words are as heavie as a mountaine of lead. The false Prophet censured the word of *Amos*, so heavie that they were enough to sinke the earth out of its place; *The Land is not able to beare all his words* (Amos 7.10.11.) *For thus Amos saith, Jeroboam shall dye by the sword, and Israel shall surely be led away captive out of their own Land.* This was a burdensome word indeed, and so is every unpleasing word. The Apostle speakes this sence (2 *Cor.* 11. 1) *Would to God you could bear with me a little in my folly, and indeed bear with me.* Folly is alwayes burdensome, and a foole is usually most burthensome when he speaks. *Solomon* saith (*Prov.* 27. 3.) that the wrath of a foole is heavier then a stone, or then the sand. His wrath is extreame hevy, and his breath is not much lighter; he is not to be borne when he is angry, and 'tis hard enough to beare him if he doe but utter a word; and if nothing else be burdensome in his speech, yet the lightnes of it is. Therefore *Paul*, as *Job* in the Text, speaks according to the opinion or sence that some at least among the *Corinthians* had of him, You judge me but a babler, or that I doe but discover my own folly when I speak; and I know that cannot but be burthensome to wise men, yet *I would to God you would beare with me in my folly*: if you call it folly, beare it a while, though it be a troublesome burden, For (as he grows further upon them in that Chapter (*ver.* 19.) *Ye suffer fooles gladly seeing ye are wise*; Thererore for once suffer me too. 'Tis a suffering to heare fools speake, yet you sometimes suffer this, knowing that yonr selves are wise, & able to judge what is spoken; *Ye suffer fooles gladly*; suffer me patiently while I doe that which may incurre a suspition of folly, *commend my selfe.* For a man to commend himselfe, though truly, hath in it a savour of vain glory, and that is folly. Therefore *Pual* with a rhetoricall insinuation begs their pardon, and their patience, while he doth that for their benefit, and the vindication of his Apostleship, which had a shew of vanity in it. Now as all foolish

liſh ſpeaking is grievous to the wiſe, ſo alſo may that which is wiſely ſpoken, if it croſſe the graine of their ſpirits, as was toucht before. Therefore ſaith *Job*, *Suffer me that I may ſpeake.*

Thirdly, *Job* might thus crave their patience, becauſe he had been taxed by his friends with too much ſpeaking; *Should not the multitude of words be anſwered?* (ſaid *Zophar*, Chap. 11. 1. *Should a wiſe man utter vain knowledge, and fill his belly with the Eaſt-wende?* ſaid *Eliphaz*, Chap. 15. 2. As if they had both ſaid, *This man will never have done, he talkes everlaſtingly.* Now *Job* as to this alſo anſwers their ſence of him; For as they diſtaſted what he ſpake, ſo as they thought, he ſpake too much; therefore he now adds; Be it that I have ſpoken too much, yet give me leave to ſpeake a little more, *Suffer me to ſpeak*, I have yet ſomewhat to ſay. From this ſuppoſition; obſerve;

That a man of many words is very burthenſome.

Id genus hemines fugiat operet quiſquis ſe bene curare volet. Theoph. lib. de Char. cap. de Garru.

This hath been noted from other paſſages, whither I referre the Reader; Talkativeneſſe hath been diſtaſtfull in all times; One of the Ancients in his Character of much ſpeaking, puts this Odium and ſcoffe upon it; *If a man* (ſaith he) *would avoide an ague, or a fit of a feaver, let him keep out of the company of men given to talke.* It is enough to make a man ſicke, or to turn his ſtomacke to heare ſome ſpeake; and 'tis not eaſie to heare any man ſpeake very much; ſome knowing this run into a further error burdening their hearers with many words to excuſe their many words, and (which makes the matter worſe) make long Apologies for their long and much ſpeaking. *Job* ſeemes to make an Apology for his, but 'tis a very ſhort one: *Suffer me that I may ſpeake.*

And after I have ſpoken, mock on.

Regatur, ti ſquam habenas laxentad videndum, audiant quæ ſtriditurus; fore forte quod conſilium mutent, vel ſi non ſe non curaturum. Merc.

The Hebrew is in the Singular, *After I have ſpoken, mock thou on*; and hence ſome conceive that *Job* applies himſelfe, eſpecially to *Zophar*, having obſerved him, more then the reſt, contemptuous, and ſcornfull, *mock thou on Zophar*; yet under the Singular number, all may be comprehended, and what he ſpeakes to one he meanes of the whole three, *mock on.*

In ſaying ſo, *Job* doth not encourage them to mock, or coun-

counſell them to ſcorne him or his words, he had checkt and reproved them for mocking more then once before. But we may underſtand him;

First, That he ſpeaks *permiſſively*, or by way of grant, *Doe but heare me, and then I give you leave to mock. Or when I have ſpoken againe, if I doe but ſpeak to purpoſe, if I doe not anſwer your arguments, and offer that which may ſatisfie any reaſonable man, I am content to be laught at, mock on.* As if he had ſaid; *Before you give your ſelves full ſcope in mocking me, before you let your ſelves looſe, to contempt, and ſcorne. Let me adviſe you to heare me once more, and I deſire it for your own ſakes as much as for mine own, that it be not ſaid that you condemn me, much leſſe ſlight and mock me unheard: therefore heare me firſt, and then mock on; you will have time enough, and more occaſion, if I ſpeak beſides the point, or not home to it, to mock when I have done ſpeaking.* From this firſt interpretation we may obſerve, That

He who hath ſpoken his conſcience, and hath ſpoken it conſcientiouſly, is at a poynt (ſo farre as concernes himſelfe) how his ſpeech is entertained.

Poſtquam quo? ſui muneris eſt ſtatim ſanctis doctores, ſi videanturab auditoribus ſuſtinent? patienter. Greg.

Let me ſpeake my minde, and then come on't what will. The Prophet *Ezekiel* received his Commiſſion in this ſtile; *Thou ſhalt ſpeak to them, whether they will heare, or whether they will forbeare* (Ezek. 2. 7.) doe you your dutie. If they heare it, well and good, if they forbeare, yet you are accepted. He that faithfully delivers the truth and minde of God, (as *Job* was about to doe) whether his ſpeech be received or rejected, he is ſatisfied. If it be received he rejoyceth, and he is not diſcouraged if it be rejected: whether they conſent, or diſſent, whether they returne approbation or ſcorne, whether they embrace or mock, as to himſelfe the care is taken, though, as *Jeremy* ſpeakes, *Chap.* 13. *his eye ſhall weep in ſecret* for the pride of thoſe who reject and mock, as alſo for the miſery that is coming upon them, except they repent. 'Tis ſinfull, and ſo dangerous enough when the word of God is not received, much more when it is ſcorned and mocked; yet the faithfull miniſters and ſervants of Jeſus Chriſt may take comfort in that diſpenſation, which the hearers receive with ſcorne; they have done their Maſters will, and are, as the Apoſtle ſpeaks (2 *Cor.* 2. 15.) *unto God a ſweet*

ſweet ſavour of Chriſt, in them that are ſaved; and in them that periſh, in them that entertaine the word, and in them that mock at it.

Secondly, Note;

Some are readier to mock thoſe who oppoſe them, then either to anſwer their arguments, or to recover them from their ſuppoſed errors.

Surely *Job* tooke notice of ſuch a ſpirit moving in his friends, elſe he had not ſuggeſted this unto them. A man of judgement and underſtanding falls upon the Arguments of his opponent with reaſon, not upon his perſon with ſpleene. A tender heart pities thoſe that are miſſead, and mournes over them whom he conceiveth in an error, he doth not mock or triumph over them. Yet 'tis often ſeene that when men of contrary perſwaſions ingage upon a diſpute, whether about matters of providence (as *Job* and his friends did) or of faith, they who judge themſelves victors, deride the weakneſſe and hiſſe at the miſtakes of their brethren; and they who are overcome and have nothing more to ſay, will yet wrangle and revile rather, then ſay nothing.

And thus 'tis not only in ſpeaking, but in writing, pens as well as tongues drop ſcorne, when they thinke they have their adverſaries at an under, or are not indeed able to deale with their adverſaries. We may ſay to ſuch (though they are, not onely in their own conceits, but in common eſteeme, as ſtrong as Oakes in judgement and as tall as Cedars in knowledge) as the Lord doth in the Prophet to *Jeruſalem*, becauſe of her ſpirituall Adulteries (*Ezek.* 16. 30.) *How weake are your hearts ſeeing ye do all theſe things, the work of an imperious whoriſh woman.* To mock and ſcorne any man upon ſuch termes as theſe, is below a man, yea below any humble-minded modeſt woman: How much then doe they degrade themſelves, below man, below reaſon, and good manners, who fall to mocking the perſon, in ſtead of anſwering his arguments, or who mock thoſe who may poſſibly fayle eyther in arguing or anſwering? He is weake who indeed fayles thus, but he is weaker who mocks thus.

Secondly, *After I have ſpoken, mock on*, carrieth in it the ſence of an ironicall conceſſion; as if he had ſaid; *Let me ſpeak out, and then mock if you can. I doubt not but I ſhall take you off from mocking, or I believe you will have little minde to mock by that time I have done with you.* Hence the Septuagint render by a direct Negative *Let me ſpeak, and when I have ſpoken you will not mock me.* And One of the Greek interpreters gives it in this Affirmative, *When I have done my ſpeech you will be quiet.* I ſhall make you as quiet as Lambes, you will give over mocking, by that time I give over ſpeaking.

Hence obſerve;

When truth is put home, it will put the wittieſt beſides their jeſting, and the prondeſt beſides their ſcorning.

Truth is ſtrong and will prevaile. The wit of man is no match for the word of God. Some have come purpoſely to mock at a Sermon, who before they have gone away have had little minde to mock; they who have come to laugh at the Preacher, or his doctrine, have found it no laughing matter, they have been ſent weeping and crying home. They who have come to catch at the word, rather then to heare it, the word heard hath caught them: the word hath arreſted and laid hold upon them with irreſiſtible, unanſwerable convictions, and ſo (which proves the nobleſt freedom) they & their wits have bin led captive to the obedience of Chriſt. *Auſtin*, ſome where, confeſſeth of himſelfe, that he came to heare *Ambroſe* (a man of an excellent ſpirit) rather to pick quarrells, then to receive inſtruction, but before he went away his heart was toucht and then he had little leiſure and leſſe deſire to play the critick with what was ſpoken. The word of God ſubdues the ſoule, it makes a man ſtoop, and take in his flag, it makes the ſcorner ſerious, and the lofty lowly. They who were moſt quarrelſome, have not a word more to ſay againſt the word, much leſſe to ſcorne it.

Laſtly, Theſe words, *After I have ſpoken, mock on*, may very well beare the ſence of a dreadfull threatning.

Hence obſerve;

The greateſt threatning evill againſt ſinners, is to bid them ſin, or goe on in doing evill.

There are many terrible threatnings in the word of God againſt

Deinde non ridebitis me. Sep. Poſt ſe meos quieſceris i. e. ceſſabitis a ludibriis & irriſione. Sym.

againſt thoſe who continue in ſin, but to be bid continue in ſin, is the moſt terrible threatning in all the word of God. That ſeemingly favourable permiſſion or diſpenſation granted to wicked men, is a moſt fearfull commination or threat againſt them. (*Revel.* 22.11.) *He that is unjuſt, let him be unjuſt ſtill, & he that is filthy, let him be filthy ſtill*; you that are mockers, mock on ſtill, and you that are diſpiſers, deſpiſe ſtill; To be given up to vile affections, and to be given up to wicked actions, is an argument of wrath given out to the utmoſt. And as it is unſpeakably ſad to be given up to doe evill, ſo it is unſpeakably worſe to be given up to mock at that which is good. Let mockers feare and tremble, leſt God give them up to a ſpirit of mocking. How ſhall they eſcape or be delivered from evill, who mock at that which is for their Good? *Now therefore be ye not mockers, leſt your bands be made ſtrong* (Iſa. 28. 22.) 'Tis ſinfull enough not to obey the word, but it is the height of ſin to mock at it. They ſhall have ſtrong bands that obey not the word, how ſtrong then ſhall theirs be that mock at it? The bands that are upon the moſt ſober ſinners (ſo we may call ſome ſinners comparatively to others) are ſtronger then they ſhall ever be able to break, but God will make bands for mockers ſevenfold ſtronger. Their danger is great, who walke in the counſel of the ungodly, theirs is greater who ſtand in the way of ſinners, but their caſe ſeemes deſperate, paſt helpe or hope, paſt cure or recovery, who ſit downe in the ſeate of the ſcornefull.

Job, Chap. 21. Verſ. 4, 5, 6.

As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?
Mark me, and be aſtonied, and lay your hand upon your mouth.
Even when I remember I am afraid, & trembling taketh hold on my fleſh.

THe firſt ſix Verſes of this Chapter (as hath been ſhewed already) are a preface to the whole. In which, upon many preſſing conſiderations, *Job* beſpake his friends attention. Two of them were diſcovered in the ſecond and third verſes. He comes now to a third in the fourth verſe.

Verſ. 4. *As for me, is my complaint to man? and if it were ſo, why ſhould not my ſpirit be troubled?*

The word which we render *Complaint*, ſignifies eyther a complaint formed out in words, or a complaint onely wrought and retained in the heart; here we may underſtand it both wayes; *Job* was much in meditation, and he was much alſo in diſcourſe; he was anſwering his friends, and he enquired of them; *Is my complaint, my open complaint, the bill of complaint which I bring in, is it to man?* *Job* was both plaintiff and defendant; while he defended himſelfe againſt man, he was forced to complaine of men to God. But to whom was *Job* ſpeaking? was he not before his friends? had *Job* a Congregation of Angels to ſpeak to, or was he admitted immediate acceſſe to God? or why ſaith he, *Is my complaint to man?* Some render the word *Le Adam, againſt man*, or, *of man*; *Is my complaint againſt man?* As if he had ſaid; *Had I no greater trouble to complaine of then man is able to give me, though I might have, and upon that ground have juſt cauſe of complaining, yet I ſhould have leſſe cauſe to complaine, but the truth is, I have greater cauſe of griefe then that, for the hand of God hath touched me, and the terrors of the Almightie encamp againſt me.* But rather as we, *Is my complaint to man?* Is he the object of my complaint? or doe I make my moane to him? Others interpret,

שיחי meditatio conqueſtio.

לארם contra hominem velad hominem. *Numquid contra hominem diſputatio mea?* Vulg.

Ad hominem, i. e. *ſuper ulla re humana, de qua apud hominem conqueri poſſim nihil maleram meorum illatum eſt humana induſtria ſed divina providentia res omnes moderante.*

קצר *abbreviatus decurtatus; denotat contriſtationem animi, quod afflictio ſpiritum ſit brevior ob augſtiam ſpiritus.*

interpret *to man*, by, about, or concerning the things or dealings of man; As if he had ſaid, *Do I complaine of the wrongs received from men, or do I complaine becauſe I receive no helpe from man, my wound is from the hand of God, and from him my help muſt alſo come. Is my complaint to man?*

And if it were ſo, why ſhould not my ſpirit be troubled?

And if (it were) we ſupply thoſe words: The Originall is only, *And if; If it were ſo, why ſhould not my ſpirit (my breath* ſay ſome*) be troubled?* The word which we render *to trouble*, ſignifies to *abbreviate* or *ſhorten*. *Why ſhould not my breath be ſhortned*; And then the ſence is made up in this manner; *Did I ſpeak to men onely, why ſhould I not quickly make an end, and ſhorten my ſpeech, why ſhould I ſpend ſo much breath upon them?* Others by the word *ruarkh*, underſtand *the mind*, or, *the whole inward man*; *Why ſhould not my mind be troubled, or ſhortned?* Shortning of the mind, or ſhortneſſe of minde is applyed in divers Scriptures to men under griefe and trouble of mind, (*Exod.* 6. 9.) *Moſes ſpake to the Children of Iſrael but they hearkned not to Moſes. for the anguiſh of their ſpirit*, or, *for ſhortneſs of ſpirit*. Again (*Numb.* 21. 4.) *And they journeyed from mount Hor by the way of the red ſea to compaſſe the Land of Edom, and the ſoul or ſpirit of the people was much diſcouraged*, we put in the margine, *ſhortned*) *becauſe of the way*: Eyther becauſe of the troubleſomeneſſe and danger of the way, or becauſe of the length of the way, their ſpirit was diſcouraged, there was a Lyon (danger) in the way. Or, the way was long, and this ſhortned their ſpirits, that is they thought they ſhould never get thorow that vaſt wilderneſſe. The ſoule of the people was diſcouraged or ſhortned, becauſe of the way.

We finde this Negatively expreſſed concerning the ſpirit of God (*Micah* 2. 6, 7.) while ſome were about (as it were) to ſilence and ſuſpend the ſpirit it ſelfe; *Propheſie not, ſay they, to them that propheſie. They ſhall not propheſie to them, that they ſhal not take ſhame. O thou that art named of the houſe of Jacob, Is the ſpirit of the Lord ſtraitned*, ſo we render, and put *ſhortned* in the margine: As if the Prophet had ſaid, *You may ſhorten or ſtraiten the ſpirit of man, but you cannot ſtraiten the ſpirit of God, you cannot ſhorten his ſpirit. Is the ſpirit of God ſhortned? cannot he inlarg himſelfe,*

himſelfe; and ſpeak out by the meaneſt of his meſſengers, notwithſtanding all your oppoſitions and contradictions? Or, *Is the ſpirit of the Lord ſtraitned?* that is, *is the ſpirit of the Lord ſo weakned that he cannot make his word effectuall?* ſo it follows in the cloſe of the ſame verſe; *Doe not my words do good to him that walketh uprightly?* As if he had ſaid, *Is the ſpirit of the Lord ſtraitned from doing good to thoſe that receive the word?* And if the word threaten you with evill, you may thanke your ſelves for it: you ſhould not heare of evill from my word, were it not for ſin, nor ſhould you feele it, did you not continue and perſiſt impenitently in your ſins, therefore know that the Spirit of the Lord is not ſtraitned, eyther in doing good to thoſe who accept and obey the word, nor in bringing evill upon thoſe who reject and diſobey it.

In *Job's* Text the word is applyed to griefe or ſorrow, this ſhortneth the ſpirit every way. Sorrow ſhortneth the ſpirit of man, as ſpirit is taken for life: ſorrow cuts aſunder or breakes the thread of life. *The ſorrow of the world cauſeth death*, (ſaith the Apoſtle, 2 *Cor.* 7. 10.) 'Tis a killing ſorrow. 'Tis a ſhortner of the Spirit alſo, becauſe we cannot doe that good we might; ſorrow over-acted, weakens the whole man, and leaves him unable to put himſelefe forth in action. Joy is the dilatation or widening of the heart, a heart full of joy, is enlarged, much joy makes the ſpirit free to act. Therefore the Sunne is ſaid *to rejoyce as a ſtrong man to run a race* (*Pſ.* 19. 5.) A ſtrong man rejoyceth, and joy makes him run ſtrongly, and put himſelfe forth mightily. Now as joy enlargeth and openeth the heart, ſo ſorrow is a ſtaitner of it, it makes a man narrow, hearted, and narrow-handed, it ſtops him in his actings, or ſtays him from acting. Therefore when the *Jews* were oppreſſed with ſorrow, away with it ſaith *Nehemiah* (*Neh.* 8. 10.) *The joy of the Lord is your ſtrength*; and I may ſay, the ſorrow of man is his weakneſſe and the ſhortneſſe of his ſpirit.

Why ſhould not my ſpirit be troubled, or ſhortned?

Job ſpeakes paſſionately and appeales to their judgement. Can ye ſhew me any reaſon why I ſhould not be troubled under my afflictions, yea though they were but ſuch as men uſually inflict, whereas mine ſpeak the arme of God. Being thus preſſed you will confeſſe, that it is as hard for me not to complaine, as it is to keepe due bounds in complaining. Having

Having given theſe touches from the ſingle clauſes, I ſhall offer three or foure interpretations upon the whole.

As for me, is my complaint to man?

The queſtion denies, my complaint is not to man. Though *Job* ſpake to man, yet man did not determine, or bound his ſpeech, he ſpake beyond man. Taking the queſtion in this negative ſence, the latter branch of the verſe may be underſtood as a proof that he did not ſpeak to, or that his ſpeech was not bounded in man. As if he had ſaid, *If I were to deale, or had to doe with men alone in proving this poynt, or in approving my perſon; If I had not an outlet to God, if my thoughts did not work towards him, my ſpirit muſt needs be troubled: it could not be otherwiſe, but my ſpirit muſt be ſhortned, or ſtraitned, I muſt fail and ſink under the burthen you have laid upon me; but I ſubſiſt, & my ſpirit bears up, I maintain & ſtand my ground ſtil, yea my heart is enlarged, therfore this is an argument I have not to deal with man only but wi God, who ſupplyes me with freſh ſpirits and renewes my ſtreng*

Secondly, Theſe words (as hath been toucht before) an argument to move attention; *As for me, is my complaint to man?* As if he had ſaid, *My work is not with you, not with you alone; my ſoul aſcends to heaven, & there I have liberty of ſpeech, God admits me and I have acceſſe to him: therefore why ſhould I not have audience and acceptance with you alſo?*

Hæc attentum auditorem & ſerium poſtulant oratorem.

Others upon that account interpret thus; *Let me have your attention; for I ſpeak not of earthly mundane matters, but of the weighteiſt heavenly truths; I ſtand up to maintain the honour and juſtice of God in his diſpenſations to the children of men, therefore heare me;* Theſe things require much ſeriouſneſſe from me in ſpeaking, and no leſſe diligence from you in hearing.

Thirdly, The words may be expounded disjunctively, and ſo like a bell that rings out, they ſtrike on both ſides; *As for me, is my complaint to man? and if it were ſo, &c.* As if he had ſaid, *Which ſoever of theſe you take, whether you ſay my ſpeech, and complaint is to man; or whether you ſay it is not to man but to God; which of theſe ſoever you take, why ſhould not my ſpirit be troubled? If you ſay my complaint is to man, have I not reaſon to be troubled at his hard dealings, and unkind cenſures? When my words find ſuch ill conſtruction, & my perſon ſuch ill entertainment, have I*

not reaſon to be troubled? Or be it that my complaint is to God; have I not reaſon to be troubled? for doth he not deny me preſent deliverance, doth he not hold me yet in darkneſſe? Is he not pleaſed to hide himſelf & all thoſe comforts from me, which I am waiting for? So, that whether my complaint be to man, or to God, why ſhould not my ſpirit be troubled, conſidering the preſent poſture of my condition; ſeeing things go thus with me. As for me, is my complaint to man? Obſerve; firſt,

Great and painfull ſufferings put the beſt to complaints.

Job denied not that he complained, he only denied that man was the ſole object of his complaint. What man in paine, eſpecially in ſuch paine as *Job's* was, can forbeare complaining? An eminent Martyre in the Marian perſecution, ſaid thus to the Smith that was faſtning the chaine with which he was to be bound to the ſtake; *Be ſure you make it faſt, For the fleſh will have its courſe;* Though the inordinate courſes of ſinful fleſh are ſtopt and mortified, yet ſenſitive fleſh, being pinched and pained will have its courſe, even in thoſe that that are ſpirituall. The title of the 102 *Pſalme*, is, *A prayer of the afflicted when he is overwhelmed, and powreth out his complaint.* And again (*Pſal.* 55. 2.) *I mourn in my complaint, and make a noyſe.* Such confuſion was upon his ſpirit, that he rather made a noiſe then ſpake; to utter a voyce is an act of reaſon; inanimate and irrationall creatures make a ſound, or a noyſe. *David* was ſo diſturbed in his complaint, that he rather made a noyſe, like the winds, or like a beaſt, then formed an articulate voyce like a man, *I make a noyſe in my complaint.* So when he made his prayer in the cave, (*Pſ.* 142. 2.) *I powred out my complaint before him.* *David* was ſhut up in the cave; and though it were a willing impriſonment (for he went thither to ſecure himſelfe, he was glad to goe to the cave for ſhelter) yet he complained and begged of God that he might not have occaſion of going to the cave for ſhelter. We find *Aſaph* in ſuch complaints (*Pſal.* 77.) and *Heman* (*Pſal.* 88.) and *Hezekiah* (*Iſa.* 38. 14.) He complained & chattered like a crane or a ſwallow. Indeed that queſtion put by the Prophet hath a negative ſence in it (*Lam.* 3. 39.) *Wherefore doth a living man complaine, a man for the puniſhment of his ſins?* As if he had ſaid, *What reaſon hath man to vex himſelf or murmur*

murmur against God as if he dealt rigorously & roughly with him; when all his sufferings are procured by his own sins. And hence an ancient Version renders the Text thus; *Why doth the living man complaine? let each man complaine for his own sin.*

There is a twofold complaint.

The first ariseth meerly from the sence of affliction, or the feeling of what we suffer; this is naturall, this even Christ himselfe was under, while he was on earth in a suffering condition.

Secondly, There is a complaint which ariseth from discontent and murmurring at our afflictions, vexing our selves at the things we suffer. This is sinfull, such complaining becomes not the people of God though they complaine under the feeling of affliction, yet they must not murmur at affliction but bewayle their own transgression; The best of Saints under affliction have cause to complaine of their own sin, and the sin of many is the cause of all their afflictions. Every complaint which hath murmuring in it is evill, and all the complaints of evill men are murmurrings. The Apostle puts such murmurers and complainers together, (*Jude* 16.) *These are murmurers, complainers, walking after their own lusts.* Complaining, which comes from, or is accompanied with murmuring, hath its originall in lust, and is their worke who walke after their owne lusts. We may complaine, but we must not murmur. God doth not deny us to bemoane our selves, when he is pleased to lay his hand upon us, but he will not beare it if we murmur at his hand.

Secondly, From the object of *Job's* complaint; *As for me, is my complaint to man?*

Observe;

A good man eyes God chiefly even while he is complaining to man.

Job was before men, but his complaint was to God. There is little gotten by complaining barely to man; and as there are but few who can give any ease to our complaint, so there are not a few, who encrease and adde to it. To tell them that it is ill with us, makes our case worse. For,

First, Many are insencible of the sufferings of others, they lay them not to heart, they are to the complaints which come before them about matters of affliction, as *Gallio* was to those who complained about matters of religion; *He cared for none of those things*, he regarded them not; you were as good speake to a wall, or a rock, as to some men, they are insensible of what others feele, therefore why should they be complained to.

A second sort are over-sencible, and account it a great burthen to receive complaints from the poore and distressed; 'tis indeed a burthen, yet such a burthen as we ought to beare; and we may number it among those which the Apostle speakes of, (*Gal.* 6. 2.) *Beare ye one anothers burthens, so fulfilling the law of Christ.* That we have our eares open, to receive the complaints, and our hearts ready to grieve for the miseries of our brethren, is a burthen which the law of Christ hath layd upon us; and the bearing of that burthen is therefore called *the fulfilling of the law of Christ*, because much love (which is the fulfilling of the law) goes out and is acted in bearing it.

Thirdly, There are others, who though they give the hearing contentedly, and will haply tell you they are sorry to see your afflictions, yet they say little and doe lesse to ease your sorrow: at most they give you but a mouth full of good words, a breath of charitie, or charitie onely upon the breath. Of such the Apostle *James* speaks, (*Chap.* 2. 15, 16.) *If a brother or sister be naked and destitute of daily food, and one of you say to them, depart in peace, be ye warmed, and filled; notwithstanding you give them not those things that are needful for the body, what doth it profit?* Such kinde of cheape relieve, I wish it were otherwise with you, be you warmed, and filled, and cloathed, is all that many give; they give nothing that is reall succour, eyther for soule or bodie; and who would complaine to such a generation as this?

Fourthly, There are a sort who answer complainings with despisings, who mock at miserie, and take advantage to insult over others in their necessities: They will not give so much as a parcell of good words, nor be at the charge of a good wish to those who are compassed about with evill. Such entertainment *David* complaint had when he sent to *Nabal* 1 Sa. 25. 10. *And Navids* men *Nabal answered & said, who is David, & who is the son of Jesse? there be many servants now adaies that break every man from his Master*, As if he had said, *what is he but a fugitive?* Thus he reviled him,

him; *Shall I take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give it unto men whom I know not whence they be?* a company of runnagates and wanderers, do you think I will have to doe with ſuch as he & his, or give them reliefe? How common is it to ſnap up complainers, with, *What are you? whence come you? what's that to me? what can I doe for you? or why ſhould I though I can? upon what acquaintance, pray?* An ingenious ſpirit can eaſier dye under his burthen, then aske helpe at the hands of ſuch.

Fifthly, Complaine to ſome; and they will tell you, they have it not for you, they cannot relieve you; when yet it is in the power of their hand to doe it. Some who never want money for a good bargaine, or a profitable purchaſe, will alwayes be in want when they ſhould do a good work, or give to thoſe who have nothing. They who have enough to buy out two or three rich men, have not enough to relieve one poore man; they will rather make themſelves poore then help the poore, and be accounted weak rather then ſupport thoſe who are ready to ſink under their burdens: who would complaine to men of ſuch a temper as this?

Sixthly, There want not ſome to whom if you complaine, they will tell you plainly they will not relieve your wants, they make no excuſes, but refuſe down right.

In the ſeventh and laſt place, very many are indeed unable to helpe thoſe who complaine to them, though they are free enough, and have cordiall deſires to doe what is deſired, yet they cannot. They cannot reach ſuch reliefe as the complainers caſe calls for; they are not able to doe it though they would. The line of the creature when it is longeſt and ſtretched to the utmoſt, may yet be too ſhort for our helpe. A great King had not wherewith to ſtop the cry of a poore woman (2 *King.* 6. 26.) *And as the King of Iſrael was paſſing by upon the wall, there cryed a woman unto him, ſaying, help my Lord O King. And he ſaid if the Lord doe not helpe thee whence ſhall I help thee? out of the barne-floor, or out of the wine preſſe.* There was nothing in the barn-floor, nothing in the wine-preſſe; therefore he turns her over to God: the Lord muſt help thee, I cannot. As in that caſe ſo in many the creature is ſhort-handed, it hath no helpe. The Prophet gives an elegant deſcription of this (*Iſa.* 3. 6, 7.) *When a man ſhall take hold of his brother of the houſe of his father, ſaying, thou haſt cloathing, be thou our ruler, and let this ruine be under thine hand.* In proſperous times men are ambitious of preferment, they bribe and begge for places of truſt and power, but in calamitous and confuſed times preferments and great places goe a begging, and are refuſed, *In that day ſhall he ſweare, ſaying, I will not be a healer: for in my houſe is neither bread, nor cloathing, make me not a ruler of the people*; As if he had ſaid; *What doe you mean to make me a ruler? I have nothing ſutable to ſuch a ſtate; your ruine cannot be under mine hand, your ruine is too ruinous, and your trouble is too troubleſome for me to ingage in.* As 'tis ſaid of ſome diſeaſes, *they are the Phyſitians reproach*, they cannot cure them; ſo the wounds and breaches of a State may be ſuch as no man dares undertake their cure and healing. And as publick ſo private and perſonal evills are ſometimes ſo deſperate, that every man ſtands off, and ſaith, I will not, I cannot be a healer, I have neither bread nor cloathing enough for it; this ruine cannot be under my hand.

All theſe conſiderations tell us aloud, that as 't is ſometimes in vaine to complaine to man, ſo 'tis alwayes beſt complaining to God, eyther immediately, or whenſoever we complaine to man, to have God in our eye.

For the contrary of thoſe ſeven diſcouragemenns, in reference to our complaint to man, may be affirmed of God.

Firſt, He is ſencible of our ſorrowes.

Secondly, To heare our complaint is no burthen to him.

Thirdly, He doth not uſe to ſend any away with good words onely.

Fourthly, He doth not deſpiſe thoſe who complaine to him.

Fifthly, He doth not deny himſelfe able to helpe.

Sixthly, 'Tis rare that he gives any a flat deniall.

Seventhly, He never denies helpe to any becauſe their condition is paſt his helpe. He needs not to anſwer, in my houſe is no bread nor cloathing, no help, nor healing, for with him is all power at all times: therefore let us complaine to him. And beſides all this, we have not onely a command from God to complaine to him, but his promiſe to heare and help when we complaine; And which is yet more, we honour God in complaining

plaining to him. We doe a great honour to man, when we complaine to him, yea it puts a piece of divinitie upon him, and upon this accounnt Magiſtrates to whom complaints are, both moſt commonly and moſt properly made, are called in Scripture language, *Gods*. This is originally the Honour of God, For This ſpeaks our faith, that all power is in him, and that he is able to ſupport and relieve us in all our complaints. A beggar doth not make his complaint to a beggar who hath not a penny in his purſe, or is as poore as himſelfe: but he complaines to thoſe of whom he hath an opinion that they are able to help him. This perſwaſion of faith, that God is able to help, is not onely a motive, but the ground of our complaining to him. *He that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him* (Heb. 11. 6.) As it is our dutie to beleive this when we come to God with our prayers & complaints, ſo unleſſe we believe this we have neither any true foundation nor hope when we come. He that conſiders the Aſſufficiencie of God and inſufficiency of man, will ſee reaſon enough in all his troubles to ſay with *Job*, *As for me, is my complaint to man?* In this *Job* did well, and ſpake both wiſely, and holily: But

When he ſaith in the latter part of the verſe, *And if it were ſo, why ſhould not my ſpirit be troubled?* Was this a becoming ſpeech? ſhould not *Job* rather have laboured to ſtop the trouble of his ſpirit, then thus encourage it? ſhould he not rather have checkt then backt his own unquiet heart? We may learne this from it, that

Good men ſometimes are readie to give too much way to their owne griefe and unquietneſſe of ſpirit.

Why ſhould not my ſpirit be troubled? Is the language of many in their troubles. Many reaſons may be given why we ought to ſit downe in the middeſt of our troubles with quiet ſpirits. 'Tis dangerous to perſwade our ſelves that we have reaſon to be troubled at any thing but ſin. Our ſpirits are rarely troubled enough with the evil of ſin, & uſually too much with outward evils. *Rachel weepes, and refuſeth to be comforted*: Some faſten upon ſorrow: and are greedy of griefe, That which we tranſlate (*Joh.* 10.20.) *Let me alone that I may take comfort a little*, is

is by ſome rendred, *Let me alone that I may mourne a little*; let me have my ſcope in mourning. In the 77. *Pſalme Aſaph* ſpeakes out the trouble of his ſpirit; *My ſore ran in the night, and ceaſed not; my ſoule refuſed to be comforted.* They give too much way to their troubles, who argue againſt their comforts, and put by the offer of them. When the Lord reproved *Jonah* for his paſſion, (*Ch* 4.9.) *Doſt thou well to be angry?* He replyed, *I doe well to be angry to the death.* What he ſaid of his paſſion of anger, others ſay of their paſſion of ſorrow; *We doe well to be ſorrowfull; why ſhould not our ſpirit be troubled?* They think they have reaſon for it, though their reaſons have no more reaſon in them, then that of *Micah* had (*Judg.* 18. 23) who when the children of *Dan* asked him *What ayleth thee? anſwered, Ye have taken away my Gods which I made, and the Prieſt, and what is this that ye ſay, What ayleth thee?* Have I not reaſon to complain, and be troubled when you have robd me of my Gods? Thus when they have loſt but an Idol (as he had) ſomewhat that they overprized and put in the place of God, yet being queſtioned, why are ye thus troubled? they anſwer, why ſhould we not be troubled?

Chriſtians ſhould rather remember *Davids* queſtion, then imitate *Jobs* (*Pſ.* 42. 5.) *Why art thou diſquieted O my ſoul? why art thou caſt down?* He puts his ſoule to anſwer for it, why art thou diſquieted? He ſaith not with *Job*, *Why ſhould not my ſpirit be diſquieted?* but, *Why art thou?* give an account of it. When we finde ſuch guſts bluſtering upon our ſpirits, we may doe much towards the quieting of them, by asking why they are ſo diſquieted? And 'tis both our wiſedome and our duty, if that will not doe, to uſe all holy meanes to quiet them. When Chriſt (*Joh.* 14. 1.) foreſaw a ſtorme, a black day, a day of trouble coming upon his Diſciples, he prevents and way-layes the trouble of their hearts, by forbidding it; *Let not your hearts be troubled*, Be not diſturbed in your minds with cares and ſorrows concerning the iſſue of my abſence from you; ſay not, Our Lord and Maſter is gone, O what will become of us? *For I goe to prepare a place for you, and I will come againe and receive you to my ſelf, that where I am there ye may be alſo.* Chriſt tells them he went to prepare a place for them, that he might there-by prepare their hearts patiently to beare his going away;

Chriſt

Christ knew well, that if once trouble of heart did gather and grow upon them, it would worke strange effects, and eyther carry them beyond or leave them short of the bounds of duty. Our danger is great when sorrow is in power. I will shew you a twofold danger of it.

First, Satan makes great use of any over-powerfull passion. As he tempts some with joy, so others with sorrow; some are drowned while they intend only to swim, and bath themselves in pleasures. Others are drowned while they swim and bath in sorrows. Satan takes advantage of all extreames. Hence the Apostle adviseth about the incestuous person, who was much grieved, and afflicted, that the *Corinthians* should comfort him, (2 *Cor* 2.7.) he would not have him lye too long under those troubles of spirit, *Lest he should have bin swallowed up of too much sorrow.* And (verf. 11.) *Lest Satan should get advantage of us; for we are not ignorant of his devices.* Now as Satan would get an advantage against the whole Church by blemishing their discipline (which should alwayes be tempered with love, and tend onely to the salvation of the offendor) as rigorous and immoderate; So he would be busie to worke his advantage upon the poore man himselfe, and swallow him up with too much sorrow. We know what black work some have made by the overworkings of sorow, Satan doth his work in us, or tempts us to doe his worke in darkneffe; and that in a twofold darkneffe: firft, in the darkneſs of ignorance; secondly, in the darkneffe of sorrow, or of a troubled minde. And as he *who lets the Sun goe down upon his wrath* (that is, who continues long in, and cherisheth his wrath) *gives place to the Devil,* (*Eph.* 4. 26,27) so also doe they who let the Sun goe downe upon such sorrow.

Secondly, Such sorrow or trouble of spirit, unfits the soule for dutie, such can neyther pray nor heare as they ought. As some trouble of spirit is an occasion of quickning us to dutie, so there is a trouble which dulls and deadens us. And as it unfits for spirituall, so for civill duties & employments: it makes a man careleſſe, and readie to throw up all: take heed of such sorrows, say not, *Why should not my spirit be troubled?*

Job having by this third argument provoked his friends to attention, brings forth a fourth.

Verf. 5.

Verf. 5. *Mark me and be astonied, and lay your hand upon your mouth.*

Mark me] The word signifies properly to turne the eye or face upon some remarkable object. And as it signifies an attentive view of the eye, so likewise the serious attention of the minde. When *Job* saith, *Mark ye me*, he doth not so much call for their eyes, as for their understandings. Nor was it his person which he would draw them to looke at, but his cause. He was in no such comely case to invite beholders, his sores and sickneſſe rendred him little pleasing to the eye.

Mark me, that is, First, *mark* what I speake, or attend my speech.

Secondly, Mark what I suffer; mark what is fallen on me. As if he had said; *Surely my friends, though ye have been a great while with me, yet ye have not heeded me.* 'Tis possible to be long in the presence of a man, and not see him; that is, not consider his state and condition. Therefore after all this discourse *Job* admonisheth his friends to take better notice of him. *Mark me.*

And be astonied.

The word imports such astonishment as is caused by standing upon a high place, or beholding things from on high. He that stands upon a high cliffe or tower, is astonished to looke downe. Looke down upon me, saith *Job*, mark the huge deep of sorrow, which I am in, and *be astonied.* Astonishment is the conquest of sence, and of reason too, we are never astonied while eyther sence or reason can act orderly, but when they are in a kinde of huddle, this is our astonishment. Strange events, things seldome heard of, or rarely seene, breed astonishment. Astonishment is a degree beyond admiration; a man may wonder at that whereat he is not astonished. Thus the Prophet represents the posture of the neighbouring Nations at the fall of *Tyrus* (*Ezek.* 28. 19.) *And all they that know thee among the people shall be astonished at thee; thou shalt be a terrour, and never shalt thou be any more.* The fall of mighty Princes is matter of amazement and terrour to all who heare of or behold it. Thus 'tis sayd of the *Babylonian* (*Isa.* 14. 16.) *They that see thee shall narrowly*

בהל *vehementis significationis verbum, quod vix usurpatur nisi ob aliquod inopinatum eventum, aut ob aliquam rem ineffabilem & admiratione digniſſimam.* Beld.

narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdomes. And (*ver.* 10.) *Art thou also become weak as we, art thou become like us?* Who could have beleeved this? who ever expected to see such a change? And the Lord himselfe calls the heavens to astonishment at the strangeness of his peoples dealing with him, (*Jer.* 2. 12.) *Be astonished O ye heavens at this, and be horribly afraid, be ye very desolate saith the Lord; for my people have committed two evills, &c.* And those evills were such and so great, as few if any had ever committed before them; They had sinned without and beyond example, as is plaine by the former verse, *Hath a Nation changed their Gods, which yet are no Gods?* Where can you a find a Nation changing their God? The most barbarous Nations are tenacious of and zealous for their Gods? they stick to their Gods, though they be but Idols; *Hath a Nation changed their God?* Can you give me an instance of a people that have changed their Gods, & turned them out of doors, though they are yet no Gods: *But my people have changed their glorie*, that is, their God: (God is the glorie of a people, his presence is at once our honour and our safetie.) Now when such a thing as this was done, which was never done before, of which no example could be given from any records, then be *astonished O heavens.* Now, as the sin of *Jerusalem* was an unparaleld sin, so also was her punishment; and therefore she cals all to behold and be astonished. *Lam.* 1. 11. *Is it nothing to you all ye that pass by? behold & see, if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his feirce anger,* Thus *Job* seems to bespeak his friends, Was there ever any mans sorrow like mine? Mine is a rare case, and may therefore justly breed astonishment. *Mark me, & be astonished.* Hence note;

First, *A man, especially a man in affliction, loves to have his case and discourse thorowly weighed.*

Unlesse you mark his affliction, you encrease it; and unlesse you mark his words, you diminish his person. Slight attention is displeasing to man, much more to God: yet how oft doth God speake, and we scarce mark? He hath reason to call upon us, *mark me*, both in what he saith, and in what he doth. We neither mark the words, nor the works of God as we ought. If men take it ill when they are not marked, how ill may the great God of heaven take it?

Secondly, *Job's* friends had censured and judged him, but they had not markt him.

Hence note;

Some are more forward to censure then to consider.

They give judgements before they heare, and passe sentence before they mark; common reason bids us marke before we judge, and consider before we give our opinion eyther about the actions of others or their doctrines. The Apostles rule and counsel leads us to this (1 *Thes.* 5. 21.) *Prove all things, hold fast that which is good.* The rule holds also, *Prove all things*, and then reject that which is evill. 'Tis not praise-worthy to hold that which is good, till we have proved it so, nor can we be excused in rejecting that as evill which is evill, till we have proved it to be so.

Thirdly, While *Job* saith, *Mark me, and be astonied*, He seemes to intimate thus much to his friends; Hitherto ye have neglected me and my sufferings, but did ye *mark me*, ye would be astonied: He speakes not imparatively, as commanding their attention; but optatively, desiring them to mark him, and sheweth what would follow, *Mark me*, and (certainly) *ye will be astonied*,

Hence note;

The reason why we are little affected with great things, is because we doe not enough consider and mark them.

That which scarcely moveth us, would astonish us, that which is small in our eyes and estimations, would be great if we did but weigh it. Did we thorowly consider what sin is, many would tremble, who now make a sport of it, The mercy of God, the unspeakeable love of Jesus Christ, are little valued and prized by many, because they enter not into a due consideration of them, they take no paines to know what Redemption, Justification, and Salvation meane, and therefore (as the Apostle speaks, *Heb.* 2. 3.) *they neglect so great salvation.* The Apostle *Peter* writing of the things of the Gospel (1 *Pet.* 1. 10.)

shewes how industrions some of old time were about them, *Of which salvation the Prophets have enquired & searched diligently.* And (*ver.* 12.) *Which things the Angels desire to look into them.* Angels pry into the secrets of the Gospel, they (as the word used by the Apostle implyeth) do, as it were, stretch out their necks to see the glory of those mysteries. Were we but thus busie and intent upon them, how should we be swallowed up and transported with the riches of that Grace, with the freenesse of that love which is manifested to the sonnes of men. The works of providence, whether workes of mercy, or of judgement, are full of mysterie, *they are great, and sought out of all that have pleasure in them,* (Psal. 111. 2.) If we would seeke them out, and scan their circumstances, we should stand amazed, both at the wisdome and power of God discovered in them. At this time it would be said, *What hath God wrought? How unsearchable are thy judgements, and thy wayes past finding out, who is a God like unto thee, glorious in holinesse, fearefull in praises, doing wonders.*

Fourthly, Observe; that

The dealings of God with some godly men are full of astonishment.

David himselfe said (*Psal.* 119. 120.) *My flesh trembleth for feare of thee, and I am afraid of thy judgements.* Those Judgements which cause trembling before they come, being come cause astonishment. As the mercy which God sometimes bestowes upon his servants, is beyond their faith, so many of his chastnings are beyond their feare; and as themselves are astonished at what God hath layd upon them, so others also ought to be. The Judgements of God upon *Jerusalem* were so strange, that the Kings of the earth and all the inhabitants of the world, would not have beleeved them; where faith ends wonder must needs begin. What God did to *Jerusalem* for the punishment of her sin, he did to *Job* for the tryall of his graces, even such things as no man who knew his integrity would have beleeved, though it had been told him before he saw it: And therefore he had reason to say, *Mark me and be astonied.*

And lay your hand upon your mouth.

This action follows astonishment before spoken of (*Mich.* 6. 16.)

16.) *The Nations shall see and be confounded at all their might* that is, to see their owne might confounded and weakned) *and shall lay their hand upon their mouth.* The Image of *Harpocrates* (whom the ancient Idolatrous *Ægyptians* adored as the God of silence) was formed and set up in the Temple of *Isys*, with his hand layd upon his mouth. And this hath long obtained the honour and authoritie of a proverbiall speech, signifying thus much, that we will say no more, or that we have no more to say. This phrase is often used in Scripture; For, besides that it is used twice more in this booke, Chap. 29. 9 Chap. 40. 4.) we also read, how the *Danites* said to *Micahs* Priest, who began to make a bustle against them, & to demand, *What doe ye Judg.* 18. 19.) *hold thy peace, lay thy hand upon thy mouth. Solomon* gives advice (*Prov.* 30. 32.) *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth*; That is, if thou hast done evill, doe not defend it, but repent of it; or if thou hast framed evill thoughts in thy heart, yet let not thy mouth speake them out in evill words; smother those sinfull conceptions, let them never see the Sun, for 'twill encrease thy sin, and procure the shame. Among the severall stations which the *Israelites* made through the wildernesse, one was in *Punon*, or *Phinon* (*Num* 33. 42.) which as one of the Ancients observeth, signifieth, *silence* or *sparingnesse of speech*; upon which he maketh this usefull application; *Let us be carefull to take up our station here sometimes, while we are travailing through the wildernesse of this world.* It may be our wisedom to pitch in silence. The hand is wel imployed while we stop the mouth with it from broaching and maintaining that which is evill, or from opposing that which is good. As to open the mouth, importeth readiness to speake, and boldnesse of speech; so to lay the hand upon the mouth notes silence, and properly silence upon conviction, that is, when a man hath heard such reasons as he cannot oppose or contradict. We use an expression neere this, *Lay your hand upon your heart*; that is, take the thing deeply to heart, apply it home. As to lay the hand upon the heart, notes internall speech; so, to lay the hand upon the mouth, notes the stopping of externall speech. *Lay your hand upon your mouth*, is as if *Job* had said; *Mark me, and you would have little reason and less forwardnes to speak any more*; or, *My counsel to you my friends* is,

Harpocratis gemulachrum quj deus putabatur silentij sic exprimebatur ab Ægyptijs ut digitum apprimebat labris Cai: Steph: Lex.

Cum veniet contra digito compesce labellum Juv. Sat.

Amos de 42. siliorum Israel's mansionibus.

is, That ye would heare more and speak lesse; yea, that in this case ye would now be silent and speak no more.

There are two things which should stop the mouth, and impose silence,

First, The plainnesse and evidence eyther of reason or of proofe. (*Rom.* 3. 19.) *What the law speaks, it is to those that are under the law, that every mouth may be stopped, and all the world may be guiltie*; That is, the law brings such plaine evidence and conviction, that no man shall have a word to speak against it. If God should spread before men their lives and his law in the puritie and spiritualnesse of it, every man must sit down silent, and lay his hand upon his mouth.

Secondly, The mouth is stopped by the depth and darknesse, by the inevidence and obscuritie of that which is before us, when things are so vayled and clouded that we cannot see into them, what can we say to them? 'tis then high time to lay our hand upon our mouthes, and instead of speaking to admire. We may conceive *Job* intending both these *stop mouthes* to his friends. First, That the reason of Gods dealing with him was secret and darke. Secondly, that he intended to answer their objections with so much plainnesse of speech, and evidence of reason, that eyther they should not be able to resist him, or it would be very dangerous for them if they did: And therefore (saith he) *lay your hand upon your mouth.* Which he presseth upon them yet further in the words following.

Vers. 6. *Even when I remember I am afraid, and trembling taketh hold on my flesh.*

This verse containes *Job's* last argument, moving his friends to attention The reason stands thus: The very remembrance of that which I am about to speak to you makes me afraid and tremble, therefore you have reason to attend and mark what I speak, surely I speak not of slight matters, nor doe I tell you stories of I know not what, I am serious, be you so.

Doctis quibusdam placet hic sensus Jobum partim dolo is suire ordatione,

When I remember I am afraid.

When I remember, what? First, say some: The trouble and affliction, the paines and sorrows which I am in. Secondly, say others, when I remember *what prosperitie God gives the wicked*;

ed; as in the next verse; *Wherefore doe the wicked live, become old, yea are mightie in power?* When I remember these dispensations of God, it strikes me with terrour.

partim mira dei administratione de qua mox dicturus est, sic conturbari ut totus horreat. Merl.

Trembling taketh hold on my flesh.

This clause heightens the former, I am altogethet afraid, I do not onely tremble, *but trembling taketh hold of me. Moses* speaks in this forme (*Exod.* 15. 13.) *Thou in thy mercie hast led forth the people which thou hast redeemed. &c.* God had but just put them over the sea, and yet, by the spirit, *Moses* saw them put into the possession of *Canaan*, and his faith prophesied what posture other Nations should be in when God should doe these things; *The people shall heare and be afraid, sorrow shall take hold of the inhabitants of Palestina.* He saith not they shall be full of sorrow, but *sorrow shall take hold of them*, as a Sergeant takes hold of a man to arrest and carry him away. So it follows; *Sorrow shall take hold of the Dukes of Edom; the mightie men of Moab. trembling shall take hold of them.* In this the Scripture sets forth the excessivenesse of their troubles, that feare should not onely fall upon them, but take hold of them. Thus saith *Job*, I am not onely afraid, *but trembling hath taken hold of my flesh.* And if the remembrance of these things makes me afraid and tremble, how can you who are present but be troubled and deeply affected with the sight of them?

Si tantæ calamitatis sola recordatio me consternaret quanto magis vos præsentes si animũ advertetis necessarium est obstupescere ob calamitatem meam. Jun.

I need not draw out particular observations here, having shewed upon other places how dreadful the judgements of God are, and what effects they have produced upon the spirits of good men. *Habakuck* who had only a propheticall vision of them, expresseth his sence in the highest language of amazement (*Chap.* 3. 16.) *When I heard, my belly trembled, my lips quivered at the voyce, rottennesse entred into my bones, I trembled in my selfe, that I might rest in the day of trouble.*

Onely here observe a double difference.

First, Between the godly and the wicked at all times.

Secondly, Between the godly of those times under the law, and the godly, who live in these Gospell times.

To the first; A godly man trembles at the judgements of God, a wicked man is little moved at them. The foresight or remembrance of Judgements makes a godly man feare, but a wicked

wicked man is hardned in the ſight and under the feeling of them.

To the ſecond: The people of God under the Law being dealt with more by viſible diſpenſations of mercy and judgement in the times of the Law (as is evident, eſpecially throughout the twenty-ſixth Chapter of *Leviticus*, and the twenty-eight of *Deuteronmy*) they were more ſubject to feare and deſpondings of ſpirit, upon ſad providences and appearances, then now beleevers are under the Goſpel The grace of God appearing more eminently in theſe Goſpel times by Jeſus Chriſt, and the love of God being more aboundantly ſhed abroad in the hearts of beleevers by the Holy Ghoſt, they are delivered from that ſpirit of bondage, and the preſſures of ſervile fear, under which formerly they were extreamely held in ſubjection: and have therefore clearer cauſe of rejoycing and gloring in tribulation then they had; and of ſaying with *Paul*; *Wee are onely as ſorrowing, yet alwayes rejoycing, as having nothing, yet poſſeſſing all things*: For as perfect love caſteth feare (that feare which hath torment) quite out, 1 Epiſt. *Joh.* 4. 18.) ſo the more love is perfected, the more is feare caſt out.

Job,

Job, Chap. 21. Verſ. 7, 8, 9, 10.

Wherefore doe the wicked live, become old, yea, are mightie in power?
Their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes.
Their houſes are ſafe from feare, neither is the rod of God upon them.
Their bull gendreth and fayleth not, their cow calveth, and caſteth not her calfe.

Job having finiſhed his Preface, proceeds to refutation, which he grounds not onely upon reaſon, but (and that chiefly in this place) upon experience, teaching his friends by their ſence, and bidding them ask their owne eyes, whether he did not ſpeak truth, and themſelves an errour.

Verſ. 7. *Wherefore doe the wicked live, become old, yea are mightie in power?*

As if he had ſaid; *Doe you ſee all or many wicked men in an afflicted eſtate? Why then have you thus concluded againſt me that I am wicked, becauſe afflicted?* The whole context of the ſeven verſes next enſuing; are a continued deſcription of the wicked mans proſperitie.

His proſperitie is deſcribed,

Firſt, What it is in life, or while he liveth.

Secondly, What it is when he is dying, or in the manner of his death.

The proſperitie of his life may be conſidered, eyther, as to his perſon, or as to his relations. His perſonall proſperitie is deſcribed, *verſ.* 7. His proſperitie in relations is deſcribed, Firſt, In his children, (*verſ.* 8.) Secondly, In his whole family, or in all within doores, (*verſ.* 9.) Thirdly, In his cattell or ſubſtance without doores, (*verſ.* 10.) And all this outward proſperitie is heightned by the joy, mirth, and gladneſſe with which he and his abound, while he aboundeth in theſe outward enjoyments. *They ſend forth their little ones like a flocke, and*

and their children dance. They take the Timbrell and Harp, and rejoyce at the ſound of the Organ, (verſ. 11, 12.) Thus we have the reſolution of this context in the deſcription of the wicked mans proſperitie, while he lives. His proſperitie in death is ſet downe, *verſ.* 13.

Verſ. 7. *Wherefore doe the wicked live?*

This verſe conteines the perſonall proſperitie of the wicked man, and therein we have a gradation of three ſteps: or his proſperitie riſeth by three ſteps.

Firſt, *He lives.*

Secondly, *He becometh old.*

Thirdly, *He is mightie in power.*

To all this *Job* perfixeth *a wherefore*, and why all this? or how comes it to paſſe, that the wicked man liveth, and not onely liveth but becometh old; and not onely becometh old, but waxeth mightie in power, *Wherefore is all this?* He ſpeaks eyther admiringly, or chidingly. Give me an account of it. If (as you my friends have often told me) wicked men are alwayes puniſhed in this life for their ſins, I wonder whence it comes to paſſe, that ſo many wicked men live, and not onely live, but proſper? and whence is it that I ſuffer all theſe miſeries, (as you ſay) for my ſins, if the wicked, as your eyes may teach you, enjoy ſo much proſperitie? Unriddle theſe queries, reſolve theſe doubts.

Wherefore doe the wicked live, become old, & mighty in power?

This *wherefore* may have a double reference. Firſt, to the opinion of his friends, who held that God diſtributeth evill to wicked men, and good to good men in this life. Now, ſaith he, for as much as this is your principle and your opinion, reconcile your principle, and this experience together, *Wherefore doe the wicked proſper?* For as much as you have ſaid, God gives out allowances, and lots to men, as men are good or bad, to the good he gives good things (ſay you) and to the evill, evill. As the *wherefore* is thus applyed, take this note from it.

No reaſon could be given why wicked men ſhould proſper in this life, if God dealt with all men in this life according to their deſervings.

If deſert were the rule, we were not able to give a reaſon why wicked men proſper, who indeed deſerve not to live in the world, nor why godly men, of whom the world doth not deſerve, ſuffer ſo much while they live. As the world is not worthy that it ſhould have godly men to live in it, ſo ungodly men are not worthy to live in the world; How then ſhall we anſwer if ſelf-worthineſſe carry it, when commonly 'tis worſt with the beſt, and beſt with the worſt.

Againe, The word *wherefore* may have reference to *Job's* owne doubt; wicked men proſper, why doe they proſper? *Wherefore doe the wicked live?* And this is a quære which hath all along troubled the ſpirits of the Saints, eſpecially in thoſe times, nor are they alwayes or eaſily ſatisfied in theſe about it; many were then puzzled, and ſo they are now when they ſee wicked men proſper, and godly men afflicted. That a wicked man is vexed or afflicted, no man wonders at it, every one can tell *why*, and give you a *wherefore*: but that he ſhould live, and proſper, this is hard to reſolve. Againe, that a godly man is bleſt, and thrives, and lives comfortably, no man wonders at this; for he hath the promiſes of this life as well as of that which is to come. But to ſee godly men afflicted, trod under foote, and ſtript of all: theſe diſpenſations put many to a ſtand; *Wherefore is it that the wicked proſper?* and, *wherefore is it that the godly are afflicted?* That God is juſt, a godly man knoweth, and ſaith as *Abraham* (*Gen.* 18. 25.) *Shall not the judge of all the earth doe right?* God is juſt, and therefore doth juſtly. The people of God have it alwayes upon their ſpirits, to honour God thus. And they give him glory in that other principle which *David* aſſerts (*Pſal.* 5. 5.) *That the fooliſh ſhall not ſtand in his ſight, and he hates all workers of iniquitie.* Theſe things are unqueſtionable with them, and therefore they are often ſcanning upon, queſtioning and enquiring about this point, *Why doe the wicked proſper?*

Hence obſerve;

It is ſome trouble to good men to ſee evill men flouriſh and live free from trouble.

It hath been ſo, and 'tis ſo to this day; many a good man hath had much adoe to digeſt this morſel, and to get above this temptation. While *David* admoniſheth (*Pſal.* 37. 1.) *Fret not thy*

thy ſelfe becauſe of the wicked man, and be not envious at the evill doer: he more then intimates that the beſt of men are readie to envie and fret when they proſper. And eyther he or *Aſaph* tels us how he found it working upon his own heart (*Pſal.* 73. 3) *I was envious at the fooliſh, when I ſaw the proſperitie of the wicked.* And he ſtayd not here, but was over-borne by the ſtrength of this temptation, to make a very unbecoming and dangerous concluſion (*verſ.* 13.) *Verily I have cleanſed my heart in vaine, and waſhed my hands in innocency; for all the day long have I been plagued and chaſtned every morning.* He indeed corrects himſelfe. *verſ.* 14. *If I ſay I will ſpeak thus, behold I ſhould offend againſt the generation of thy children*; and when, *he thought to know this* (that is, to ſee the reaſon of it) *it was too painfull for him, till he went into the Sanctuary of God*, (that is, till he conſulted with God) *then he underſtood the end of thoſe men.* Till we look to that reckoning which lyeth beyond this life, we get no reſolution of this doubt.

We may anſwer this Quære further (*Why the wicked proſper in this life?*) two wayes.

First, Negatively.

Secondly, Affirmatively.

If you ask, Wherefore doe the wicked proſper?

I anſwer, First, Negatively; and I ſhall give you a five-fold negation.

First, It is not becauſe God loves their perſons, or beares them (as ſuch) any good will.

Secondly, It is not becauſe God approves their wayes, or likes their doings.

Thirdly, It is not becauſe God intends them good, or hath a purpoſe to beſtow further bleſſings upon them.

Fourthly, It is not becauſe God cannot pull them downe, lay them low, and cut them off: he can weaken the ſtrongeſt, and cauſe the greateſt to fall before him, he can cruſh them as the moath.

Fifthly, It is not becauſe he dares not deale with them, or is affraid to provoke their power. Some Princes of the world have been forced to let ſome wicked men alone, to live long and grow mightie in power, they durſt not provoke them, they knew not what fires they might ſtirre againſt themſelves. The

The ſons of *Zerviah* were too hard for *David*; but there are none too hard for God. For none of theſe reaſons doth the Lord ſuffer wicked men, to live, become old, and mightie in power.

We may anſwer the queſtion affirmatively three wayes.

First, In reference unto God.

Secondly, In reference unto the godly, and

Thirdly, In reference to the wicked themſelves.

First, Wherefore doe the wicked live, and proſper? They are ſuffered to doe ſo in reference to God himſelfe.

First, To glorifie his patience, and long ſuffering. Theſe attributes would not ſhine forth with ſuch luſtre in the world, did not wicked men live and thrive in the world; If God ſhould immediately deſtroy every one that doth wickedly, he ſhould be very juſt, and his holineſſe would appeare in this: but thoſe attributes of patience and long-ſuffering would not appeare: but when God ſuffers the wicked to continue, and thoſe whom he is able every moment to deſtroy, to ſurvive many yeares, how doth this lift up his glory, and tell us, that he is *ſlow to wrath, though he be great in power?*

Secondly, In reference to God. The Apoſtle gives us an account why. (*Rom.* 9 22.) *What if God, willing to ſhew his wrath, and to make his power knowne, endured with much long-ſuffering, the veſſels of wrath fitted to deſtruction?* What hath any man to ſay, if God reſpecting the further manifeſtation of his owne wrath, ſeeme to favour wicked men? If it be thus (ſaith the Apoſtle) what hath any man to ſay to it? If as God ſuffers them, to ſhew forth his own patience, and long ſuffering here, ſo to have the fuller blow at them hereafter, and to take (as it were) the more advantage in making his power known, even the power of his wrath. For this reaſon he endureth with much long ſuffering the veſſels of wrath, *fitted to deſtruction*; they are fitted to deſtruction already: and they are veſſels of wrath, ſuch as deſerve to be filled with wrath, brim full with wrath every day: yet they are full of comforts, and continue ſafe a long time: that their periſhing at laſt may make God more knowne in the greatneſſe and irreſiſtibility of his power. The power of God is more knowne when once it acteth, by how much it ſtayeth the longer before it acteth upon wicked men.

Thirdly, It is, becauſe *the Lord hath appointed a day wherein he will judge the world by Jeſus Chriſt in righteouſneſſe*. A day is coming which is the day of the revelation of his righteous judgement (*Rom.* 2. 5.) Therefore he lets things goe thus at preſent. He will at laſt render to every man according to his work; but now he doth not: And becauſe he hath this in his heart, he ſpares wicked men a while, gives them a reprieve, and doth not ſeale the Writ for their execution.

Secondly, We may anſwer this Queſtion, (*Wherefore doe the wicked live?*) affirmatively, in reference to the godly.

First, To teach them patience towards all men, to love their enemies, to doe good to thoſe that hate them; as was further ſhewed, *Chap.* 20 *verſ.* 29.

Secondly, God ſuffers the wicked to proſper in ſin for tryall of the graces of his ſervants; There are many graces which would come to little tryall, if wicked men ſhould not thrive in their ſins The grace of patience is tryed by this means, becauſe wicked men proſpering, get power to vex and perſecute them, yea their patience is alwayes tryed by the proſperitie of the wicked, though they hurt them not with their power; though they are not thorns and briers to teare and trouble them, yet to ſee them proſper is an exerciſe of patience under and ſubmiſſion to the will of God.

This alſo tryeth the ſoundneſſe and ſteddines of their judgement, whether they will alter their opinion, eyther concerning themſelves or wicked men, becauſe of outward diſpenſations. Then a godly man is eſtabliſhed indeed, when he neither thinks the worſe of himſelfe, becauſe he is afflicted, nor the better of wicked men, becauſe they thrive and proſper.

Laſtly, We may anſwer this Quere, (*Why doe the wicked proſper?*) affirmatively alſo, in reference to the wicked themſelves, in two things.

Firſt, It renders them more inexcuſable in the day of wrath.

Secondly, This gives them opportunitie, to ſhew what they are; Both which poynts were inſiſted upon, *Chap.* 20. *verſ.* 29. whither I referre the reader.

Thus we may anſwer *Job's* queſtion, *Wherefore doe the wicked live, become old, yea are mightie in power?*

I ſhall

I ſhall now ſpeak more diſtinctly to theſe words, as they lye in this gradation.

Wherefore doe the wicked live?

Some read in the time paſt, *Wherefore have the wicked lived?* others in the time to come, *Wherefore ſhould the wicked live?* We tranſlate in the preſent time, *Wherefore do they live?* To live in Scripture is taken two wayes.

Firſt, For a bare ſubſiſtence in the world, or for the holding (as we ſay) of life and ſoule together, to be kept out of the grave, or to be above-ground; this is to live. So ſome reſtraine it here, *Wherefore doe the wicked live?* That is, wherefore have they ſo much as a breathing time in the world? that's too much for them. Wherefore are not their filthy and uncleane ſoules preſſed by death out of their bodies? why are they not tumbled into the grave? why are they not tumbled downe into hell? why doe they cumber, ſtill cumber the world? A wicked man is not worthy to live, much leſſe is he worthy of the comforts of this life. If a wicked man had his deſert, he ſhould have nothing but wrath. *The wrath of God is revealed againſt all unrighteouſneſſe. The wages of ſin is death*; that's all he earnes, why then doth he live?

Secondly, To live, ſignifies not barely to live, but to live comfortably, to have content with our life; to live is to proſper. Thus the word is often uſed in Scripture, (*Pſal* 118. 17.) *I ſhall not die, but live. David* did not look upon himſelfe as immortall, or that he ſhould never dye; he knew he was ſubject to the ſtature of death: but the meaning is, I ſhall not die now, I ſhall not dye by the hands of theſe men, I ſhall not die the death which they have deſigned me to; or when he ſaith, *I ſhall not die, but live*; his meaning is, I ſhall live comfortably and proſperouſly, I ſhall live as a King. That which we tranſlate, (1 *Sam.* 10. 24.) *God ſave the King*, is, *Let the King live*, that is, let him proſper, and have good dayes; let him have peace with all, or victorie over his enemies. 'Tis ſaid in that propheſie of Jeſus Chriſt (*Pſal.* 72. 15.) *He ſhall live*; Chriſt hath not only a being, but a glorious being. Though Jeſus Chriſt had no outward pomp, while he was in the world, yet they who knew him honoured him, and all power was committed to him. He

Non eſt vivere ſed valere vita.

He shall live, and to him shall be brought of the Gold of Sheba, prayers shall daily be made to him, and daily shall he be praised. Christ lives and reignes all his foes shall be made his footstoole. When *Paul* saith (1 *Thes.* 3. 8.) *Now I live, if ye stand fast in the faith*, he would have the *Thessalonians* know, that his life would be a continuall death, if he saw them goe back in grace, and decline in faith; and that it would add joy, yea a crowne to his life, if they stood fast in the faith, and kept close to the profession of the Gospel. The two witnesses (*Revel.* 11. 8.) are said to be slaine; which is understood, not of a corporall, but of a civill death. While the witnesses of Christ live in the bodie, they are said to be slaine and dead, because they live in affliction and trouble; and as that Text speaks, prophecy in sackcloath; that is, are poore and low in the world. To be stript of the comforts and contentments of this life, is in Scripture language to be stript of life it selfe. As there is a life of grace, and a livelinesse of grace; A living hope, and a lively hope (1 *Peter* 1. 4.) so there is a life of nature, and the livelinesse of nature: We may understand this Text of both; specially of the latter; 'tis more then a wicked man can expect, that he should live, but that he should be lively and strong, that he should live richly comfortly, joyfully, this offends, and stumbles many, and they cannot but put *Job's* Question, *Wherefore doe the wicked live?* yet that which follows offends more, they doe not onely live, but *become old.*

The second step of their prosperitie is the length of life. *Zophar* (*Chap.* 20.) grants that a wicked man may triumph, he may have his fill of joy, *but* (saith he) *the triumphing of the wicked is short, the joy of the hypocrite is but for a moment.* Here *Job* opposeth *Zophar*, affirming not onely that wicked men live, but live long, they doe not onely prosper, but prosper many yeares, they become old in prosperitie. The word, which we render to *become old*, signifies so to become old, as to continue strong in old age, and to have as a renewing of yeares, so of abilities. The old age of some men is nothing but weaknesse, infirmities and diseases over-take them, and make their lives a burden, both to themselves and their friends; but others are strong and lusty, they have a good old age. The word is used to expresse the antiquitie of God himselfe (*Dan.* 7. 9.) where he

עתיק veterascere. senescere.

he is called *the aneient of dayes.* Now though the Lord be the ancient of dayes, yet there is no decay upon the Lord, he is as strong and as powerfull now, as he ever was, and so he shall be to everlasting. As his years fayle not, or have no end (*Ps.* 102. 27.) so his strength fayleth not, nor hath any end, his power is not abated, his hand is not shortned by time, no nor by eternitie. Thus (in proportion) we are to understand it here, *Job* saw wicked men, having an old age like youth, a winter with a spring in it, naturall vigour flourishing, when (as *Solomon* describes old age *Eccl.* 12. 5.) *The Almond tree flourished.* There is yet a third step, *Job* observed wicked men not onely to live and grow old, but

עתיקימין du ael is cujus dies non deficiunt qui semper idem est.

To be mightie in power.

In the two former words, *to live, and become old*, we had their naturall power, in this their civill. *They are mightie*, or, *strengthened in power.* The word which we translate *power*, signifies also *riches.* Thus some render it here, *they are mightie in riches*, saith Mr *Broughton*, Riches are so expresst, because there is a power in them, and most rich men are powerfull men. The Chaldee paraphrase gives this reading, yea *They gather riches?* Some grow old and poore, they loose their wealth, while they heape up dayes; *These grow old, and gather riches.* So that now we are at the height of the wicked mans prosperitie, he lives many dayes, and with many dayes he hath aboundance of riches, and with his riches power and authoritie; for that is a second signification of the word, which our translation rather inclines to. He is not onely a rich, but a powerfull man, he is cloathed with authoritie and command; he is advanced to Magistracie, and all submit to him; He is the head, and doth what he pleaseth; he speaks and all obey him; *He is mightie in power.* This is the highest step of the wicked mans prosperitie. The Oratour long agoe spake with indignation concerning *Catiline* the conspirator, *The man lives*, he adds, *and comes into the Senate*: As if he had said, it is too much for this man to live yet behold he lives in power and authoritie. So, *Job* to set forth the glory of wicked men, saith, *They live, and become old, and are mightie in power.* They are placed upon the very pinnacle of honour, and are lifted up above their brethren. From the perso-

חיל pollent opibus. Nam in opibus potentia hominis consistit. Confutati divitijs. Vulg. Etiam comparant Divitias. Targ.

Vivit imo in Senatum venit. Cic. de Catil.

perſonall proſperitie of wicked men, *Job* proceeds to that of their relations.

Vers. 8. *Their ſeed is eſtabliſhed in their ſight with them, and their off-ſpring before their eyes.*

Not onely are they, but their children alſo are eſtabliſhed. This is a great addition to their worldly happineſs. *Araham* was a man poſſeſſed of great riches and power, and (which was more then all his poſſeſſions) God told him (*Gen.* 15. 1.) *I am thy Sheild and thy exceeding great reward*; yet *Abraham* ſaid, *Lord God, what wilt thou give me, ſeeing I goe childleſſe*, verſ. 2. This want ſowred all his enjoyments, though he were the beloved of God, yet he was pinched with this, *I goe childleſſe*. A child was more to him then all other worldly gifts; yet, I grant, it was not a meere naturall childe which he waited for, but a childe of promiſe. So that his feare was not (indeed) ſo much that he ſhould have no children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him. Such a childe was moſt in his eye, nevertheleſſe, a childe was much in his eye, as that bleſſing without which all his outward b'eſſings would come ſhort of his deſires and be imperfect. Therefore *Job* deſcribes the proſperitie of wicked men, not onely by their riches, and abundance: but by their children. *Their ſeed is eſtabliſhed in their ſight.*

Their ſeed] That is, by ordinarie metonymie, their children are *eſtabliſhed*]

The word ſignifies to ſtabliſh; firſt, firmely; ſecondly, to eſtabliſh orderly and rightly, or an exactneſſe of eſtabliſhment. *David* uſeth this word in his prayer to God about the ſettlement of his own houſe (2 *Sam.* 7. 26.) *Let thy name be magnified for ever, ſaying the Lord of Hoſts is the God over Iſrael, and let the houſe of thy ſervant David be eſtabliſhed before thee*; that is, let the poſteritie of *David* be orderly ſtabliſhed. And it is applyed to the ſettlement of all the Saints in their generations (*Pſal.* 102. 28.) *The children of thy ſervants ſhall continue, their ſeed ſhal be ſtabliſhed before thee.* They ſhall continue, and not onely continue but be ſtrong, they ſhall have an orderly and a firme eſtabliſhment. Thus (ſaith *Job*) *the ſeed of the wicked is eſtabliſhed* And which is more, they are eſtabliſhed *in their ſight*. It is a bleſſing

bleſſing to have them eſtabliſhed, but 'tis a greater b'eſſing to have them eſtabliſhed *in their ſight*, It adds to the bleſſing that their children ſhould not onely proſper, but that they ſhould ſee it. The Hebrew is, *before their face*; it is a great aggravation of our ſorrow when our children come to miſerie before our face. As it is ſaid, *Jere.* 39. 6. *The King of Babylon ſlew the ſons of Zedekiah before his eyes.* He not onely ſlew his ſons, but made him witnes of it; *Zedekiahs* own eyes were put out ſhortly after (his ſorrow had been leſſe if they had been put out before he had beheld that dolefull ſpectacle) the cruell death of his owne children. The glory of the children of God ſhall afflict the wicked, becauſe they ſhall ſee it. Chriſt puts that in expreſly (*Luk.* 13. 28.) *When you ſhall ſee Abraham, Iſaac, and Jacob, ſit down in the Kingdom of heaven, and ye your ſelves ſhall be thruſt out.* They ſhall enter heaven before your eyes, or in your ſight, you ſhall ſee them. If they ſhould not ſee them there it would not trouble them ſo much: but to ſee them happie, will be their miſerie. Now, as it is an affliction for any man to ſee his children ſlaine before his eyes, or to ſee the proſperitie of others, before his eyes, in which he cannot partake: ſo to have our children proſper before our eyes, and our ſeed exalted in our ſight, is a great advancement of our happineſſe. If a father hath onely a promiſe that when he is dead his children ſhall proſper, this comforts him: but when himſelfe lives to ſee it, this is much more comfortable. This mercie *Job* tooke notice of as the portion of the wicked: *Their ſeed are eſtabliſhed in their ſight.* *Ad facies eorum.* Heb.

Further, The word in the originall which we tranſlate *in their ſight*, is uſed ſometimes comparatively, or by way of ſimilitude, (*Chap.* 4. 19.) *They ſhall be cruſhed before*, or *as ſoon as the moath*. The Hebrew is, *They ſhall be cruſhed before the face of the moath*: that is, as ſoone as you can cruſh a moath, ſo are the proudeſt cruſhed by the hand of God, Thus, ſome expound here, *Their ſeed is ſtabliſhed in their ſight*, that is, *as much as they*, as they live long, ſo doe their children, as they become old, ſo doe their children. They and theirs proſper together, or theirs proſper as well as they. *Ad facies eorum*, i. e. *ſicut vel quantum ipſi.*

And their off-spring before their eyes.

צאצאים *Germina, appellantur ab exeundo, quasi exeuntes diuinitus.* Diuf.

This clause is of the same meaning with the former; the word *off spring*, signifies the shoot of a tree, or a sprig that grows out of the earth; children are as plants and & sprigs. In both parts he answers what *Zophar* spake (*Chap.* 20.10.) where he told *Job*, *That his children should seek to please the poore*; that is, his children should be brought to such a low and meane condition, that they must submit to the lowest, and ambitiously pursue the favour of the meanest, even seek to please the poore. Now, saith *Job*, my observation (and so may yours) hath taught me otherwise, I have often seen the seed of wicked men established in their sight, and their off-spring before their eyes. He answers also that of *Eliphaz* (*Ch.* 15. 33.) *He shall shake off his unripe grapes as the vine, and shall cast off his flower as the Olive*; That is, his children shall come to an immature end, they shall dye in their youth, yea *in their infancie*. But (saith *Job*) I have seene the seed of the wicked established, they have lived long & taken root, and come to maturitie, they have not been shaken off as unripe grapes, and as the flower of the Olive.

The Prophet *Isaiah* seems to oppose *Job's* experience, and to subscribe to the opinion of his friends, (*Isa.* 14. 20, 21.) *The seed of evill doers shall never be renowned: Prepare slaughter for his children, for the iniquitie of their fathers.*

I answer. The Original Text, may be thus rendred in the letter; *The seed of evill-doers shall not be called* (or renowned) *for ever*, As if he had said; Suppose they have a name for a while, or be established in the sight of their fathers, that is, while they live, yet this shall not last alwayes, ere long they shall be cut off, we translate, *not for ever*, by *never*, or, *not at all*; Which must be understood of the continuance of their seed in renowne. Nor doth that which *Job* asserts, the prosperitie of some one or more of the seed of a wicked man, stand in the light of the Prophets position; *That the seed of evill doers are not renowned for ever*; or *that they shall never be renowned*. For the Prophet speaks according to the generall rule and law of Gods proceedings with wicked men, by which as themselves are usually cut off, so also are their seed, and posteritie too; but as most other generall rules have their exceptions, so also hath this. Grammarians give generall rules about the government of words, yet they have heteroclits and anamolies, which vary from the ordinarie construction: so the wisedome and Justice of God propose generall rules of administration towards men, and this among the rest, is a sure and noble One, that *The seed of evill-doers shall never be renowned*, yet the Lord hath some exceptions, wherein he sheweth his own liberty and soveraignty in permitting the seed of evill doers to prosper for a time: But he will make it good in the close, that *The seeed of evill-doers shall never be renowned.*

Vers. 9 *Their houses are safe from feare, neither is the rod of God upon them.*

This temporal flourishing estate of a wicked man is here further described: we heard before, first, of his personal prosperitie; secondly, of the prosperitie of his children: This verse extends it to his whole family.

First, Affirmatively.

Secondly, Negatively.

We have the affirmative part in the beginning of the verse; *Their houses are safe from feare*; that is, they have peace in their houses. Understand by their houses not only the dwelling place it selfe, their seat, but all that they have in and about their houses, all are safe from feare. The Hebrew is, *Their houses are peace from feare*; that is, their houses are so farre feare, that there is nothing in their houses but peace, a house full of peace, is a house full of good things. This may be expounded two wayes: *their houses are full of peace*; That is,

שלום *domus eorum pax a timore, i. e. summa quadam tranquillitas omnis timoris expers. Pen. vola consensio dem. filiorum.*

First, Their houshold, their servants, their children, all that belong to them, are at peace one with another, there is no contention, no bitternesse of spirit, no breach among them. The consent of domesticks, is a great mercy. Dissention endanger families as well as Nations and hinder the prosperitie of them: where some goe one way and some another, usually (as to common good) they all goe wrong. *A house* (saith Christ) *divided against it selfe cannot stand.*

Secondly, As it notes harmony and good agreement among the persons, so the quiet possession of the goods of the house: All that he hath laid up in his house is at peace from feare: theeves

Secura possessio bonorum.

theeves doe not breake through and ſteale, nor any of the ſons of violence come openly upon him to make him afraid. And as they are free from preſent danger, ſo from the very feare of it: *Their houſes are ſafe or peace from feare.* This word was uſed ordinarily by the *Jewes* in their ſalutations, as containing the wiſh of all welfare to a perſon or family (1 *Sam.* 25. 5.) *Thus ſhall you ſay to him that lives in proſperitie,* (that is, to *Nabal*) *Peace be to thee, and to thy houſe, and to all that thou haſt.* Here is a threefold diſtribution of peace: firſt, *Peace to him,* ſecondly, *To his family,* and thirdly, *To all that he had.* Thus here, they have peace from feare, or are ſafe from feare: they, their families, and their goods, they have no breach, no diſſention among themſelves, no invaſion, no violence from abroad. What can be deſired more to the compleating of outward proſperitie?

Neither is the rod of God upon them.

Theſe words containe the negative part of their proſperitie. The rod of God may be oppoſed unto the rod of men. *Their houſes are ſafe from feare*: that is, from any violence uſed by man, *Neither is the rod of God upon them.* There are ſome houſes that are not viſited with any evil from the creature, The thiefe doth not breake through nor ſteale their treaſures, yet their treaſure is deſtroyed by the rod of God. There are ſome whoſe cattell are ſafe from the violence of men, *Sabeans* and *Chaldeans* do not invade them, yet the rod of God diſſipates their flocks, and his curſe eates them up; therefore *Job*, to ſet out the perfect happineſſe of a wicked man in temporalls, tells us, that as he hath no trouble eyther from neighbours, or ſtrangers, ſo neither is the rod of God upon him. Immediate evils are properly called the rod of God, when we ſee no hand that ſmites us, then (in ſtrict ſence) the rod of God ſmites us.

μασιξ δὲ πα-
ρα κυρ κ̄ ε̄ν
ἐστ̄ αυ-
τοῖς. Sept.
Plaga divinitus inſt. Ea eſt virga dei. Druſ.

Secondly, By the rod of God we may alſo underſtand thoſe afflictions which we receive mediately by the hand of man. Cruel men are expreſly (in Scripture) called the rod of God. (*Iſa.* 10. 5.) *O Aſſyrian, the rod of mine anger, and the ſtaffe in their hand is mine indignation.* God made that Prince his rod to ſcourge and vex his own people. And ſome of the great troublers of the world, and ſpoylers of the Nations with fire and ſword,

ſword, have with a kinde of ambition, taken that ſtile upon them, and would be known by this name, *The ſcourge of God.* *Flagellum dei, ſe vocavit Attilas.*

Farther, *The rod of God* may be conſidered in oppoſition to the rod of man, not onely as to the difference of the hand that ſmites, but alſo as to the difference of the degree or meaſure in which we are ſmitten. So ſome expound this Text, *The rod of God is not upon them*; That is, there is no heavy, no ſore, rod upon them. Thus as by a known Scripture-hebraiſme, *The river of God* notes any very pleaſant and commodious river, and the *mountaine or hill of God*, a very high and ſtrong hill or mountaine; ſo the rod of God (by the ſame Hebraiſme) is a heavie rod or any extreamely preſſing and painfull affliction. We have this oppoſition intimated (2 *Sam.* 7. 14.) *I will be his father, & he ſhall be my ſon, if he commit iniquity, I will chaſten him with the rod of men, and with the ſtripes of the children of men.* As if he had ſaid (in complyance with this expoſition) If thy ſon ſin, he ſhall not eſcape the rod, onely I will correct him gently; I will chaſtiſe him with the rod of men, that is, with ſuch a rod as men chaſtiſe with, or are chaſtiſed with. I will chaſtiſe him with ſuch rods as the weak arme of man uſeth; I will not bring my power to cruſh him, I will not chaſten him with the rod of God, but I will chaſtiſe him with ſuch a rod as a man may wield. What are the ſtripes and ſtroakes which men give in compariſon of thoſe which God can give?

Againe, Take the rod of men for ſuch rods as men uſe to be corrected and chaſtiſed with; ſo, we may take notice of two words uſed in that Text of *Samuell*; firſt, *The rod of men* (*Anaſchim* forte, *Nobiliũm qui minus alijs caſtigari ſolent.* that is, ſay ſome, ſuch a rod as is layd on the children of honourable men, who are not corrected as ſlaves and inferior perſons uſually are. The children of great men are chaſtened with a leſſer rod, or they are not ſo ſeverely dealt with as others. Secondly, *The ſtripes of the children of men or of Adam*; that is, of weak and fraile ones, whoſe original is from the duſt. As if the Lord had ſaid; if thy ſon ſin, and ſo provoke me to puniſh him, yet I will remember that he is but earth and clay, and ſhall accordingly moderate my hand; His ſhall be but ſuch *ſtripes* as one of the children of men, duſt and aſhes, may well beare. Beſides, the Hebrew word which we tranſlate *ſtripes*, ſignifies

1 *Virga Anaſchim forte, Nobiliũm qui minus alijs caſtigari ſolent.*
2 *Virga filiorum Adam, i.e. fragilium i.e. ex terra conſtantium.* Bold.

ſignifies rather *touches*, I will chaſten him with the touches of the children of men, he ſhall have but a touch. Now as that affirmative promiſe in *Samuel*, *I will chaſten him with the rod of men*, ſo this negative experience of *Job*, *The rod of God is not upon them*, may import onely ſome eaſier and more gentle affliction. As if *Job* had ſaid, I ſee the houſes of the wicked ſafe from feare and if trouble come upon them, 'tis not always to ruine and preſent deſtruction. The rod of God is not upon them as you my friends affirme.

Job having thus diſcovered the happineſs of wicked men in the ſettlement of their ſeed, and in the ſafetie of their familie: ſhewes it alſo in the encreaſe of their flocks and cattell. *Job's* proſperitie was deſcribed by Oxen and Sheep, by Aſſes and Camels (*Chap.* 1.) and he alſo had obſerved the worſt of men abounding in this peece of proſperitie.

Verſ. 10. *Their Bull gendreth, and faileth not, their Cow calveth, and caſteth not her calfe.*

Of theſe words I ſhall onely ſay, that they are an expreſſion of the fruitfull breeding of cattell, and that a very full one: *Job* ſpeakes of the fruitfulneſſe both of the male and female cattell, of the Bull and of the Cow diſtinctly; and of both (to aſſure the truth more) he ſpeakes two waves, Firſt, affirmatively; and, ſecondly, Negatively. *Their Bull gendreth, their Cow calveth*; There's the affirmative part; *Their Bull fayleth not, their Cow caſteth not her Calfe*; There's the negative part of this outward bleſſing. When cattell have conſtant conception and no abortion, they muſt needs multiply exceedingly. *Jacob* uſeth this argument to convince his ungrateful uncle *Laban*, of the great bleſſing which is ſtock had under his care, (*Gen.* 31. 38) *Theſe twenty yeares have I been with thee, thy Ewes and thy She goates have not caſt their young.* The Lord puts this into the forme of a promiſe to the Nation of the *Jewes*, (*Exod.* 23. 26) *There ſhall nothing caſt their young, nor be barren in the Land.* And againe (*Deut.* 7. 14.) *Thou ſhalt be bleſſed above all people, there ſhall not be male or female barren among you, or among your cattell.* The Pſalmiſt numbers this among the bleſſings which render a people happy; *Happy* (ſaith he, *Pſ.* 144. 13, 14, 15) *is that people that is in ſuch a caſe, having their Oxen ſtrong*

ſtrong to labour, and their Sheepe bringing forth thouſands, and ten thouſands in their ſtreets; But moſt *happy* (as he there concludes) *is that people, whoſe God is the Lord.* The men of this world, receive thoſe bleſſings from the Generall providence of God, which his own people receive by ſpeciall promiſe; And though many wicked men have corne and cattell from the Lord, yet none of them have the Lord for their God. Thus farre *Job* hath ſhewed us the wicked full of dayes, and full of riches. In the next place he ſhewes them and their children rejoycing in this fulneſs, and ſaying to their ſoules. Let us eate, drinke, and be merry till we dye. How many are there who have goods layd up for many yeares, who yet never had one ſerious thought of laying up any thing for eternitie?

JOB, Chap. 21. Verſ. 11, 12, 13.

They ſend forth their little ones like a flock, and their children dance.

They take the Timbrill and Harp, and rejoyce at the ſound of the Organ.

They ſpend their dayes in wealth, and in a moment goe down to the grave.

JOB hath already deſcribed the outward felicitie of many wicked men; firſt, by long life; ſecondly, by their riches; thirdly, by their power: fourthly, by the flouriſhing of their children, fifthly, by the ſecurity of their eſtate, they are ſafe from the violence of men, and free from the rod of God; ſixthly, by the abundance of their cattell; he proceeds in theſe three verſes to deſcribe their felicitie, by the pleaſure and worldly pompe, in which they live, and by the eaſineſſe of their death. Some men live and increaſe in riches, they have much corne, many children, a full and ſecure eſtate, no conſiderable croſſe upon them, yet they take no pleaſure, no contentments in all this. *Solomon* deſcribes ſuch a man (*Eccl.* 6. 2.) *to whom God hath given riches, wealth, & honor, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him not power to*

eate

eate thereof, but a ſtranger eateth it, this is vanitie, and it is an evill diſeaſe; therefore to compleat the outward felicitie of wicked men *Job* adds.

Verſ. 11. *They ſend forth their little ones like a flocke, and their children dance, &c.* Thus they live in pleaſure.

To which he ſuperadds the ſweetneſſe, peaceableneſſe, and quietneſſe of their death; verſ. 13. *They ſpend their dayes in wealth, and goe downe to their grave in a moment.*

They ſend forth their little ones like a flock.

They ſend them forth under guardians and guides, ſo a flock is ſent forth, children are not ſcattered, but ſent in an orderly way; the originall which we tranſlate *little ones*, ſignifies any ſort of children, who are yet under government and tuition; the word hath a double derivation, firſt, from a roote which ſignifies *a yoke, or labour*, importing ſuch young ones as are fit to be ſent forth to ſeek imployment, or to labour in the world; Secondly, from a roote which ſignifies *evill or wickedneſſe, unrighteouſneſſe, naughtineſſe*; intimating what our little ones are, both by nature and in their lives till converted, even corrupt and depraved; for though children are ſo called from their purity (ſay ſome) in the Latine, yet it is onely comparatively, not abſolutely. Children may be called white paper compared with thoſe who have lived long, and blotted their lives with many abominations, yet children have impurity in them, our little ones are conceived in ſin, and brought forth in iniquitie. The ſpirit of God uſually gives names or denominations proper to the ſtate of things and perſons: Children are polluted in nature, polluted alſo in life and converſation, they are ſinfull, and what they doe, they doe ſinfully: If children did not carry corruption in their natures, they ſhould not beare it in their names. And if little ones are corrupt, how corrupt are they, who have perfected their corruption, having heightned, and improved the ſtock of ſin, which they brought into the world?

These little ones *they ſend forth like a flock*: that is, like a flocke of ſheepe; which implyeth three things.

First, That they had many children, a flocke of them; flockes

עוילים *forte a* עלל *ut ſit ea alias qua homo agendi ſimilitudine exhibet, vel potius a* עול *quia impueris nihil niſi injuſtitia eſt, & quia dum agunt prave agunt omnia* Coc. *Puer, ſic dictus quaſi purus.* Becan. de Orig. Ling. Lat.

flockes conſiſt of many; *to ſend forth as a flock*, is a proverbiall ſpeech, noting a multitude ſent forth. So the word is uſed (*Pſ.* 107. 41.) *Yet ſetteth he the poore on high from affliction, and maketh him families like a flock*; that is, he maketh him to have a numerous family, a great houſe; *Abraham* who had an army in his family (he armed two hundred men, all of his own houſe) he had is family like a flocke, that is, many in his family: ſo *Ezek.* 39. 38. when the Lord would ſhew what a multitude his people ſhould encreaſe to, he ſaith, *As the flockes of Hieruſalem, in her ſolemne feaſts, ſo ſhall the waſt Cities be filled with flocks of men. Hieruſalem* was filled with flocks of cattell three times in the yeare, or at their three ſolemne feaſts; the Lord promiſed that the waſt Cities which had no Inhabitants ſhould be filled with flocks of men, that is, they ſhould have abundance of inhabitants, or be very populous.

Secondly, As the ſending forth of *little ones like a flocke*, imports their number great, ſo that they are under an order, that they are governed; for a flocke is ever under inſpection, ſavage and wilde beaſts have none to take care of them, or to overſee them, but flockes of ſheepe have their Overſeers.

Thirdly, Some interpret theſe words, *They ſend forth their children as a flock*, to note the union & love which was amongſt them, they lived together like a flocke. The union of the Church of Chriſt is ſignified under that notion, the Church is called a flocke; *Feare not little flocke* (ſaith Chriſt, *Luk.* 12. 32.) The Church is a little flocke, in oppoſition to the huge heards and droves of the men of the word, Saints are but few; Firſt, It is called a flocke, becauſe of the care and government of Jeſus Chriſt over it. Secondly, it is called a flocke becauſe it is ot unity within it ſelfe. Though the Church be ſcattered over the world, yet it hath a holy combination of the members, every breach there is a departure from their dutie and order.

They ſend forth their little ones as a flocke.

Thus he deſcribes their felicitie in the education and diſcipline of their little ones.

And their children dance.

He ſtill proſecutes the alluſion of a flocke, for the word

which we render *to dance*, is applyed to calves (*Psal.* 29. 6.) where the Prophet thus describes the glorious power of God; *He maketh them also to skip like a Calfe; Lebanon and Syria like a young Unicorne.* The word is applyed also to rams and lambs; *Ps.* 114. 4. *The mountaines skipped like rams, and the little hils like lambs.* Thus they send forth their little children like flocks, they dance and skip; which argues the prosperitie of their family.

Dancing may be taken two wayes, either first strictly for the exact motion of the body in measure, which is artificiall dancing; or secondly, dancing is taken more largely, for any kind of joyfull moving of the body, for any bodily exercise in sport or play; this in a common sense is called dancing. We may take it here both wayes, *their children dance*, that is, they are instructed and taught the art of musick and dancing, or there is rejoycing amongst them; this is proper to the age and state of children. Some derive the Greek word for *children*, from a roote which signifies to play or sport, as if playing were the work of children, and sporting all their labour. Christ himselfe speakes as if this were the trade of children (*Mat.* 11. 16.) *Wherevnto shall I liken this generation, they are like children sitting in the market-place*, (what doe they there? are they buying or selling, are they bargaining or trading, no that's the businesse of men, what doe the children there?) *they call to their fellows, and say, we have piped to you, and you have not danced, we have mourned to you, and you have not lamented.* Piping and dancing is the delight and businesse of children. We find it given as a promise of blessing upon the Church of God, that their children should be so employed (*Zech.* 8. 4, 5.) *Thus saith the Lord of Hosts, there shall yet old men and old women dwell in the streets of Hierusalem, and every man with his staffe in his hand for very age, and the streets of the Citie shall be full of boyes and girles*, (what shall they doe?) *playing in the streets thereof.* To shew the felicitie of the people of God in *Hierusalem* after their returne from *Babylon*, 'tis promised, that as they should have old men leaning upon staves, so boyes and girles playing in the streets. And thus *Job* expresseth the externall felicitie of wicked men in family blessings; *Their children dance.* And they have musicke to their dance, as it followeth.

Lusus ita naturalis est pueris, ut a lndo puer Græce vocetur.

Vers. 12.

Vers. 12. *They take the Timbrell, and the Harp, and rejoyce at the sound of the Organ.*

They take the Timbrell] They, who? who is the antecedent to *they*, doth he meane, the parents? or their children? or both? I conceive we may best expound it collectively, *they*, that is, they, and their children, old and young, they take the Timbrell, and the Harpe, yea they are taken with the Timbrell and the Harpe; thus they delight and sport themselves in the abundance of all things. *They take the Timbrell, &c.* We have here a specification of those musicall instruments which were then chiefly used. There is a threefold reading of these words: *They take the Timbrell, and the Harpe.*

First, They lift up their voyces with the Timbrell; and Harpe, that is, they play, and sing, which sheweth the compleatnesse of their musicke, it was both by voyces and Instruments, or they lift up their voyces like musicall Instruments. 'Tis said of *Balaam* (*Numb.* 23. 7.) *He took up a parable*, that is, he spake, or he pronounced a parable.

Attollunt se: vocem sicut tympanum, personant vplut tympano Merc. In Hebræo est נשא *cum* ב *quod alias significat ferre partem rei, ferre cum alio, &c.* Coc.

Secondly, They take or lift up their bodies in dancing with the Timbrell, and the Harpe: When the musicke sounded they followed, or answered it with the motion of their bodyes.

Thirdly, *They take the Timbrell* may be rendred, *They play upon the Timbrell, and the Harpe*, they touch them artificially. 'Tis said, *Gen.* 4. 21. (where the originall of musicall instruments is reported) *His brothers name was Jubal, he was the father of all such as handled* (or touched) *the Harp, and the Organ.* Thus we have their mirth and musicke; *They take* (or touch) *the Timbrel, and the Harpe*, they live in pleasure.

Hence observe;

Worldly men breed their children vainely.

Here is a description of their education, they are sent forth as a flocke in a dance, playing upon the Timbrel, &c. here's all the knowledge and literature they are brought up to, here is all the religion, all the Catechisme that they are taught. The Lord giveth this report of *Abraham*, who had a numerous family: *I know him that he will command his children, and his household after him, and they shall keep the way of the Lord* Gen. 18. 19.

(*Abraham* did not teach his to dance. *but to keepe the way of the Lord*) *to doe justice, and judgement; that the Lord might bring upon Abraham what he had spoken.* Here was education in the feare of the Lord, *Abraham* gave his children such breeding as became the father of the faithfull. This doth not condemne the instruction and teaching of children in musicke, that skill is commendable and the gift of God: To learne a due poyse and composure of the body, is not unlawfull; onely we forbid the excesse, when it takes up the whole time, and is made a business: or when 'tis used as a provocation to lust, or a nurse of pride & vanitie. When much time is spent in this, time is mis-spent; When this which should be as sauce, is made the whole dyet, when this which is but an unnecessary circumstance, is insisted upon, as if it were all man, then 'tis sinfull.

Musicam & honestam voluptatem non damnat scriptura, sed eorum damnat securitatem, qui his velut inebrietati Deum contemnunt & ejus opera negligunt. Merc.

Againe, Consider the trade of carnal men, and their children; *They dance and sing, they and their families.*

Hence observe;

Sensitive joyes and contentments are all that carnal men are taken up with.

They rejoyce at the sound of the Organ; Heres not a word of rejoycing in the goodnesse of God, here's not a word of thankfulnesse, and praise to God, who gave them good things, and enricht them with those outward blessings; they onely seeke to make themselves merry, they never sought to make the name of God glorious. The holy Patriarkes had riches, and children, cattel, and great substance, so we reade of *Abraham*, *Isaac*, and *Jacob*, yet how different a character doth the Holy Ghost give of them (*Heb.* 11. 13.) They accounted themselves pilgrims, they had no minde to their Countrey, *but they sought a Citie whose builder and maker was God.* This was their frame in their greatest worldly injoyments; they had riches, but they did not rejoyce in them; they had them, but they did not give up themselves unto them. Worldlings cry (*Psal.* 4. 6.) *Who will shew us any good*, what saith *David? Lord lift up the light of thy countenance upon me, that will cause joy in my heart, more then when corn and wine increase*; As if he had said, worldly men take the Timbrel when corn & wine and oile increase, but if the Lord lifteth up the light of his countenance upon me, this shall be my

my musicke and my song. And though in the good providences of God to him, he called for the Timbrel, and awakened his musical Instruments, yet he adds; *I my selfe will awake right earely*; his was not bare rejoycing in the creature, but in God. A godly man can rejoyce when he hath none of these creature-comforts, he can then rejoyce in the Lord; then the Lord is to him more then an Organ, Tabret, or Harpe, infinitely more then all these; he can rejoyce in the Lord more then in all manner of musicke, even then, when he wants not onely musicke but meate. (*Hab.* 3. 17.) *Though the labour of the Olive shall faile, &c. yet will I joy in the Lord, and rejoyce in the God of my salvation, and the Lord is my strength, and he is my song.* Thus he rejoyceth when stript of all those things; which alone occasion the worldly mans joy. God is a feast to him in famine, and when there is not any thing of the world to be had, he hath all in God; and how much soever a godly man hath of the world, he rejoyceth not in that but in God, the creator, disposer and giver of it. He rejoyceth when he hath the creatures but he rejoyceth not in the creature; his joy is in the Lord. He rejoyceth to see the good hand of God with him, but he rejoyceth not because his hand hath gotten good. We finde this holy man *Job* professing, that he had not, and using a strong imprecation upon himselfe if he had done so (*Chap.* 31. 24, 25.) *If I have made Gold my hope, if I have rejoyced because my wealth was great, and because mine hand hath gotten much, then, &c. Job* was not a man of a darke spirit, he knew how to rejoyce when the candle of God shone upon him, but saith he, whatsoever my worldly estate was my rejoycing was in God, it was not in my worldly estate. But the carnall man rejoyceth in the world it selfe; and indeed he hath nothing more to rejoyce in; he hath not a God, or a Christ to rejoyce in, he hath not pardon of sin or the grace of God to rejoyce in.

Before I passe this poynt I shall adde somewhat, more distinctly, concerning our rejoycing in and about the things of this life. We doe not censure all joy, or thinke that they must needs be wicked who rejoyce and live comfortably in a prosperous outward condition. There is a threefold joy spoken of in Scripture; first, a spirituall: secondly, a sensitive or naturall: thirdly, a sensual joy.

Spirituall

Spirituall joy is either purely in ſpirituall things, when we rejoyce in God, in the Grace and favour of God, in the light of his counteuance, and in the pardon of our ſins. Or when we rejoyce ſpiritually about worldly things, and the good providence of God to us, whether publique or private. There may be ſpiritual joy about that which is not ſpirituall; we may rejoyce ſpiritually, though the things be temporall in which we rejoyce; and it is one of the higheſt actings of grace, to rejoyce ſpiritually about temporall things.

Secondly, There is a naturall ſenſitive rejoycing, which in it ſelfe is neither good nor evil, it belongs to man, as man; and *Job* ſpeaks of this at the 25 verſe of this Chapter; *Another dyeth in the bitterneſſe of his ſoul, and never eateth with pleaſure*; he meaneth not ſinfull pleaſure, but thus, he hath no naturall contentment, no reliſh of, or joy with his meate; we ſay a mans meat rejoyceth him, when it ſuits with his ſtomack, and pleaſeth his palate. As there is naturall ſorrow and feare, which are ſpecificated good or evill, as we act and put them forth: ſo there is alſo naturall joy or pleaſure. In this ſenſe the word *pleaſure* is uſed (*Eccl.* 12. 1.) where *Solomon* gives advice to the young man *to remember his creatour in the dayes of his youth, before the evill dayes come, and the time wherein he ſhall ſay, I have no pleaſure in them*; he meaneth not ſinfull pleaſure, but naturall pleaſure, ſuch as a man takes in what he eats and drinks. When *David* called *Barzillai* to court, *What ſhall I doe there* (ſaith he) *can I taſt what I eat? &c.* As if he had ſaid, thoſe dayes are come upon me in which I have no pleaſure.

Thirdly, There is ſenſuall pleaſure, when the heart is as it were ſteeped, drenched, and drunken with delights. (*James* 5. 5.) *Ye have lived in pleaſure on the earth, and been wanton, ye have nouriſhed your hearts as in a day of ſlaughter.* Which ſome render unto a day of ſlaughter, as beaſts are fatted to be kild, or as in a time of feaſting, which is a day of ſlaughter to beaſts & fowles for the feeding of man. Therefore he threatens them (*ver.* 1.) *Goe to now ye rich men, weepe and houle*; pleaſure hath been your element, ye have lived in that, now ſorrow ſhall be your element, and your employment weeping (1 *Tim.* 5. 6.) *She that liveth in pleaſure*, that is who giveth her ſelf up to delicacy, wantonneſſe, laſciviouſneſſe; he doth not ſay, ſhe that takes pleaſure

ſure in her life, there is no hurt in that, but, *She that lives in pleaſure is dead while ſhe liveth.* And if ſhe be dead while ſhe liveth, how dead will ſhe be when ſhe dyeth?

Further, We may conſider theſe ſenſuall pleaſures or joyes in their ſinfulneſſe, two wayes.

Firſt, There are ſome joyes ſinfull in their very nature, others in reference to circumſtances, in both ſenſes we are to underſtand this Text, *they rejoyce*, that is, they rejoyce with ſuch a kinde of joy as is ſinfull in it ſelfe; And though there be no ſin in the Harpe, Timbrel, and Organ, yet there may be a ſinfull way of rejoycing in theſe. (*Heb.* 11. 21.) *Moſes choſe afflictions with the people of God, rather then to enjoy the pleaſures of ſin for a ſeaſon*; Whether thoſe pleaſures were ſinfull in their nature, or ſinfull in their circumſtances, *Moſes* refuſed them. He did not refuſe pleaſure and comfort in his life, but the pleaſures of ſin, any evill that was in the pleaſure of this life, he refuſed, that pleaſure was a paine to him, and he choſe affliction rather.

But when are our rejoycings ſinfull in their circumſtances, or what makes them ſinfull to us, when they are lawfull in themſelves?

I anſwer, Joy may be lawfull in it ſelfe, yet ſinfull, firſt, in the meaſure of it, if exceſſive. Which the Prophet gives us, (*Iſa.* 41. 8) *Therefore heare now this thou that art given to pleaſures, that dwelleſt carekſly.* When a man is given to pleaſure, he will ſoone be exceſſive in it; for this ſhews that pleaſure over-ſwayes his ſpirit, and hath gotten his heart. The Apoſtle would have believers *given to hoſpitalitie*, that is, he would have them uſe much hoſpitalitie, he would have them given to hoſpitalitie but not given to pleaſure. Some are given to hoſpitalitie meerly becauſe they are given to pleaſure; they love not ſo much to feed others, as to glut themſelves.

Secondly, There is a ſinfulneſſe in rejoycing, when unſeaſonable; *There is a time to rejoyce, and a time to mourne.* To rejoyce in ſome times is matter of of mourning, yet ſome will rejoyce, let the time be what it will, the ſeaſons and dayes what they will; ſuch rejoycing is not good. Our rejoycing may be ſinful upon this account of unſeaſonableneſſe, three wayes.

Firſt, When much of any time is ſpent in it. The time we

ſpend

spend in rejoycing should be but so much as may fit us for our serious and working times. When the Apostle exhorts Saints *to rejoyce evermore* (1 Thes. 5. 16.) he means it of spirituall not of worldly rejoycing.

Secondly, It is sinfull, in regard of the season, to be taken up with worldly rejoycings in any time set apart for the holy duties of fasting and humbling the soule before the Lord. The Prophet complaines of this (*Isa.* 58. 3.) *They finde their owne pleasure upon a day of fast.* To give the least portion of time to worldly pleasure upon a solemne day of fast, or holy rest is sinfull.

Thirdly, Joy may be sinfull, as specially in a day of fast, so when sad troublons calamitous seasons continue many dayes (*Isa.* 22. 13. *In that day the Lord called for weeping, &c. but behold mirth, and rejoycing, slaying oxen, and killing sheep;* So *Amos* 6. 4, 5, 6. *They sit upon beds of Ivory, and stretch themselves upon their couches, and eate the lambes out of the flocke, and the calves out of the middest of the stall; They chaunt to the sound of the Viall, and invent to themselves instruments of musick like David; but they are not grieved for the affliction of Joseph.* They had musicke like *David*; but they were farre from such a heart as *David* had. Many patterne themselves by holy men in the things they doe, who will not imitate their pattern in doing them. 'Tis our duty to sympathise with the seasons: and to forbeare our personal comforts, when the publick sits in sorrow. They who rejoyce when the people of God mourne, shall mourne in their rejoycings. They shall not rejoyce in the joy of Gods people, nor be glad with his inheritance, who have been at all glad at their mournings, or have not refrained gladnesse in the dayes of their mourning.

They rejoyce at the sound of the Organ.

And, which is a further description both of their worldly prosperitie, and of their sinne.

Vers. 13. *They spend their dayes in wealth.*

In scriptura est יבלו *vetustate consumant in Lectione.*

They spend] There is a double reading of the word, but the sense of both is the same. Some thus: *They grow old*, or they consume all their dayes: the indefinite is universal: *They spend*

יכלו

Consumunt simpliciter scriptum Beth, lectum cap. h. sensus idem recedit. Drus.

Ducunt in bonis dies suos. Vulg.

spend their dayes, that is, their whole life, *in wealth*, so we render. The Hebrew is *in good*, what good? There are three sorts of good; first, spirituall; secondly, civill; thirdly, corporal good; when he saith, *they spend their dayes in good*, he meanes not the first; they are farre enough from spending their dayes in what is spiritually good; They deale but little in that which is morally or civilly good; Their time and strength are layd out chiefly in those things which are but coporally good, or good only for the body, and, as they use them, scarce good for, yea mostly hurtfull unto that; therefore we translate well, *they spend their dayes in wealth*; wealth is but our bodily good. In common speech a mans possessions and riches are called *his goods*, because these are good to the outward man; so the vulgar translates the Text, *They spend out their dayes in good*, or in good things, in the good things of this life. The word is used (*Luke.* 16. 25.) *Abraham* in the parable speaking to the rich man, tells him; *Sonne remember that thou in thy life time receivedst thy good things; and likewise Lazarus his evill things*, that is soares and sorrows, his paine and poverty. When *David* (1 *Sam.* 25. 8.) sent his messenger to *Nabal*, desiring some recruits of victuall for his Army which had been a good neighbour to him; Send thy blessing to thy sonne, *for we are come to thee in a good day*; what day was that? a day of feasting. When there was a plentifull provision made of good things. It was Sheep shearing day, and then they had store. The things of the world are expressed under this title, good, (and they are all the good which some looke after in a threefold consideration.

First, In reference to the judgement of the world, or the vulgar opinion. They are good things, and many account them very good, yea some account them the chiefe good, placing felicitie in them. The Holy Ghost speaks the hearts of worldly men, *They spend their dayes in good.*

Secondly, Riches and the things of the world, are *good* as they are the creatures of God; these he made, and he made all things good.

Thirdly, They have not onely a goodnesse of entitie, but a goodnesse of use in them: the Lord hath made them very suteable to the needs and necessities, to the rlations, affaires and businesses of this life. And in these good things, worldly men spend

ſpend all the dayes of their lives. They ſpend their dayes in getting wealth, and having gotten it, they ſpend their dayes in ſpending it, or in beſtowing it upon their luſts. The Text intends the latter, having gotten enough to ſpend, they give themſelves to the ſpending of it all their dayes.

They ſpend their dayes in wealth.

Hence obſerve;

That the chiefe buſines of a worldly man is about his wealth.

He mindeth little or nothing but his wealth; he ſpends his dayes in a threefold care about it.

Firſt, In getting.

Secondly, In keeping.

Thirdly, In taking out thoſe pleaſures which wealth brings in.

Some get wealth, but have no heart to uſe it; others get wealth, and over-uſe or abuſe it: they ſpend their dayes in ſpending it, in feeding their luſts, in pleaſing their appetite with it. The rich glutton would have his ſhare of what he had: he would not leave all to his Children, or to Executors. How poore an account is this of the expence of a mans dayes, that he hath ſpent them in wealth? yet 'tis hard for thoſe who have much wealth, not to doe it. A godly man who hath much wealth is hard put to it, to keepe himſelfe from ſpending his dayes in it. Riches have more of the ſnare in them, then of comfort in them. Some have periſhed with want, but more have periſhed with abundance. Hypocrites make a gaine of Godlineſſe, and when they have gained their ends, they lay by their godlineſſe, and ſpend thoſe dayes in wealth, which they once profeſſed they would ſpend in walking with God. Many really godly looſe much in ſpiritualls, having gained much in temporalls: they have been impoveriſhed by their riches, their beſt part hath decreaſed, while their worſer hath increaſed; Now if it be ſo hard for thoſe who have a good ſtock of grace, and a ſeed of eternall life in them, to minde heaven while they have a great ſtock on the earth: how is it poſſible but that a hypocrite ſhould quite looſe thoſe ſpiritualls, which he ſeemed to have, when he hath gotten much in temporalls: and that prophane men ſhould not be quite drowned and ſwallowed up in temporals, who did never ſo much as ſeem to have any thing in ſpiritualls. Therefore (ſaith Chriſt, *Matth.* 19. 24.) *It is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the Kingdom of God.* Mammon calls for the whole man, and ſtands in the way both of grace and glory. *The poore have the Goſpel preached to them.* (Matth. 11. 5.) But is not the Goſpel preached alſo to the rich? yes, The rich heare the Goſpel, but the poore receive it, or as the word imports are *Goſpeliſed*, they receive the love of it, and impreſſions from it; they receive the ſtampe of the Goſpel, and feele the power of it. Whereas uſually the rich heare onely a ſound of words, and have onely a forme of knowledge, but have no knowledge of the power. Riches fill with cares; a multitude of riches with a multitude of cares; And they who have many cares about thoſe things which are but acceſſories, take little care about that one thing neceſſary, the due hearing of and beleeving application of the Goſpel. They who are very diligent eyther about aſſuring or imploying worldly wealth, about laying up or laying out the treaſures of the earth, ſeldome give any diligence about making their calling and election ſure, or about laying up treaſure in heaven. They are, indeed, rich in grace, whoſe graces are not hindred by riches, whoſe ſoules proſper when their bodies proſper; as the Apoſtle *John* ſpeaks in his third Epiſtle. Or who (as 'tis prophecied *Pſal.* 45. 12.) being full of worldly bleſſings, are yet hungry & eager in their purſuite after Chriſt. *The daughter of Tire ſhall be there with a gift* (ſaith the Pſalmiſt) *The rich among the people ſhall intreat thy favour*; that is, eyther the favour of Chriſt himſelfe, or the favour of the Church, by reaſon of that ſpirituall excellency and inward glory which ſhe hath received from Chriſt. Now, to ſee the rich bring their gifts, and which is the thing chiefly aymed at there, giving up themſelves to Chriſt, this is a rare ſight, and a remarkeable worke of Grace.

And becauſe there is ſo much danger that they who have wealth ſhould ſpend their dayes in it, or give themſelves up to it, and not to Chriſt; take two or three rules of caution or admonition about this thing.

Firſt, When God puts wealth into your hand, ſuſpect your owne

owne hearts, and pray, that ye may put it under your feete. The woman (*Revel.* 12. 1.) *cloathed with the Sunne, had the Moone* (that is, all earthly things) *under her feete*; ſhe kept them under and had them only for her uſe, her heart was above them.

Secondly, Labour to get a right value of wealth, if you would not ſpend your dayes in it. We ſeldome erre in our affections, till we erre in our judgement; if we did not over-value wealth, we ſhould not beſtow our all upon it; no man will lay out his time and ſtrength, about that which he thinkes meanely of; know then, firſt, that though riches are good things, yet they are an inferiour good; ſecondly, though they are good, yet but a mutable good; thirdly, they are to us as we uſe them; ſome things are ſo good, that he who hath them cannot but be good. The grace of God to us, and the graces of his Spirit in us, find us evill, but make us good. But no man was ever made good by riches and worldly wealth; theſe have found ſome really good, and made them leſſe good then they were, and they have found many ſeemingly good, whom they have made ſtark nought.

Thirdly, Uſe the creature, but doe not injoy it, what we uſe, is uſed for ſome other end, what we injoy, is enjoyed for it ſelfe. The creature muſt onely be uſed, becauſe it ſhould alwayes be directed to ſome further end; God ought to be loved for himſelfe, and therefore he onely is to be injoyed. They who underſtand this diſtinction, will not ſpend their dayes in ſatisfying their luſts with wealth, but in ſerving the living God. *Iob's* character of theſe men, may ſerve all men, who having wealth, have no faith in God; *They ſpend their dayes in wealth,*

And in a moment goe down to the grave.

There is a double interpretation of this laſt clauſe; ſome expound it of the miſerable end of wicked men; others of their comfortable end.

Firſt, The words may hold out the miſerable end of a wicked man, who though he hath all outward good things, though he be mightie in power, and his houſe be eſtabliſhed, yet *in a moment he goeth down to the grave*; he ſuddainly vaniſheth out of this world; and whither then? we reade *he goeth down to the grave*; others reade, *he goeth down to hell*. The Hebrew word ſignifies both, and the doctrine of the Text, is true both wayes, his body goeth down preſently to the grave, and his ſoule to hell, that's his place, and thither is his down-fall, there's the end of his wealth and voluptuous life. Thus he is concluded in the parable (*Luke* 16. 22, 23.) *The rich man dyed, and was buried, and in hell he lift up his eyes being in torment, &c.* The rich man *was cloathed in purple & fine linnen, and fared deliciouſly every day* (verſ. 19.) He is deſcribed fully, ſpending his dayes in wealth, and ending his dayes in woe, He in a moment went downe to hell. But,

Ei in puncto ad inferna deſcendunt. Vulg.

Secondly, I rather interpret this clauſe in a ſuteableneſſe to what went before, as the deſcription of the comfortable death of a wicked man; who as he flouriſhed all the dayes of his life, ſo (to compleate his bodily comforts) he hath a very kinde and peaceable death. The word which we render *moment*, (implying the ſuddainneſſe of this change) ſignifies alſo *quietneſſe*, or *peaceableneſſe*, and to be *quiet and reſt*, (*Iſa.* 51. 4.) *Hearken unto me my people, and give ear unto me O my Nation; for a law ſhall proceed from me, and I will make my judgement* (that is, the doctrine of holineſſe) *to reſt*, (that is, I will quietly ſettle it) *for a light to the people*, that is, to enlighten their minds with the cleare and ſaving knowledge of the truth. In this ſence (for reſt) the word is againe uſed (*Jer.* 50.34.) It may beare both ſences in this place; They ſpend their dayes in wealth, and goe to the grave in a moment and ſuddainly, or in quiet and in peace, they have no trouble in death. This their reſt or quietneſſe in death, may be underſtood two wayes.

רגע *ſignificat punctum momentum & placidam quietem vel quievit per antiphraſin.*

In quiete deſcendunt in inferno.

Firſt, They have no inward trouble of conſcience, no gnawing of the worme, though the worme of conſcience be hungry, and hath matter enough in them to feed upon, yet it is not permitted to feed upon them, that is, to vex and torment them. A wicked man may die quietly, without any the leaſt queſtion upon his ſpirit about his ſpirituall condition, as if all were well, and would be well with him for ever. Whereas indeed the quietneſſe that he hath is not from any knowledge of his good eſtate, but from ignorance of his ill eſtate; he knoweth not that the wrath of God hangs over him, and that the juſtice of God is bent againſt him, and therefore he goeth quietly to

Multi cum hac ſpe ad æternos cruciatus deſcendant.

to the grave. A godly man dyeth in peace, becauſe he knoweth his eſtate is good; but if a wicked man die in peace, it is becauſe he knoweth not that his eſtate is evill.

Secondly, They have no outward trouble, no paine in the body, or diſturbance in their affaires: thus wicked men may die a peaceable, yea a pleaſant death: they are not tired with long ſickneſſes, they are not upon the rack of tormenting diſeaſes before they dye: they are not afflicted with nauſeous medicines, and tedious courſes of Phyſick, which to many are more grievious then ſickneſſe or death it ſelfe. Many who have eſcaped the ſorrows of eternall death, meete with much ſorrow in their temporal death. They whoſe peace is made by the death of Chriſt, find much paine and trouble when they come to die. Whereas many wicked men dye (as it were) in health, and goe not onely quickly, but quietly to the grave, having reſt, ſuch as it is, both in body and minde, when their bodies are laid downe to reſt, even their dying may looke like ſleeping.

Morte placidiſſima & quæ diuturnitate non affligit de medio tollitur, quaſi ſponte naturæ concedens. Pin.

And as this word ſhewes the eaſineſs of their death, ſo the ſpeed and ſuddainneſs of it. Thus we tranſlate expreſſely: *In a moment they goe downe to the grave.* He dyeth without ſtop or ſtay, his is not a lingring death: if a man have not much paine in ſickneſſe, yet if he lie long ſicke, his living is a kinde of dying. *David* or *Aſaph* (*Pſal.* 73. 4.) deſcribes the proſperitie of wicked men, both in life and death: *I was envious when I ſaw the proſperitie of the wicked; &c. There are no bands in their death, their ſtrength is firme:* that is, when they die they are not bound by diſeaſes, nor held downe by chronical or laſting and grinding paines: they die and it can hardly be diſcerned that they were ever ſick, they fall off as fruit from the tree fully ripe, with the leaſt touch, & this is their proſperitie in death. The Prophet *Jeremy* aggravates the miſery of the *Jewes* in their captivitie upon this conſideration. (*Lam.* 4. 6.) *The puniſhment of the iniquity of the daughter of my people, is greater then the puniſhment of the ſin of Sodom, that was overthrowne as in a moment, and no hands ſtayed on her. Sodom* was deſtroyed in a moment, but *Hieruſalems* deſtruction was long a working, ſhe maintained a warre, which procured many miſeries, eſpecially that of famine; which as it is the moſt painfull, ſo the moſt dilatory

dilatory or lingring way of daying. *Job* to ſhew the happineſs of wicked men in death, tells us, they dye in a moment, they ſlip out of the world they know not how, or before they are aware of it.

Mors eo crudelior quo ſegnior,

Sudden death is alwayes evil, but ſpeedy death is good. The ſl weſt death is the moſt cruell death. Tyrants kill men by peice-meale, they will have them take notice that they are dying, they will not diſpatch them at a blow, but let them die limb by limb. *Dionyſius* the tyrant is ſaid to have envied a beaſt whoſe throat he ſaw cut, becauſe he dyed ſo ſoone. *Cæſar* reading in *Zenophon*, what care *Cyrus* tooke in his life for his funerall, ſcorned him for it; wiſhing he might dye ſpeedily. That's a good death to nature which is neither feared nor expected, yet that is the beſt death which hath been longeſt expected and prepared for. And hence.

Mors jucunda cujus nulla præceſſit expectatio aut metus.

Some may ſay, It were better wicked men ſhould have ſome delayes in death, for then poſſibly they might repent.

I anſwer; firſt, *Job* ſpeakes not to the ſpirituall or eternall ſtate of wicked men; and as to their temporall ſtate, a ſpeedy death is better then a lingring death; I may anſwer

Secondly, *Sick bed repentance is uſually a very ſick repentance.* We ſet no limits to the mercy and grace of God, but we ſpeak what is uſuall among men.

Thirdly, They that neglect repentance in health, ſeldome minde it in ſickneſſe; ſome have made ſad complaints of the miſery of their friends, becauſe ſo ſuddenly taken away by one ſtroake without any time to repent. But they might remember that many have been ſhut up cloſe priſoners in their chambers, and chained down to their beds for divers moneths, who never thought of repenting, and turning to God. Death is never ſuddaine to them who live well, and they who live ill ſeldome mend when they die, though they are long a dying. Thus *Job* hath oppoſed the experience of many to the opinion of his friends, about the preſent ſtate of wicked men, and Gods dealing with them both in life and death. In the following words he ſhews us how their proſperitie wrought with them, how they took occaſion from theſe outward bleſſings in which they abounded, to arme and encourage themſelves in their rebellion againſt the Lord, who powred out thoſe benefits and earthly

earthly bleſſings upon them in aboundance, and exerciſed long ſufferance and patience towards them, till they had ſpent their dayes in pleaſing themſelves and provoking him.

Job, Chap. 21. Verſ. 14, 15.

Therefore they ſay unto God, Depart from us: for we deſire not the knowledge of thy wayes.
What is the Almighty, that we ſhould ſerve him, and what profit ſhould we have, if we pray unto him?

IN theſe two verſes we have the picture of a wicked man drawne to the life (or rather to the death) of his ſtate and diſpoſition. For leſt it ſhould be thought that while *Job* ſpake of the proſperitie of the wicked, he meant it of ſuch onely as uſed a kinde of moderation in ſinning, or had ſome mixture and appearances at leaſt of ſome eminent vertues among their enormous vices, he therefore by a rhetoricall imitation of of their blaſphemous ſpeeches and opinion concerning the moſt holy God and his wayes, aſſured his friends that his experiences had taught him, that even they who have not in them the leaſt imaginable ſparke or ray of goodneſſe; are yet filled with abundance, and enjoy an affluence of worldly goods. As if he had ſaid, My friend *Zophar*, according to the tenour of thy doctrine, they muſt be reckoned for very holy and good men as the darlings, ſpeciall favourites and boſome friends of God, who enjoy ſuch earthly proſperitie as I have ſpoken of, but behold theſe men, and tell me what goodneſſe thou findeſt in them, *Who ſay unto God, depart from us, &c.*

Theſe men are perſonated by *Job*, as offering a fourfold indignitie unto God.

Firſt, They tell God, (as we doe thoſe whom we hate, or at leaſt deeply diſreſpect,) that, they had rather have his room then his company, *They ſay unto God, depart from us.*

Secondly, They ſlight his doctrine, and his inſtitutions; *We deſire not the knowledge of his wayes.*

Thirdly,

Thirdly, They eſteeme him unworthy of any attendance or worſhip; *What is the Almighty that we ſhould feare him?*

Fourthly, They conclude his worſhip and ſervice as vain and fruitleſſe; *What profit ſhould we have, if we pray unto him?*

Verſ. 14. *Therefore they ſay unto God, depart from us.*

The Hebrew is, *and they ſay*; It is uſuall in Scripture to give that conjunctive particle the efficacy of a cauſal. So, we render it here; Therefore, or for this reaſon, namely, becauſe they flouriſh, and are full, therefore they grow weary of, and are burdened with the thought of God, *They ſay unto God, &c.* How did they ſay it? They ſay thus three wayes.

Particula & congruè poteſt hoc loco exponi per particulam cauſalem, ideo propterea. Pined.

Firſt, Some are ſo bold and impudent as to ſay it with their mouthes, they ſay it explicitely and in plaine termes, they ſpeak it lout to God, *depart from us.*

Secondly, All wicked men ſay this in their hearts and minds; they ſpeake it internally, this is the daily language of their ſpirits to God, *depart from us.* They who love not God with their hearts, would be rid of God with all their hearts. So the Apoſtle deſcribeth the Gentiles (*Rom.* 1. 28.) *They did not like to retaine God in their knowledge,* (or as we put in the Margin) *to acknowledge God.* They caſt the notions of God out of their minds or underſtandings, as a worthleſſe pecce of knowledge.

Thirdly, Wicked men (the fairer ſort of hypocrites onely excepted) ſay this with their workes. (*Tit.* 1.16.) *They profeſſe that they know God, but in works they deny him, being abominable, diſobedient, and unto every good work reprobate.* Prophane perſons are aſhamed to profeſſe the knowledge of God; Groſſe hypocrites boaſt in a profeſſion of God, but their practice is a denicall of God. *The tranſgreſſion of the wicked* (ſaith holy *David*, *Pſal.* 36. 1, 2.) *ſaith within my heart there is no feare of God before his eyes.* The profeſſion of ſome wicked men ſaith they feare God, but their tranſgreſſion or trade of ſin ſaith, there's no ſuch matter. We may interpret this Text of the wicked man ſaying thus all theſe three wayes. Some ſay it with their mouthes, All, even the moſt modeſt of them ſay it in their hearts: very many ſay it in their lives, their doings being a daily defiance againſt God, and a kinde of command upon him to depart.

Againe, *To say*, hath in it more then a bare word, or *say so*, it implyeth a decree or ſtatute, a full purpoſe, or reſolution about the thing. When *David* (*Pſal.* 32.5.) expreſſeth himſelfe thus; *I ſaid I will confeſſe my ſin, &c.* and *Pſal.* 39.1. *I ſaid I will take heed to my wayes*, he intends a fixed and immoveable reſolve upon Godly repentance in the one, & of Godly watchfulneſs in the other. And though this Text is, not ſo full for it in the letter as the two alledged, yet without breach of charitie, or wreſting Scripture, we may expound this as high. *They ſay* (as reſolved and ſet upon the thing) *to God depart.*

Mom en El fortitudinem denotat.

The word *El*, by which God is here ſet forth, ſpeakes his ſtrength and power, The ſtrong God; which we may note to argue both the folly and the impudence, of the creature in ſpeaking thus; The weaknes of God is ſtronger then man, and yet weake man liſts up himſelfe againſt the ſtrong God, and while he thus tells him, that he cares not for his preſence, doth indeed dare him in the utmoſt of his power.

There are foure words by which God is expreſſed in Scripture, upon a diſtinct conſideration of foure eminent excellencies in him.

Firſt, When the ſelfe-being and unchangeable nature of God are chiefely intended, He is called by his Name *Jehovah*.

Secondly, When the efficiency and governing power of God in the Adminiſtration of all things both in heaven and earth are ſignified, he is called by the name *Elohim*.

Thirdly, When his goodneſs, bounty and munificence are exalted, he is called *Shaddai*.

Fourthly, When the irreſiſtible ſtrength and force of God to accompliſh his own decrees and counſels both of mercy and juſtice are deſcribed, He is called by the name in the Text, *El*.

Nor will it be unuſefull here to adde, that in Scripture, man is expreſſed by foure different names, to hold out a fourfold condition or ſtate of man.

Firſt, When the vertues, and beſt perfections of man are ſpoken of, he is properly repreſented under this title *Iſh*.

Secondly, When his ſtrength, honour, and greatnes are aymed at, he is called *Geber*.

Thirdly, To note his Originall of earth, and his naturall weaknes, he is termed *Adam*.

Fourthly,

Fourthly, His accidental miſerie, poverty, ſorrowes and infirmities, denominate him *Enos*.

Now take man, not only as his name *Adam* imports, which is common to all, or as his name *Enos* ſpeakes him, which is the lot of moſt, but alſo as he is *Iſh* or *Geber*, which names are competible but to very few; yet for man at the higheſt pitch attaineable of his ſtrength or perfections, to ſpeake proudly to God, to ſay unto *El*, the ſtrong, the mighty, the Almighty God, depart from me, how abominable! yet thus the wicked ſay to God.

Depart from us.

The word ſignifies properly to divert or recede from a place, or to give and make roome, that the way may be clear and unobſtructed for the paſſage of another. As if wicked men ſhould ſay to God, *Roome for us*; As if one houſe, one place, yea one world could not hold God and them. Indeed God filleth heaven and earth, yea the heaven of heavens cannot containe him, yet God ſtraitens no man by his preſence, though wicked men thinke they can never have roome enough where God is preſent. Hence it is that wicked men are called, *Men farre from God*, Pſal. 73.17. *So, they that be farre from thee ſhall periſh.* And who theſe are, *David* telleth us in the latter part of the verſe, *Thou haſt deſtroyed all them that goe a whoring from thee*; As a man who cares not for his wife, would willingly put her away from him, and goeth himſelfe to an adulterous bed; ſo the wicked man having no love in his heart to God, bids him be gone, and goeth himſelfe a whoring from him, that is, he embraceth the creatures, and giveth his heart up into the hands of the world; therefore he is called, *A man farre off*. In oppoſition to which the people of God are called, *his Neighbours*, or thoſe *who draw nigh unto him* (Rev. 10. 3.) and *David* in the next verſe of the Pſalme laſt cited concludeth, *But it is good for me to draw nigh unto God.*

רחוקי אל *Longinqui dei.*

קרובי אל *Propinqui dei.*

Further, this phraſe, *depart from us*, may imply the rejection and diſtaſt of thoſe tenders and offers of good things, which God makes to wicked men, inviting them home to himſelfe. As we uſe to ſay to thoſe, who over-officiouſly proffer us their wares or commodities as we paſſe in the ſtreets of ſome Citie, why

why doe you thus preſſe upon us, and trouble us, be gone, we have no minde or no leiſure to buy. Thus *they ſay to God, depart from us.*

Hence obſerve;

First, *Riches and worldly proſperitie provoke or occaſion wicked men to have contemptuous thoughts of God.*

The cauſal particle leads us to this obſervation; *Therefore they ſay, &c. David* having confeſſed his own ſin (*Pſal.* 73.3.) *I was envious at the fooliſh when I ſaw the proſperity of the wicked*; ſheweth (*verſ.* 6.) what ſin proſperitie bred up in them. *Therefore pride compaſſeth them about as a chain, violence covereth them as a garment:* (verſ. 8.) *They are corrupt and ſpeak wickedly,* (v. 8.) *They ſet their mouth againſt the heavens*; that is, they ſpake blaſphemouſly againſt the God of heaven. They charged their mouths with inſolent words, and then (their tongues being ſet on fire by hell) they diſcharged them like a thundring Canon againſt heaven. *Moſes* warns the *Iſraelites*, (Deut. 8.10,11,12.) *When thou haſt eaten and art full, then thou ſhalt bleſſe the Lord thy God for the good Land which he hath given thee, then beware that thou forget not the Lord thy God, leſt when thy heards and thy flocks multiply, thine heart be lifted up, and thou forget the Lord thy God.* How jealous was *Moſes*, or rather the Spirit of God by *Moſes*, over that ancient people, leſt they ſhould forget God when he had remembred them? leſt they ſhould then make void the commandements of God, when he had made good his Covenant? leſt their hearts ſhould be lifted up againſt God, after his hand had been ſo often lifted up for them? And what *Moſes* here by way of prophecy (fore-ſeeing the Naughtineſſe of their hearts, cautions them not to do) the ſame *Moſes* in the ſame book (*Ch.* 32.15.) by way of hiſtorie reproves them that they had done. *But Jeſurun waxed fat & kicked, thou art waxen fat, thou art grown thicke, thou art covered with fatneſs, then he forſook God that made him; and lightly eſteemed the rock of his ſalvation.* Even *Iſrael* being grown fat as a beaſt in the green paſtures of a worldly proſperitie, played the beaſt & kicked with the heele; but againſt whom did he kick? He kicked againſt God; and againſt him in a twofold relation; firſt, as his creator; *He forſook the God that made him.* Secondly, as a preſerver

or ſaviour, *He lightly eſteemed the rock of his ſalvation*; No wonder *if their rock ſold them*, (as it followeth *verſ.* 30) when they valued their rocke at ſo low a price. God made his people of great value (yea he called them his *peculiar treaſure*) and then they grew to ſuch high thoughts of themſelves, and were ſo great in their owne eyes, that preſently God was undervalued and little in their eyes. Thus the Lord complained of them long after by his Prophet (*Hoſ.* 13. 6.) *According to their paſture, ſo were they filled; they were filled, and their heart was exalted* (not in thankfulneſſe, and in praiſe, but in pride) *therefore they have forgotten me.* As to remember God (in Scripture language) is to obey, ſerve, and honour him, ſo to forget God, is to rebell and riſe up againſt him. This moved the Apoſtle *Paul* to give *Timothy* his leſſon for rich men (1 *Tim.* 6.17.) *Charge them that are rich in this world, that they be not high minded, nor truſt in uncertaine riches, but in the living God, who giveth us all things to enjoy.* They who are rich in this world are uſually moſt poore for the world to come, and while their eſtates are high, their minds are higher. Low things make the minde high, but with ſuch a lightneſſe, as is indeed not only the lowneſſe, but the baſeneſſe of the mind. While the mind is hightned by the uſe and poſſeſſion of low things (ſuch comparatively are the higheſt of earthly things) it is it ſelfe made lower then the loweſt, and leſſe (not in humilitie but in vanity) then the leaſt of things. Then both mind and man are loweſt of all, when they neglect or lightly eſteeme the high God. To this departure from God, the preſence and aboundance of the world, endangers every man, and wicked men are ever enſnared with the danger; *Therefore they ſay to God, depart from us.*

Obſerve; Secondly;

Wicked men have no mind to God, they cannot abide his preſence. There is in them an evill heart of unbeliefe in departing from the living God. (Heb. 3. 12.) and in ſaying to God, *depart from us.* God ſaith to his people (*Hoſ.* 9.12.) *Woe unto you, when I depart*; they think it beſt for them when God departeth. Saints know not how to live a comfortable day, much leſſe to be happy without him; wicked men know not how to live a comfortable houre, much leſſe to be ever happy with him.

The Church ſaith to God, *Leave us not* (Jer. 14.) The world ſaith, *O that God would leave us.* When ſhall we be eaſed and unburdened of his preſence. *There is nothing ſo joyous to the righteous, nor ſo grievous to the wicked, as to have God neere them.*

But it may be ſaid, Is God neere the wicked? or have they any need to deſire the Lord to depart from them? Is he not already departed and gone farre from them?

I anſwer; Wicked men are farre from the favour and love of God, but they are not farre from his eye and knowledge. God is already departed from wicked men, or rather was never neere them, in regard of his ſpeciall preſence, but he is neere even to them in regard of his generall and common preſence. Yea wicked men find and feele God often in their conſciences, though they never found him in their affections. God makes offers to wicked men, and though God be not actively in all their thoughts (as the Scripture ſpeakes, *Pſ.* 10. 4) that is, they doe not willingly meditate or thinke of God, they maintaine no correſpondence or communion with him in their inner man; yet God doth (like an unbidden and an unwelcome Gueſt) put himſelfe into their thoughts, and moves in their mindes, this proves their trouble, and becomes a paine unto them. *As God is not farre from every one of us* (good and bad) becauſe as the Apoſtle argueth with thoſe at *Athens*, Acts 17. 27, 28.) *In him we live and move, and have our being*; So we may ſay, that he is not farre from many wicked men, becauſe he moveth and ſtirres in them, he preſents to their mindes ſome manifeſtations of himſelfe, in his Juſtice and holineſs, yea of his truth, long ſufferance and goodneſſe, in none of which they eyther deſire or accept acquaintance with him; and therefore ſay to God, depart from us, trouble us not; and when once they can baniſh theſe thoughts, and live thus without God in the world, then they thinke they live indeed, and till then they reckon their lives a kinde of death: and hence it is, that (as we have ſeene by ſad examples) ſome have thruſt themſelves out of the world with their owne hands, becauſe they could not thruſt theſe thoughts of God out of their hearts and conſciences. Their ſoules have ſometimes proved a burden to their bodies, to whoſe ſouls the thought of God was a burden? And they who upon theſe termes, part ſoule and body, have indeed ſaid to God, *depart from us.*

Thirdly,

Thirdly: note;

To be weary of the preſence of God, is the ſtrongeſt argument that a man is wicked.

Purely to love and pray for the preſence of God, is the ſureſt ſigne of a gracious heart; therefore purely to deſire and wiſh the abſence or departure of God, muſt needs conclude that heart ungracious. *One thing* (ſaith *David*, Pſal. 27. 4.) *have I deſired of the Lord, that will I ſeek after* (that is, I will earneſtly purſue, and unweariedly proſecute the grant of this deſire) *that I may dwell in the houſe of the Lord all the dayes of my life, to behold the beauty of the Lord, and to inquire in his Temple.* And againe, he breathes the ſame Spirit of holy impatience, till he might injoy that favour, (*Pſal.* 42. 1, 2.) *As the Hart panteth after the water brookes, ſo panteth my ſoule after thee, O God, my ſoule thirſteth for God, for the living God, when ſhall I come and appeare before God.* In theſe ſtreines of divineſt rhetorick was the ſoule of *David* carried out after God. He was the One thing, he longed for; without God all was nothing with him; In him he had all: His preſence was enough for him. All company, multitudes and throngs of men, yea of Saints, or good men, was but ſolitarineſs and widdowhood to him; without the preſence of God. This was the higheſt aſcent of his holineſſe. Is it not then the loweſt deſcent of unholineſs, to be troubled at the preſence of God? Is it not a full conviction of a carnall minde, and of a wicked man, to think it long till God be gone, or to deprecate his preſence, & urge his departure? This frame of heart is the very blackneſſe of helliſh darkneſſe, and the expreſſe Image of the Devils perſon. Such are (though not poſſeſſed with, yet) under the poſſeſſion of the evill Spirit: The Goſpel (*Matth.* 8. 28, 29.) makes report *of two men poſſeſſed with Devills comming out of the Tombes exceeding feirce, ſo that no man could paſſe by that way, and behold they cryed out, ſaying, What have we to doe with thee, thou Jeſus the ſon of the living God? art thou come hither to torment us before the time?* It is the Devils torment to be neere Chriſt, or to have any appearance of God: are not they then neereſt the Devill to whom God is a torment? Or who (like theſe in *Job*) doe as thoſe *Gadarens* to Chriſt in the laſt verſe of that Chapter,

come

come and beſeech him, that he will depart out of their coaſts, that ſo if it were poſſible, they might never more heare of him, nor from him. Which is plainly imported in the next clauſe of the Verſe.

For we deſire not the knowledge of thy wayes.

Though God in himſelfe conſidered, be the firſt and chiefeſt object of a wicked mans enmity, yet this quarrel uſually breaks out at the diſcoveries of his will and wayes. Thus in the Text, they reject God becauſe of his wayes. The wayes of a wicked man (as the Pſalmiſt hath it) are alwayes grievous to God as well as man, and ſo are the wayes of God grievous to wicked men, and therefore they deſire no acquaintance with, no knowledge of them. As if Job had thus ſpoken in their perſon. *If the caſe ſtand thus O God, that we cannot have thee, & the good things which thou haſt promiſed, unleſſe we alſo learn & ſubmit to thy wayes, then be gone, for thy wayes are a loathing to our ſoules, thy wayes are rough, ſharp, ſad and unſuitable to our ſpirits and genius. If we ſhould faſhion our ſelves, and ſhape our courſe according to the rules which thou preſcribeſt, ſhould we not be expoſed to the laughter, if not to the danger of all the world? Should we not bury our ſelves alive, and be deprived of all the comforts of our lives? muſt we not ſpend our time in ſorrow or ſilence, and never ſee good day more? As for us, we know ſo much of thy wayes already, that we have no deſire to the knowledge of them; we are provided of better wayes, of wayes more eaſie, ſmooth, plaine and pleaſant; & therefore what deſire can we have to thine?*

For we deſire not.

יָשַׁק *non tam velle ſignificat quam delectari re aliqua.*

The word ſignifieth to take pleaſure or delight in, as well as to deſire; becauſe thoſe things which we delight in, are moſt deſired by us: ſo we reade it, *Pſal.* 1.2. *But his delight is in the law of the Lord.* And (Pſal. 5. 4.) *Thou art not a God that takeſt pleaſure in (or a deſire unto) wickedues.* So here, *We deſire not (or we have no pleaſure in) the knowledge of thy wayes.* And when they ſay, *We deſire not, &c.* more is intended then the bare Negative of their deſire; we may reſolve this Negative, into an Affirmative, we diſlike, yea we hate the knowledge of thy wayes. *He that is not with me* (ſaith Chriſt) *is againſt me*; We alſo may ſay, He that is not a wel-wiſher to, and deſirous of the wayes of God,

God, oppoſeth and rejects them. So that in this we have a deſcription of affected ignorance. He that doth not know the wayes of God is ignorant, for it is every mans duty to know them; But he that hath no deſire to that knowledge, is in love with his own ignorance, and is pleaſed with it.

But what are *theſe wayes of God*, which finde ſo little acceptance with wicked men?

I anſwer firſt in generall, that by the wayes of God, he doth not here intend thoſe wayes in which God walketh, but thoſe which God hath made for man to walke in. More diſtinctly, the wayes of God are threefold.

Firſt, The wayes of his counſel and decrees; To endeavour or deſire the knowledge of theſe wayes is not our duty, but our curioſity, as theſe ought not to be ſearched, ſo they are paſt finding out, *Rom.* 11. 33.

Secondly, The wayes of his providence and outward adminiſtration, of which the Pſalmiſt ſpeaketh (*Pſal.* 145. 17.) *The Lord is righteous in all his wayes, and holy in all his workes.* And though ſome of theſe wayes are not knowable, for (*Pſal.* 77. 19.) *His way is in the Sea, and his paths in the great waters, and his footſteps are not known*; that is, his footſteps many times in his wayes upon the Land, are no more ſeen then a way is to be ſeen in the Sea, or a path in the great waters. Frequent paſſage makes a track or beaten path upon Land, but how frequently ſoever paſſages are made upon the face of the Sea, no print nor path remaines. Thus it is with many of the wayes of God, we cannot ſee where he hath gone; yet it is our duty to ſee his goings, and to deſire the knowledge of theſe wayes.

Thirdly, The wayes of God are his commandements, or thoſe rules of life, in and by which we ought to walke and regulate our whole courſe, and theſe are of two ſorts. Firſt, The wayes of worſhip; Secondly the wayes of practiſe, or of manners. Theſe are called the wayes of God, becauſe they lead us unto God, and land us (thorough Chriſt) ſafe in heaven. Here in the Text the wayes of God, the knowledge whereof wicked men doe not deſire, are the ſecond and third; as for the firſt, it is a part of ſome mens wickedneſſe over-boldly to preſſe and pry into them. And while they neglect the reveaTttt led

led will of God, which they ought but to know and doe, they are very buſie about his ſecret will, which they cannot know, but may be (though intentionally on their part it never be) one by them, and ſhall (Judicially on Gods part) be done upon them.

Hence obſerve;

First, *Wicked men beare no love to, nor have any delight in the knowledge of the commandements and ordinances of God.*

Thus *Solomon* reproves them (*Prov.* 1. 22. 25. 29, 30) *How long ye ſimple ones will ye love ſimplicity* (he means it not of that ſimplicitie which is oppoſed to craftineſſe and double-mindednesſe, but of that which is oppoſed to wiſdome and ſpiritual-mindednesſe, as the next words expound it) *and the ſcorners delight in their ſcorning*, (*ſc:* at the wayes of God) and *fooles hate knowledge*. He meanes not the ſimple foole (for though ſuch have no knowledge, yet they cannot be ſaid to hate it) but the filthy foole, or wicked man in the Text, theſe hate knowledge; and to theſe he ſpeaks (*verſ.* 25.) *Ye have ſet at naught all my counſell, and would none of my reproofe.* And againe of theſe (*verſ.* 29, 30.) *They hated knowledge, and did not chuſe the feare of the Lord, they would none of my counſell, they deſpiſed all my reproofe.* We are not to underſtand *Solomon* in theſe paſſages, as giving the character of ſome ſpeciall wicked men, for though ſome are more exceſſive then others in their love to the wayes of ſin, yet they all (even the moſt temperate) meete in this, that they deſire not the knowledge of the wayes of Holines.

Here it may be queſtioned, why doth the knowledge of the wayes of God trouble them ſo much? Indeed the practiſe of and obedience to them may be burdenſome to naturall men, but what can their knowledge hurt or grieve them?

I anſwer;

First; It is not eaſie to fleſh and blood to ſtudy for, or make application to the meanes of any knowledge, much leſſe of the wayes of God; Knowledge will coſt ſome paines; knowledge, eſpecially divine knowledge, is the gift of God, yet it calls for our induſtry, not onely to doe what we know, but alſo to know what to doe. (*Prov.* 2. 1, 2, 3, 4.) *My ſon, if thou wilt receive my words, and hide my commandements with thee, ſo that thou encline thine ear unto wiſdome, and apply thy heart to underſtanding.* To the receiving of the word and commandement of God, which hold forth the knowledge of his wayes, there muſt be an *inclining of the eare*, that is, frequent hearing, and *applying of the heart*, that is, frequent meditation. The two next verſes import yet a ſtronger diligence, even *a crying after knowledge, and a lifting up the voyce for underſtanding. A ſeeking her as ſilver, and a ſearching for her, as for hid treaſure.* Hence the concluſion of the Preacher (*Eccl.* 1. 18.) is in ſome ſence extendible to all ſorts of knowledge; *He that encreaſeth knowledge encreaſeth ſorrow*; for though to know be a delight, yet the meanes of encreaſing knowledge, hath ſomewhat of paines and trouble in it.

Secondly, The knowledge ſpoken of in this Scripture is not a meer aiery notionall ſpeculative knowledge, but an experimentall and a practicall knowledge; if it were only a knowledge of the wayes of God, that we might be able to talke and diſcourſe of them that would ſuffice, many wicked men might be deſirous of that knowledge; but becauſe this knowledge obligeth to obedience, and they are called upon to know the commandements of God, to doe them, and to know the wayes of God, to walke in them, therefore they deſire not that knowledge.

Thirdly, They deſire not to know the wayes of God, leſt they ſhould be troubled for not walking in them. Their ignorance of them, they conceive, to be ſome excuſe or extenuation of their ſin in not doing them (though indeed their ignorance being affected is one of the higheſt aggravations of their ſin) For it is far eaſier to ſin without light, then againſt it, and to erre by not receiving the truth, *then by holding it in unrighteouſneſſe* (as the Apoſtle ſpeakes, *Rom.* 1. 18.) Light and knowledge where they are, will be urging duty upon the conſcience. It is no little trouble to put up theſe motions, and keep down this light, and it is far more troubleſome to goe contrary to them.

Knowledge hath three things attending upon it.

First, An obligation to duty; A man is not free from his own bands (though he be from others) to forbear the doing of what he knoweth.

Secondly, As knowledge is an obligation, ſo it is a provocation to duty; It will put a man on, and urge him, it will be as a ſpurre in his ſide to make him goe, yea run the wayes of God.

Thirdly, Knowledge hath a ſting, a vexation in it when we neglect duty. The conſcience of a wicked man doth often break in upon him, and ſmite him, when he knowingly breaks out of the wayes of God. Now leſt the knowledge of the ways of God ſhould be troubleſome to wicked men; in any of theſe three things, therefore to way-lay and prevent their own trouble, they have no deſire to the knowledge of thoſe wayes. Beſides, their deſires after the knowledge of thoſe wayes is ſtopt and quencht by a multitude of prejudices & hard thoughts, which they have of thoſe wayes: As firſt, that they are unequall and rigorous; therefore the Lord taxeth his ancient people for that apprehention (*Mal.* 1. 13.) *Ye ſaid alſo, behold what a wearineſs is it?* and he calls them by the prophet *Michah* to give an account in what, (*Mich.* 6. 3.) *O my people what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me*, Secondly, As diſhonourable and contumelious, they think the wayes of God too low and ſimple for their ſpirits, and are aſhamed to be found in the practiſe of them. The word of God is in that ſence, a reproach to them. Thirdly, As fruitleſſe and unprofitable, they ſee not what they can get by them, and then why ſhould they goe in them? Which prejudice is expreſſely held out in the latter clauſe of the following verſe.

Secondly; Obſerve;

Not to deſire to know the wayes of God, is no more ſinfull and dangerous, then the ignorance of them.

There are three ſorts of ignorance. Firſt, a groſſe or invincible ignorance, which proceeds either from the totall abſence of all means of knowledge, or from a totall inability to mannage and improve thoſe means. Secondly, There is an unwilling ignorance in the midſt of means and abilities to know; a man may be ignorant of ſome things, which he is willing enough to know, and this ignorance may run him upon that evill which he had not (premeditately and purpoſely) a will to doe. Thirdly, there is a willing ignorance, when a man

man hath no will to know, yea reſiſts all the means of knowledge. When he not only doth not know the evill which he doth, but therefore refuſeth knowledge, that he may more freely doe evill; and may have this to ſay for himſelfe when he doth evill, that *he knew not how to refuſe the evill and chuſe the good*. As that is a high wickedneſſe ſpoken of by the Prophet (*Iſa.* 5. 20.) knowingly, to call evill good and good evill, to put light for darkneſſe, and darkneſſe for light, ſo it is not a wickedneſs of a lower ſtature, willingly to refuſe knowledge; that ſo we may not be able in our actings to diſtinguiſh light from darkneſſe, good from evill, but may run blindfold upon any thing which our own luſts and advantages prompt us to do. The Prophet (*Iſa.* 58. 2.) ſpeaketh of ſome who *delighted to know the wayes of God, as a nation that did righteouſneſſe, and forſook not the Ordinance of their God*. Such are hypocrites. But there are a ſort who delight not to know the wayes of God, that ſo they may doe unrighteouſneſſe, and never be engaged to live up to the Ordinances of God; Such are prophane. Both fall into the ſame condemnation; the one for not doeing what they pretend a delight to know, the other for not delighting in the knowledge of that which they ought to doe. The prophaneneſſe of this latter ſort is perſonated in this verſe, and is yet ſet in a more open light in the verſe which followeth,

Verſ. 15. *What is the Almighty, that we ſhould ſerve him? and what profit ſhall we have if we pray unto him?*

This verſe aſſignes the reaſon (ſuch as it is) which lyeth in the bottome of the hearts of wicked men alwayes, and ſometimes appeareth at their lips as the reaſon why they *ſay to God, depart from us, &c.* They who bid God be gon from them, have ſaid in their hearts, and are ready enough to ſay it with their mouthes;

What is the Almighty, &c.

Some read it in the Maſculine Gender, *Who is the Almighty?* we in the Neuter; the ſence of both is one, and that as bad a one, as is imaginable or utterable. As if they had ſaid, What is there in God more then in another? we ſee nothing in him ex-

extraordinary why he ſhould expect, or why we ſhould give him any extraordinary ſervice? Such queryings whether concerning things or perſons, God or man, ſignifie the higheſt contempt and diſeſteeme of either. When *Moſes* ſaid to God concerning himſelfe (*Exod.* 3. 11) *Who am I that I ſhould goe to Pharoah?* He laid himſelfe quite below that important ſervice. When *David* ſaid to God concerning himſelfe (2 *Sam.* 7. 18.) *Who am I O Lord God? and what is my houſe, that thou haſt brought me hitherto?* He laid him quite below that eminent mercy. When *Nabal* ſaid to *Davids* meſſengers requeſting a ſupply of victual for his Army (1 *Sam.* 25. 10.) *Who is David? and who is the Son of Jeſſe?* He laid him quite below that deſired courteſie. When *David* ſaith, *Pſal.* 8. 4. *What is man that thou art mindfull of him?* He layeth him quite below the leaſt mindings or thought of God. So when *Pharoah* ſaid to *Moſes* concerning God, (with theſe in the Text) (*Exod.* 5. 2.) *Who is the Lord that I ſhould obey his voyce to let Iſrael goe?* He laid the Lord (as they here did) quite below that required duty. Such queſtions as theſe doe not ſo much imply a doubt, who or what God is, whom they are commanded to obey and ſerve, as a reſolvedneſſe that he is unworthy their ſervice and obedience, or that they judge him ſuch a one as they have no cauſe either to feare or love. Which we may further evidence from the peculiarity of that name, with which God is cloathed in the Text. *Almighty, What is the Almighty?* The word *Saddai* here and elſe where rendred, *The Almighty*, hath a double derivation. Firſt, from a root (*Sadad*) which ſignifieth to waſt or to deſtroy, implying the Almighty power of God to ſubdue and ſubjugate the greateſt powers to himſelfe. According to this meaning of the word, the queſtion of theſe wicked men intimates thus much, That they feare no hurt from God; though he be reported for Almighty, yet they looke upon him as weake and impotent, and therefore as ſlighting his ſtrength, and daring him to doe his worſt, they ſay, *What is the Almighty that we ſhould ſerve him?*

Secondly, The word may be deduced from a roote (*Dai* to which the letter *Sin* is added as ſubſervient) which ſignifieth ſufficiency, plenty and aboundance. According to this interpretation of the word, their queſtion holds out thus much, That they being in ſo flouriſhing and full a condition themſelves, neither needed nor hoped for any thing from his fullnes: They could ſubſiſt well enough without him, or any ſupply from him; why ſhould they ſerve or waite upon him in hope of more, when they had enough in their own hand and poſſeſſion already: nor had they faith to believe that it would be better with them, or that they ſhould receive any good from him, how much, how long, or how well ſoever they ſhould ſerve him, What is the Almighty, or what hath he in ſtore for us, that we ſhould ſerve him? If we knit and conjoyn both theſe conſiderations of the word together, we may paralel or exemplifie the whole compaſſe of their queſtion, with that lewd and Atheiſtical ſpeech recorded from the mouthes of ſome ſons of *Belial* in his time by the prophet *Zepheniah* (*Chap.* 1. 12.) *It ſhall come to paſſe at that time, that I will ſearch Jeruſalem with candles, and I will puniſh the men that are ſetled on their lees, that ſay in their heart, the Lord will not doe good, neither will he doe evil.* Whereas the Lord by his holy Prophet *Iſaiah* (*Chap.* 41. 23.) challengeth the falſe Gods or Idols, to give teſtimony and proofe of their divine power, or that they are Gods by ſhewing things to come, and by doing good or evill, theſe conclude that God cannot give proofe of his divine power, by doing either good or evill, Which is as much as to ſay, that he can doe nothing at all: for ſeeing all things that are done, are either good or evill, he that can doe neither, cannot doe any thing. Thus they wickedly imagined the Lord to be what Idols indeed are, who have eyes and ſee not, eares and heare not, feet but walke not, and hands but cannot act or execute. And that's the ſumme of this blaſphemie, which *Job* aſcribed here to the wicked, *What is the Almighty, that we ſhould ſerve him?* We neither regard the benefit nor the dammage that he can doe us: we are neither troubled at his omnipotency, as if he could deſtroy us in his wrath when he is diſpleaſed at us, nor are we hungry after his Allſufficiency, as if he could ſuſtaine us in his love, were he every way pleaſed by us, *What is the Almighty?*

That we ſhould ſerve him?

Why ſhould we take upon us his livery and become his ſervants?

vants? What wages ſhall we have, or what preferment can he give us? as it followeth by and by. To ſerve God, or to be a ſervant to God, is a comprehenſive terme, taking in all the duty of man in holineſſe. *I and my houſe* (ſaith *Joſhua*, *Chap.* 24. 15.) *will ſerve the Lord.* And ſuch is the reſolution of every Godly man; but againſt this the wicked are reſolved while we hear them putting the queſtion, *What is the Almighty that we ſhould ſerve him?* As if they had ſaid, he is ſuch a Maſter (or let him be what he will) that he will not ſerve him. To ſerve God is to give him all the duties both of naturall and of inſtituted worſhip; We ſerve God while we love him, while we feare him, while we believe in him, while we truſt upon him; yet all theſe have diſtinct and proper reſpects to God. We truſt God as he is faithfull, we believe on him as he is true, we feare him as he is great, we love him as he is good, we ſerve him as he is ſovereigne and Lord of all. *Thou ſhalt fear the Lord thy God and him only ſhalt thou ſerve,* (Deut. 6. 13.) There is a ſervice due from man to man, but comparatively to our ſervice of God, we muſt not *be the ſervants of men* (1 Cor. 7. 23.) we ought to ſerve men heartily, but we muſt ſerve none but God with all our hearts. And if God be not ſerved with all, he counts himſelfe not at all ſerved. A wicked man may poſſibly ſerve God with his tongue and hands, with words and outward workes, but he never ſerveth him with his heart, and moſt uſually they caſt off the ſervice of hand and tongue, uſing both to his diſſervice. In this largeſt ſence of obſerving we may expound this Text, and apply it to the greateſt number of wicked men, and in that ſtricter ſence 'tis true of them all; They ſay; *What is the Almighty that we ſhould ſerve him?*

Hence obſerve;

First, *Wicked men have low and ſleight thoughts of God. Their wiſdome* (the beſt that is in them) *is but the wiſdome of the fleſh,* and that, at the beſt, *is enmity againſt God* (Rom. 8. 7.) and can they doe otherwiſe then lightly eſteem him, with whom they are at enmity? They who know not the worth and excellency of a perſon, cannot have high thoughts of him, wicked men one & other, know not God (that is the definition, which *Bildad* giveth of them, *Chap.* 18. 21.) How then can they duely prize him

him whom they doe not know? As we doe not deſire, ſo we cannot honour that which is unknowne. All the ſervices, ſuch as they are, which a wicked man tenders to God, may beare the ſame inſcription which the Altar obſerved by *Paul* among the *Athenians* did, (*Acts* 17. 23.) *To the unknown God. If thou hadſt known the gift of God,* (ſaith Chriſt to the woman, *Joh.* 4. 10.) *and who it is that ſaith unto thee, give me to drink, thou wouldeſt have asked of him, and he would have given thee living water.* Did wicked men know the living God, they would ask after him, and reckon their lives with all that they have, nothing worth without him. Beleevers have attained ſome good knowledge of God (though it be little to what they might attaine in grace, and leſſe yea as nothing to what they ſhall receive in Glory) are lifted up with holy Gloryings in and of God. Thus *Moſes* in his triumphant Song after the overthrow of *Pharoah* and his *Ægyptian* Hoſt in the red Sea, (*Exod.* 15. 11.) *Who is like unto thee O Lord, amongſt the gods? Who is like unto thee, glorious in holineſs, fearfull in praiſes, doing wonders.* Thus the Pſalmiſt cryeth him up in his excellencies; *This God is our God for ever and ever* (Pſal. 48. 14.) So the Church is brought in by the Prophet admiring God (*Iſa.* 25. 9.) *Loe this is our God, we have waited for him and he will ſave us; This is the Lord, we have waited for him, &c.* The words have a ſound of victory and triumph in them, intimating that ſome had in ſcorn (as they did *David*) asked, *Where is now your God?* or as theſe in the Text, *What is the Almighty?* therefore his people upon ſome gracious and ſtrong appearance of God for them, doe as it were hold him up at once to the view and aſtoniſhment of All the world, eſpecially of their enemies; *Loe this is our God, this is the Lord.* Behold and conſider, who is a God like unto him? your rock, is not as our rock, even your ſelves being Judges. *Whom have I in heaven but thee,* (ſaith *David*, Pſal. 73. 25.) *and there is none upon earth that I deſire beſides thee.* We ſee, how the opinion and eſtimation which the Saints have of God, is as different from that of wicked men, as their ſtate is different. They make their boaſt of God all the day long; theſe are aſhamed of him, and ſay, *What is the Almighty that we ſhould ſerve him?* The daughters of *Jeruſalem* enquire of the Church (*Cant.* 5. 9.) *What is thy beloved more then anothers beloved,*

loved, O thou faireſt among women? What is thy beloved more then another beloved, that thou doeſt thus charge us? They demand what, and what is thy beloved? out of an earneſt deſire of further information. But wicked men aske, *What is the Almighty?* not out of a deſire to know what he is, but in ſcorne and deriſion of what they vainly and ignorantly conceive him to be, even too meane to be ſerved by them.

Secondly, Obſerve;

A wicked man thinks ſcorn to ſerve God.

No man can ſerve two Maſters (ſaith our Great Maſter, *Mat.* 6. 14.) That is, two Maſters of contrary intereſts, and who iſſue out contrary commands. Every wicked man ſerveth more Maſters then two, but he ſerveth not that one who is infinitely better and more deſerving our ſervice then All. He is a ſervant to luſt, yea *he ſerves divers luſts and pleaſures* (Tit. 3. 3.) he ſerves at the pleaſure of every luſt, and therefore he can have no pleaſure in ſerving the Lord: and unleſſe we make it our pleaſure as well as our work to ſerve the Lord, he hath no pleaſure neyther in us nor in our ſervices. We cannot ſerve God unleſſe we deny our ſelves, and reſolve our will into his. But every wicked man is a ſelfe-ſeeker, therefore he cannot ſerve God. And as in that ſtate he cannot, ſo he hath no will, no minde to ſerve the Lord. He looks upon his ſervice as ſlavery, and calls the commandements of God coards and bonds, and ſubmiſſion to them bondage, therefore he ſaith, *I will breake thoſe bonds aſunder, and caſt away thoſe coards from me* (Pſ. 2. 3.) Till we are made free from ſin, we are never free to ſerve the Lord. The Apoſtle joynes thoſe two in conſequence, *Rom.* 6. 20, 21. *When ye were the ſervants of ſin, ye were free from righteouſneſſe* (not free by any liberty given, but by a libery taken, which is licentiouſneſſe) *but now being made free from ſinne* (Chriſt manumitteth all whom he redeemeth) *and become ſervants to God*; There is a bleſſed tranſition from that freedome which is indeed ſlavery, into a ſervice which is indeed freedome. He is incomparably more free that ſerveth the Lord, then he who, not ſerving him, ruleth the world. *I ſerve* (God being my Maſter) may be the Motto, and is the Honour of all the Saints. The yoke of Chriſt, yea the Croſſe of Chriſt, are ſweete,

ſweet, eaſie, and honourable to the Saints. They who have taſted how gratious the Lord is in his promiſes, will rejoyce in his commandements. And it is as much their deſire to ſerve him, as it is their happines to be ſaved by him. The wicked are ſtrangers from the covenant of his promiſe, and therefore they are eſtranged from his precepts, & in ſtead of receiving his law into their hearts, caſt it behinde their backes. *What is the Almighty* (ſay they) *that we ſhould ſerve him?*

And what profit ſhould we have if we pray unto him?

We uſe to looke to the end of our actions before we begin them; and we may juſtly think it is not good for us to doe that which will doe us no good when we have done it. Did a godly man ſee no benefit, no good comming in by prayer, he would not pray. And becauſe a wicked man ſeeth no benefit in prayer, therefore he doth not pray. His reaſon were good if it were true. We cannot profit God by prayer, but we may profit our ſelves. We may turne the argument and ſay, What profit ſhall we have if we doe not pray? Though God giveth ſometime before we aske, yet we have no ground to expect till we have asked. Wicked men receive many good things from God, for which they never prayed, but becauſe they doe not owne him as the Author and fountaine of their good therefore they will not pray. They aſcribe their profits to themſelves, what profit then can they conceive in prayer? *What profit ſhall we have*

If we pray unto him?

The Hebrew is, *If we meete him.* 'Tis a metaphor taken from thoſe, who riſe up when grave and great men come towards them, and in honour to their perſons goe forth and meete them. This elegancie of the word heightens the impietie of wicked men, who are ſo farre from following God with their prayers and ſupplications, when he departeth farre from them, that they will not ſo much as ſtirre a foote to goe out and meete God when he commeth towards them, eyther in judgement to divert and turne him backe, or in mercy to invite him forwards, and give him thanks: as if they did not at all, eyther feare his anger, or regard his love. Prayer is our

פגש *ſignificat occurrere obviam: ſæpe autem deprecari, vel inſtanter orare.*

meeting with God; and this word is ſpecially applyed to our meeting God in prayer when he appeareth angry and diſpleaſed. Thus the word is uſed (*Jer.* 7. 16.) *Therefore pray not thou for this people*, doe not thou (ſaith the Lord to his Prophet) meete me when I come out againſt them, doe not thou ſtrike in between me and them (as *Moſes* ſometimes did) to intercede and meditate for them, for I am reſolved to deſtroy them. That Scripture (*Iſa.* 47. 3.) which we render, *I will take vengeance, and I will not meete thee as a man*, (that is weake in power, or with compaſſion ſuch as men ſometimes ſhew, but in full power, and with an unmoveable purpoſe as God, that Scripture, I ſay) is thus rendred by others, *Man ſhall not reſiſt me*, that is, he ſhall not hinder me of my purpoſe by prayer, or as ſome of the Rabbins tranſlate, or rather paraphraſe that Text; *I will not admit of any interceſſion for thee.* Whereas in another place of the ſame Prophet (*Chap.* 59. 16.) *The Lord wondered that there was no interceſſour*; none to meete him with a good word for that people. In which ſence we finde the word, *Jer.* 27. 18 *Jer.* 36. 25. *Abigail* went out to meete *David*, and by her mediation to ſtop him from ſhedding bloud, (1 *Sam.* 25. 23.) The Lord calls his people to meete him (*Amos* 4. 12.) *Therefore thus will I doe unto thee, O Iſrael, and becauſe I will do this, therefore prepare to meete thy God, O Iſrael.* How to meete him? What with Armes or Armies, with the preparation of outward force? No; What can the ſtrongeſt Hoſts of men doe againſt or with the Lord of Hoſts? This meeting then muſt be by repentance and humiliation, by weeping and invocation. God meeteth him (with bleſſings) in his way that rejoyceth and worketh righteouſneſſe; And he loves, yea expects that we ſhould meete him in his way, mourning and praying, when he is about his works of Judgement. Many godly men have met God with theſe weapons, and have prevailed, But the wicked man, eyther hath no hopes or thinks he hath no need eyther to prevent evill or obtaine good by ſuch a meeting. And therefore he ſaith, *What profit ſhall I have, if I pray unto* (or meete) *him?*

Hence obſerve;

Firſt; *Wicked men are led by their worldly profit in all they doe*; They are ready to doe any evill which they ſuppoſe may profit them, and they will not doe (which is all they can doe) ſo much as the outſide of any good, by which they can get no viſible profit. The Apoſtle *Paul* ſpeaks of ſuch *who ſuppoſed that gaine was Godlineſs*, but they were farre from ſuppoſing *that Godlines* (as indeed it is, even bare Godlines) *is great gaine* (1 *Tim.* 6. 5, 6.) While wicked men have a hope to gain by a profeſſion of Godlines (becauſe gaine is ſavory to them, though it proceed from that which to them is moſt unſavory) they will be profeſſors, and condiſcend to that which they eſteeme no more in it ſelfe, then the dirt under their feete, the thing called *Godlines*. But when once they ſee they cannot gaine by it, or think they have gained enough by it, then they meddle with it no more; off goes their viſor, and they ſhew you (having made a ſhew of what they were not) what they are. Many now receive the Goſpel upon the ſame argument, by which the *Shichemites* were perſwaded to receive Circumciſion (*Gen.* 34. 23.) *Shall not their cattell, and their ſubſtance, & every beaſt of theirs be ours?* They are zealous for Chriſt, upon the ſame termes that *Demetrius* was zealous for the worſhip of *Diana* among the *Epheſians* (*Acts* 19. 24) they make or gain *Silver-Shrines*, and by this they get their living. As *Judas* betrayed Chriſt, ſo they will pretend to adore him. If their queſtion be well anſwered, What will you give us? or what ſhall we get by it? The needle of the compaſſe never reſts nor is quiet, till it poynteth to the North, nor are they till they poynt at profit, and have carnal advantages in their eye. What profit ſhall we have if we heare him or pray unto him?

Secondly, obſerve;

Wicked men have an opinion that prayer and attendance upon God in holy duties are unprofitable. While they aske, What profit ſhall we have if we pray? their meaning is, that prayer yeelds no profit, and that ſerving God is a very poore trade. Such the Prophet *Malachie* at once diſcovers and reproves (*Ch.* 3. 14.) *Ye have ſaid, it is in vaine to ſerve God, and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hoſts. And now yee call the proud happy, yea, they that work wickednes are ſet up, yea they that tempt God are even delivered.* As if they had ſaid; we get nothing

thing by the ſervice of God, and not only ſo, but they who rebell againſt him, the proud, they who make wickedneſs their worke, their buſineſſe, they who do not only neglect God, but tempt him, ſinning preſumptuouſly, daringly, theſe get all, theſe are happy, theſe are built up high in good things, honour aud riches, and theſe are delivered and protected from evill, dangers, and diſtreſſes. A prophane ſouldier at the ſiege of a Towne paſſing a place of danger was heard ſwearing, and when one that ſtood by warned him, ſaying, *Fellow-ſouldier, doe not ſweare the bullets fly*; he anſwered, *They that ſwear come off as well as they who pray*; ſoon after a ſhot hit him, & down he fell. This is the judgement both of poor ignorant, and knowingly wicked men, *What profit is there if we pray?* Whereas indeed they ſhould rather ſay, What profit is there in any thing without prayer? or what profit is there not in prayer? *Godlineſſe is profitable for all things, having the promiſe of this life, as well as of that which is to come* (1 Tim. 4. 8.)

Thirdly, obſerve;

Wicked men throw up or give over the duties of holineſs, when they finde no preſent profit, or outward advancement coming in by them.

They ſerve God no longer then he ſerveth their turnes. They who follow Chriſt for the loaves, leave him when the loaves are done. Surely many old formaliſts were wont to pray meerely for filthy lucre, which gave occaſion for that common Proverb, *No penny, no pater noſter*; which we may tranſlate in the ſtile of the Text, *No profit, no prayer*. Saints finde rewarde in their worke, but hypocrites muſt be rewarded and paid in hand for their worke, elſe they will worke no more. A godly man will pray and perſevere in prayer, becauſe God commandeth him to pray alwayes, not becauſe he always finds the grant of the thing prayed for. He knows his prayers can never turne to loſſe, though he pray long and feeles no profit, not only not in temporals, but not in ſpiritualls, and inward comforts. He conſiders, what God requires of him, not what he receiveth from God is the ground of every duty. And whereas that wicked King ſaid (2 *King.* 6. 33.) This evil is from the Lord, why then ſhould I waite upon the Lord any longer?

longer? He ſaith, I will yet, yea for ever waite upon the Lord, though he deferre to do me good.

Job, Chap. 21. Verſ. 16, 17, 18.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.
How oft is the candle of the wicked put out? and how oft commeth their deſtruction upon them? God diſtributeth ſorrows in his anger.
They are as ſtubble before the wind, and as chaff that the ſtorm carryeth away,

IN the former words, *Job* having deſcribed both the proſperitie and the blaſphemy of wicked men, whom he repreſents thruſting the Lord from them, and diſcharging him their company; *Depart from us, we deſire not the knowledge of thy wayes, &c.* (Having thus, I ſay, deſcribed their proſperitie, and their blaſphemy, leſt he ſhould ſeeme to attribute more happineſſe to them, then indeed they have, or at all to have approved of their courſe and counſel, which at all he had not) he ſubjoynes by way of prevention, his opinion of both in this 16 verſe.

Lo, their good is not in their hand, the counſel of the wicked is farre from me.

As if he had ſaid: *I have not aſſerted the great ſucceſſe of wicked men, as if God neglected the affaires of the world, or cared not into what hands they were diſtributed, as if he had left wicked men in their own power, to be the founders and contrivers of their owne greatneſſe; or as if I my ſelfe were taken with, or envied at any of their felicitie: for I am well aſſured that God diſpoſeth of all theſe things in much wiſdome, but in no love at all, or good will to them; Lo, their good is not in their hand, the counſel of the wicked is farre from me.*

In theſe words *Job* gives his opinion about the ſtate of wicked men, in the middeſt of all their outward pomp and worldly ſplendour; *Lo, their good is not in their hand.* The Septuagint reade

ἐν χερσὶ γὰρ οὐκ ἔστιν αὐτῶν τὰ ἀγαθά, Sept.

reade this firſt part of the verſe without a negative particle, whereas we from the Hebrew) reade, *Their good is not in their hand*, they ſay, *Their goods were in their hands*. Which ſome explaine; As if *Job* in theſe words aſſigned the reaſon whence it comes to paſſe, that wicked men ſpake with ſo much boldneſſe and impudency in the verſe before, *What is the Almighty? And what profit is it that we pray to him?* Why are they thus bold with God; why doe they ſlight the Almightie? *O* (ſaith *Job*) *their good is in their hand*, that is, they have enough already, they are full of the world, and they care not how emptie they are of God, they have as much as they deſire, they are ſatisfied with the creature, therefore they have no deſire to the Almighty, the Creator: they have their portion, and ſuch will not pray for more, who think they have all in poſſeſſion. What need they beg any good thing at the hand of God, when they have all good in their owne hand? *Their good is in their hand, therefore they ſay, What profit is it that we pray to the Almighty?* This is a truth, but I will not proſecute this reading, becauſe it is not cleare from the originall Text.

We render according to the letter of the Hebrew, *Their good is not in their hand*. That is, ſay ſome, they have many worldly good things, yet they uſe none of them. They have good in their houſes, good in their cheſts, but they have none in their hand. The righteous man hath outward good things in his hand, he is readie to uſe, and imploy them, he is maſter of them, he makes them ſerve him; but meere carnal men ſerve their goods, or are ſlaves to them; their goods have them in their hand, their good is not in their hand, they are ruled by what they have, they doe not rule what they have, *Lo, their good is not in their hand*. They are not maſter of their owne. There is a truth in this expoſition; and therefore *Solomon* in *Eccleſiaſtes* diſtinguiſheth the poſſeſſion of the things of the world from the uſe of them. It is one gift of God to put the things of the world into our hand, and another to give us a heart to uſe them, (*Eccleſ.* 5. 19.) *Every man to whom God hath given riches, and wealth*: (there is one gift) *and given him power to eat thereof, and to take his portion, and rejoyce in his labour, this is the gift of God*, there is another gift. Many receive the firſt gift from the hand of God, who are denyed the latter. But neither

neither will I give this as the ſcope of *Jobs* Text.

Againe, *Their good is not in their hand*. By *good* here, we are to underſtand all which is before ſet downe, as the portion of wicked men: we had an inventory of their goods, a very large and faire one. *Lo, Their good*. Why the things of the world are called good ſee before (*verſ.* 13.) *They ſpend their dayes in wealth*, or, *in good*. And though they did, yet here he ſaith, *Their good is not in their hand*. But how can a man ſpend his dayes in that which is not in his hand? Many have that in their hand or poſſeſſion, in which they doe not ſpend their dayes. But it ſounds hard to ſay, A man ſpends his dayes in that which is not in his hand.

Lo, their good is not in their hand.

I anſwer; The being of a thing in our hand imports.

Firſt, That it is attaineable by our owne induſtry, or that it is within our reach and power. So, when *Job* ſaith, *Their good is not in their hand*, his meaning is, their riches and worldly aboundance was not attained by any ſelfe-ſufficiency. Not onely is it true in ſpirituals, but alſo in temporalls (though in theſe we can doe more) that we can doe nothing effectively of our ſelves, or by our own ſtrength and wiſdome, our ſufficiency is of God. Whatſoever we have in this world comes from another hand, not from our owne. Mr *Broughton* renders fully up to this ſence; *Lo, their wealth commeth not by their own power*.

Secondly, *Their good is not in their hand*, that is, they have not a power to hold the good which they have received; this I have ſeene (ſaith *Job*) in the ſtate of wicked men, that neither the good they have was purely in their power to attain it, nor in their power to retain and hold it. This latter ſence ſome conclude, as ſpecially intended by this phraſe all the Scripture over. As if to be in the hand, did rather imply an abilitie in keeping, then induſtry in acquiring the things of this life; yet I conceive the former ſence as fayre and pertinent as the latter, and therefore from thence note.

Cum ſcriptura dicit aliquid eſſe in manu; poteſtatem in conſervando quam in acquirendo ſignificat. Bold.

Firſt, *Men get not their greatneſs, whether in wealth, or rule, by their own power.*

What *Job* affirmes of evill men, is true of good men too, it

is a generall truth, *Their good is not in their hand to get it*; every good gift comes from above. Even the things of the world, (which are good gifts, though they be a lower ſort of good gifts) are ſent by a higher hand. Earth is dropt downe to us out of heaven. Outward comforts are not from the hand of man, eyther meritoriouſly, or efficiently. They are not from his hand meritoriouſly, he deſerves not a bit of bread, he is ſo far from deſerving heaven, and glory, and the favour of God, that he deſerves not a piece of this earth to ſtand or lie downe upon, no nor efficiently. Proud man hath ſuch an opinion of himſelfe, he is full of theſe thoughts, that at leaſt the things of the world are within his compaſſe, that he can reach and attain them by his own power, activity, and policy. *Iſa.* 10. 13. The *Aſſyrinn* is brought in glorying thus; *For he ſaith, by the ſtrength of my hand I have done it, and by my wiſdome, for I am prudent, and I have removed the bounds of the people, and have robbed their treaſures, and I have put down the inhabitants of the earth like a valiant man.* Here is the language of a proud mans heart, he ſaith, by the ſtrength of my hand I have done it. And the Lord was very jealous of his owne people, that they would be attributing their good to their own hand, and he could not beare it that they ſhould. (*Deut.* 8. 16, 17.) therefore he admoniſheth them that when they came to *Canaan*, and had got great eſtates, and eaten and were full, to take heed leaſt their hearts ſhould be lifted up, (*verſ.* 17.) *And thou ſay in thy heart* (ſuppoſe it doe not break forth into words) *my might and my power hath gotten this wealth*, (take heed thou doe not ſpeake ſuch language in thy heart) *but thou ſhalt remember the Lord thy God, for it is he that gives thee power to get wealth, that he may eſtabliſh his covenant which he ſware to thy fathers.* See here, the things of the world are not in our hand, God gives us power to get our bread. And conſider, if the Lord be ſo jealous in this poynt that he will not indure men to aſcribe to their owne ſtrength or hand the getting of the treaſures of the world: how will he take it at their hands that ſay heaven it ſelfe is in their hand, the good of eternall life is in their hand, or that they can fetch it in by their own earnings, that they are not beholden to Chriſt onely, or alone for it, but they can merit for it? There is a touch of this in all our hearts, though we come not to the groſſeneſſe of the Papiſts; we would have ſomewhat of our owne gaining and fetching in, for life and glory. But if the things of the world be not in our hand, then much leſſe are the things of heaven; if not temporalls, then ſurely not ſpirituals and eternals (*Pſal.* 76. 6, 7.) *Promotion is not from the Eaſt, or Weſt, or South, but it is of God who putteth down one, and ſetteth up another.* It is a peice of our ſpirituall neſſe to confeſſe God the giver of our temporals. It is an act of grace to ſay, *Lo, our good is not in our hand.* That principle of policy, *Every man is the contriver of his own condition*, is falſe in Divinitie. Man may be conſidered in a threefold capacity or ſtate, and God the Author of them all. In his natural ſtate *as a living man*; In his ſpirituall ſtate, *as a holy man*; in his civill ſtate, *as a rich man or great man*; all that he is in any of or al theſe is all from God.

Quiſq; fortunæ ſuæ faber.

Secondly, obſerve;

It is not in the power of man to hold or perpetuate his owne proſperitie.

As our good is not got by our hand, ſo not held, it will run or ſlip out between our fingers, if we only hold it; we put our earnings into a purſe with holes (*Hag.* 1. 6.) if God doe but blow upon it. As the Lord gives, ſo he can take away, let us hold as faſt as we will; unleſſe the Lord hold what we have for us, we cannot hold it. The creature is a flitting thing; unleſſe God eſtabliſh it to us it may be gone every moment. Our ſpirituals are not in our owne keeping; we cannot bring our ſpirituals into our owne hearts, and we cannot keepe grace in our own hearts; our good of grace is in the hand of Jeſus Chriſt, it is he that preſerves his own graces beſtowed upon us. Were it not for the hand of Chriſt holding our hearts, we ſhould let out all the grace we have quickly; our faith and love with all thoſe ſpirituall treaſures would ſoone be ſcattered, were not we kept by the power of God, *Lo, their good is not in their hand.*

Thirdly, When *Job* ſaith, *Their good is not in their hand*, He ſeemes to intend, that though theſe men had a great deale in their hands; yet *their good*, or that which indeed will do them good was not in their hand. The men of the world have their portion

portion in this life, and that is not a portion; They have goods in their hand, but that which is indeed their good is not in their hand.

Hence note;

That which is truly good, or will really doe any man good, is not in the hand of a wicked man.

Let him have what he will in his hand, his good is not in his hand; yea it had been better for him not to have had this good in his hand, unleſſe he had ſomewhat that is better. (*Pſal.* 4. 6.) The men of the world cry out, *Who will ſhew us any good?* What is their good? *David* tells us, *Corne and wine, and oyle, gold and ſilver*, the riches and greatneſſe of the world, theſe are a very low ſort of good, and comparatively theſe are no good at all. *Give me the light of thy countenance* (ſaith he) this good they have not in their hand; They have not the grace or favour of God in their hands, they have not a portion of ſpirituals in their hands; their good is not in their hand, becauſe that is not there which indeed would make them happie. *Job* did not looke on wicked men as truely happie, though he ſpake ſo much of this outward happineſs; *Their good is not in their hand.*

The counſel of the wicked is far from me.

In theſe words *Job* makes a modeſt compariſon between his owne and the condition of the wicked; *The counſel of the wicked is far from me. Counſel*, is not to be taken here ſtrictly for that which is the preparation to action, after inquiſition and debate, For the iſſue of both, is counſel. But here *counſel* is to be underſtood in a larger ſence; *The counſell of the wicked*, is, their courſe, their opinion, their way, their purpoſe, whatſoever is decreed and reſolved by them, that is their counſel. Now, ſaith he, *this counſel*, (or courſe) *of the wicked is far from me.*

Conſilium poniture pro tota agendi ratione.

But how was their counſel far from *Job*? Every good man cannot keepe evill counſel far from him. Evill men may give good men bad counſel: yea a good man cannot keep himſelfe from the evill counſel of the Devill, why then doth he ſay, *the counſel of the wicked is far from me?* Satan will be inſtilling helliſh

helliſh counſel into the hearts of the beſt, how then is he thus confident, *The counſel of the wicked is far from me.*

The meaning is, *I am far from the counſel of the wicked*: for though we cannot keep the counſel of wicked men, or the counſel of Satan, his ſuggeſtions, and motions far from us; (for theſe will be buzzing about us) yet we may keep our ſelves far from them, that is, we may keep our hearts at a diſtance from them. Now that is the meaning of *Job*, *The counſel of the wicked is far from me*; that is, I am of another opinion, and minde, I doe not fall in with them, I doe not ſay as they, I doe not affirme what they affirme, or deny what they deny. *The counſel of the wicked is far from me*, It ſhews that he had a quite different judgement of things from the wicked; nor did he like their way, notwithſtanding their proſperitie and ſucceſſe, As if he had ſaid; *I am not in love with their good and greatneſſe, much good doe it them; it is far from me to wiſh it in their way, and upon their termes; for I never trod in their path, nor walked in their counſel.*

Hence obſerve, firſt;

The counſel or courſe of a wicked man is fooliſh and prepoſterous in the opinion of the Godly.

As himſelfe is, ſo is his counſel, both nought, therefore a good man abhors them. What is the counſel of a wicked man? What is his courſe? His counſel is to follow the world, to heape up riches, to engroſſe earth, neglecting heaven; to be very eager after the things that are ſeene, not regarding the things that are not ſeene. This is fooliſh counſel: *for* (ſaith *Paul*, 2 Cor. 4: *ult.*) *we looke not at things that are ſeen.* How can a man looke at things that he doth not ſee? How can he ayme at a mark that he doth not reach with his eye? Indeed beleevers looke at nothing but what they ſee, though they doe not looke at the things which are ſeene. Here is the excellency of beleevers, they ayme at things that are not ſeene by the corporal eye, but they have a ſight of them by the eye of faith; they ſee them with a ſpiritual eye, or elſe they could not ayme at them. Now, *we look not* (ſaith *Paul*) *at things that are ſeene*, (which is the counſel of the wicked) *but at things which are not ſeen; for the things that are ſeen are temporal, but the things which*

are

are not ſeene are eternall. The things which are moſt ſeen now, will not be ſeene long, no nor be long. As it is ſaid of *Tire* (*Ezek.* 27. 36.) *The Merchants among the people ſhall hiſſe at thee, thou ſhalt be a terrour, and never ſhalt be any more: or ſhalt not be for ever.*

Secondly, obſerve;

Godly men are not at all pleaſed with the way of the wicked how much ſoever they thrive in it.

Job had ſaid much of the greatneſſe, riches, and glory of the wicked: but, ſaith he, how ever, *The counſel of the wicked is far from me.* The wayes of the godly and the wicked differ, as much as their ends; and their counſels are as diſtant as their concluſions will be. Every good man ſaith of the counſels and wayes of the wicked, how proſperous ſoever, as *Jacob* ſaid of his ſons, *Simeon* and *Levi*, (*Gen.* 49. 6.) *O my ſoul, come not thou into their ſecret, unto their aſſembly mine honour be not thou united.* Let me be far from their ſecret, that is, *from their ſecret counſel, from their cabinet counſel, and cloſe committees, O my ſoul come not thou into their ſecret.* The further we keep from their counſel, the neerer we are to bleſſedneſſe. (*Pſal.* 1. 1.) *Bleſſed is the man that walketh not in the counſel of the ungodly.* And as the Godly are far from the counſel of the wicked, ſo the wicked are as far from the counſels of the godly; they alſo ſay, *The counſel of ſuch is far from us*, we cannot abide their counſell. (*Pſ.* 14. 6.) *Ye have ſhamed the counſel of the poore*, that is, ye are aſhamed of his counſel. What poore doth he meane? He meanes it not of any poore; though it be a truth, that a poore mans counſel is ſeldome heard (great men are uſually aſhamed of poore mens counſel, As *Solomon* ſpeaketh in his *Eccleſiaſtes*, (*Chap.* 9. 16.) *The poore mans wiſdome is deſpiſed, and his words are not heard.*) But here *by poore*, he meanes the godly poore, men fearing God, as it is plaine in the latter end of the verſe: you are aſhamed of the counſell of the poore, why? *becauſe the Lord is his refuge.* His counſel doth *depend on the Lord; truſt in the Lord, walke in his wayes*, ſhelter your ſelves under his protection, this counſel the poore man gives, and he muſt needs be a godly man that gives this counſel. This counſel you have ſhamed, that is, deſpiſed. What have we to do with this counſel,

ſel, to make the Lord our refuge? No, we will take our own courſe, and work it out by our own wit. Thus wicked men are from the counſel of the godly, and godly men are as far from the counſel of the wicked.

Job proceeds:

Verſ. 17. *How oft is the candle of the wicked put out?*

Here begins the ſecond part of that Chapter. As in the former he proved by cleare experiences, the proſperitie of the wicked, ſo now he proves that the wicked are not alwayes proſperous, but meete with checks and contrary blaſts as well as others. *How oft is the candle of the wicked put out?* There are two opinions concerning the generall tendency of this latter part of the Chapter. Some think, (as hath been toucht) that *Job* having before declared the outward happineſſe of wicked men doth here as it were turne the Tables, and deſcribe their miſery, by way of Admiration. *How oft is the candle of the wicked put out.* Or if they eſcape their children pay for it, as it follows *verſ.* 21. This may ſeeme to contradict what he ſpake before of the flouriſhing ſtate of wicked men, preſently to adde, *How oft is the candle of the wicked put out?* But indeed it only contradicts what his friends ſpake before, whoſe opinion was, that God ſorteth out the things of this life ſo diſtinctly, that to the wicked he gives nothing but miſery and ſorrow, and to the righteous, nothing but mercy and comfort. Now *Job* takes this off; he affirmes that wicked men are uſually filled with worldly abundance, which is againſt their opinion, yet he affirmes alſo that wicked men are often plunged into outward miſery, that they alſo are brought into ſtraits and darkneſſe. Thus he renders the opinion of his friends altogether inconſiſtent with his experiences; they ſaid, that evill men receive onely evill; no, ſaith he, evill men receive abundance of good in this world; yet I doe aſſert that evill men alſo receive evill too; ſo that there can be no diſtinguiſhing of mens ſpirituall eſtates by their temporall ſufferings or enjoyments, ſeeing wicked men ſometimes are not puniſhed here, and ſometimes are.

Concludit contra amicos ſuos bona & mala in hac vita æquè a deo bonis ac malis dari.

Refutatur amicorum ſententia impios ſemper hic puniri, quum interdum; aque accidat, & eos puniri & non puniri. Mercer.

Secondly, Others underſtand the whole context thus, as if *Job* were ſtill deſcribing the proſperous ſtate of the wicked, and

and continued the same discourse to the 21 *verse*. And then the questions here are to be expounded negatively; *How oft is the candle of the wicked put out?* Can you give many instances of it? is this very oft? are wicked men commonly found in darknesse, or in trouble? So he meets with both the assertions of his friends. *Bildad* said, (*Chap.* 18. 5, 6.) *The light of the wicked is put out, and the spark of his fire shall not shine; the light shall be dark in his tabernacle, and his candle shall be put out with him.* Well, saith *Job*, this is your opinion, I pray, tell me, *How oft is the candle of the wicked put out?* Have you seen this frequently, that you make such a direct conclusion of it? Again *Zophar* in the close of the 20 Chapter, when he had drawne out the judgements of God in many particulars, concludes (*vers.* 29.) *This is the portion of a wicked man from God, and the heritage appointed him by God.* Now *Job* answers, whereas you, O *Zophar*, conclude your innumeration of evils, with, *This is the portion of a wicked man from God.* I pray how oft doth God distribute such evils to them in anger? doth he it so often, as gives you a sufficient ground to make so peremptorie a conclusion? *This is the portion of a wicked man from God.*

Quoties potest exponi in defectu, q. d. Etsi id fiat aliquãdo raro tamen fit; ac sæpius florent impij contra quam vos dixistis. Merc.

Take the words eyther of these wayes, there is a faire correspondencie with the scope of the place, and with *Job's* purpose, nor doe eyther of these interpretations give any straine or offer violence to the original Text. For the first word that we render *how oft?* is expounded sometimes by way of *increase*, sometimes by way of *diminution*. In the former sence, *how oft?* sounds a thing done very frequently; In the latter, *how oft?* sounds a thing seldome, or rarely done; How oft have you had such experiments? that is, you have rarely had them. how oft is such a thing done? that is, it is seldome done. Mr *Broughton* translates clearely to this exposition, *Not so often is the candle of the wicked put out, &c.*

How oft is the candle of the wicked put out?

By the *candle of the wicked*, some understand their lives, that is, how oft doe wicked men come to a sudden and unexpected death? *Job* said before, *They grow old*: His friends had said, *They are cut off.* Here according to the latter exposition, he queries, Can you give many instances that the candle of the wicked

wicked hath been put out? that their lives have been extinguished? The life of man may well be called his candle, and the life of man goes out after the manner of a candle. A candle goes out three wayes, and so doth the life of man; first, for want of moysture to feed it: thus the life of man goes out when the moysture of the body is spent, and consumed, when it is drunke and dried up by old age, or hot distempers, then out goes the life of man like a candle, Secondly, A candle goes out, through the redundancy of moysture, the oyle sometimes drownes the lamp, as well as feeds it. Thus also moysture overflowing the body of man, puts out or quencheth life. Thirdly, a candle is extinguist by a vehement wind that blows it out: And the lives of many men are put out by violence, their candle doth not burn out, but is blown out. And thus especially the lives of wicked men are put out; They are cut off by a hand of justice before they have lived out half their dayes, or if they attaine to fulnesse of dayes, their hoary head descends not to the grave in peace.

Secondly, Others understand by *Candle*, their *Children*; A mans children are as so many lights in his house: as they die, his candles are put out; and if they all dye, his candle is put quite out.

Thirdly, and more generally, the word is used to signifie any, or all sorts of worldly prosperity, The light of the wicked can be nothing but outward prosperity, in all the sorts of it. So the word is frequently used (*Prov.* 13. 9.) *The light of the righteous rejoyceth, but the lamp of the wicked shall be put out*; that is, their prosperity shall cease; read 2 *Sam.* 21. 17. 2 *King.* 8. 19. *Psal.* 132. 17. in all which places, light, lamp, and candle, expresse outwardly splendor, and prosperity. *How oft is the candle of the wicked put out?* Taking the words in the first sence, how oft? that is, very oft.

Observe,

The worldly glory and outward pomp of wicked men is many times put out in darknesse

Taking the words in the second sence, how oft? that is, not often; you cannot give frequent experiments of this?

Note;

Most wicked men continue their candle, and the light of their prosperity a long time.

As we have seen the one, so the other; there are experiments on both sides. Therefore we can make no distinction of men, either by the shining and burniug, or by the putting out of their candle. The former poynt hath been given from other passages of the Book, and the latter being one generall scope of the whole Book, it may suffice only to collect and specifie them.

And how oft cometh destruction upon them?

The sence is the same with the former; onely the words are varied.

Their destruction.

אד *Extremam denotat ruinam vel calamitat m nullis & pluvia mere superveniente.*

The word which we render *destruction*, carrieth in it utter ruine, or an undoing calamity, properly it signifies a cloud; and becaufe stormes are wrapped up in clouds, and from them hayle and snow, thunder and lightening, breake forth, not onely to the terror of hearers and beholders, but even to their destruction; therefore the same word signifies both a cloud, and also destruction. And hence the Vulgar reads, *How oft is there an inundation upon the wicked?* When clouds dissolve, an inundation, a deluge follows, which sweeps all away. In which sence the Prophet (*Isa.* 28.15.) calls it an *over-flowing scourge*, that is, a judgement which breakes all the bankes and fences which the wit and power of man set up against it.

Note;

Wicked men shall not only be afflicted, but destroyed.

Destruction is their portion. The hand of God upon a wicked man is for ruine; but upon his own people for correction. The Apostle speaks this sence clearly (2 *Cor.* 4. 8, 9.) where he tels us that himselfe and other holy men were in a very sad condition, but it came not to destruction; *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* As for wicked men, *How oft cometh destruction upon them?*

They

They are not only troubled, but distressed, not only perplexed, persecuted, and cast downe, but in despaire, forsaken and destroyed.

From the manner of their destruction, it comes like a Tempest, or a shower.

Note.

The destruction of wicked men is irresistible.

Who can avoyd the shower, or the storme? yes you will say, we may run to covert; but there is no covert which the Lord cannot raine quite through; though sinners hide themselves under rocks, and mountaines: he can send a raine which shall soake unto them. There is no shelter against the wrath of God; he can pierce all the coverings of the creature; his wrath smites down to the very bottome of hell. When stormes and tempests are up in the World, Saints have a covering; but what is it? not any worldly covering, or creature refuge; these cannot protect them from the storme; but the Prophet tells us what or who will, (*Isa.* 32. 2.) *A King shall reign in righteousnesse Princes shall rule in judgment, And a man* (that is, Jesus Christ) *shall be a hiding place from the winde, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rocke in a weary Land.* Christ is as a covert from the tempest, as a hiding place from the winde; but wicked men have no help by him, he is no covert, no hiding place to them: therefore their destruction comes irresistibly, and unavoydably. Such was the shower of fire and brimstone upon *Sodome*; the *Sodomites* expected not an enemy that way, their destruction came as a shower from a cloud; The Lord rained fire and brimstone upon them from the Lord out of heaven. The cloud which hangs over and lowres black upon wicked men, is not a little cloud that soon passeth away, but a cloud that shall make the wicked passe away; when that breakes, they shall be broken and fall and perish.

Nubecula est cito transibit.

חלק *divisionem denotat inter plures. Tralatio ab iis qui funiculis agros dimetiebantur, quos deinde dividunt inter se aequis sortibus.* Usf.

God distributeth sorrows in his anger.

The word implyeth the dividing of a thing among many: to divide by lot; to apportion out an inheritance or share; a mans share is called his lot, this is my lot, and that is yours

every one hath his lot. Thus land in a common field is divided, and thus *Joſhua* divided *Canaan* among the twelve Tribes, he divided it to them by lot; ſuch a diſtribution the word ſignifies; *God ſhall diſtribute ſorrowes to them by lot.*

He diſtributeth ſorrows.

חבלים Dolores, funes, partietur, funiculis hereditates dividibantur.

That word ſignifieth, a coard, or a line, that line with which an inheritance is divided, a meaſuring line, a line to meaſure land by. So (*Pſal.* 16. 6.) *The line is fallen to me in a faire place*; that is, my inheritance is divided, or ſhared out to me in a faire place, I have a fair lot. The elegancy is remarkable. God diſtributeth ſorrowes by a line, as the portion and inheritance which wicked men ſhall receive. (*Luk.* 12. 46.) *The Lord of that ſervant cometh in a day when he looked not for him, &c. and will appoint him his portion with the unbelievers.* *God diſtributeth ſorrowes.* To ſay God diſtributeth a portion in anger were ſad enough: for every portion that God diſtributeth in anger can be nothing but ſorrow. But to diſtribute ſorrowes in anger, imports the moſt ſorrowfull diſtribution. And beſides, the word ſignifies not only ſorrows, but the greateſt ſorrows, thoſe ſorrows that ſtraiten as a coard, which binds the part ſo hard that it cauſeth paine, or ſuch ſorrows as a woman hath in travell, The Greek Tranſlaters expreſſe it by a word noting the pangs and throws of a travelling woman, *God diſtributes theſe ſorrows.*

In his anger.

That is, God being angry, or when he is angry he diſtributes theſe ſorrows. In what ſence, anger or any other paſſions are ſaid to be in God, hath been ſhewed from other Texts of this Book. And when it is ſaid, that *God doth a thing in anger*, the meaning is not that he doth ſome things in a quiet temper, and other things in a diſtemper, as men often doe; but that he doth ſome things for the good and benefit, other things for the hurt and vexation of man; yet as the one in mercy, and the other in judgment, ſo both according to the higheſt rules of reaſon and righteouſneſſe.

Thus the wofull condition of a wicked man is deſcribed, under the diſpleaſure and angry diſpenſations of God.

Hence

Hence Note; firſt,

Sorrow is the portion, or inheritance of the wicked.

The lot of the wicked falls in the Land of ſorrow and darkneſſe, of mourning and lamentation, this is their proper lot: Though at preſent they live in the light of outward joy, yet their portion is darkneſſe and ſorrowes. What elſe can be their inheritance but ſorrow, who abide under the anger of God? Believers are heires of the promiſe, and therefore peace and joy are their portion. The wicked are heires of the curſe, they are as ſurely heirs of the curſe, as the Saints are of the promiſe, and therefore ſorrow is their portion. The anger and curſe of God have nothing but evill in them, as his favour and the promiſe have nothing but good in them,

Secondly, Obſerve;

The ſorrows of wicked men are divided to them by the hand of God.

His hand is in the worke: God diſtributes to every man his portion. All our lots are ſet out by his hand. The word (*God*) is not expreſt in the Hebrew, but he is in it: who is the diſtributer, but the Lord? He diſtributes evill as well as good. The prophet challengeth all falſe Gods, *Let them doe good or evill, that we may know that they are Gods* (*Iſa.* 41. 23.) The diſtribution of evill ſpeakes God as much as the diſtribution of good: It is the honour of God to be the diſtributer of both. And ſince it is in the hand of God to diſtibute, and apportion out to wicked men their due, they ſhall be ſure to have it: for he is a juſt God, and he ſeeth all the wickedneſſe of their hearts, and he will not be taken off by intreaties, or blinded by gifts, they can plead nothing to take him off from this diſtribution; 'tis their due, and they ſhall have it. *God diſtributeth ſorrowes in his anger.*

Obſerve Thirdly,

It is very dangerous to provoke God to anger.

To doe ſo may quickly be to our ſorrow, for he diſtributes ſorrows in his anger. Therefore the Pſalmiſt exhorts, (*Pſal.* 2. 12.) *Kiſſe the Son*, that is, with a kiſſe of homage and ſubmiſſion)

mission) *least he be angry.* Why, what's the danger of that? the next words shews it, *and ye perish from the way,* (of your purposes and never reach your ends) *when his wrath is kindled but a little, blessed are all they that put their trust in him.* The Psalmist leaves us to imagine how cursed and miserable their estate will be who provoke God, while he thus eligantly goes off from it (the file of his speech calling him rather to speake that) and concludes, *Blessed are all they that trust in him.*

Fourthly, Observe;

The sorrows of wicked men flow from the wrath and anger of God.

God distributeth sorrows to many of his own people, he gives them sometimes a very uncomfortable portion; but he doth not distribute sorrows to them (purely) in anger. All the sorrowes he distributes to his own people, have a mixture of love and mercy. To be under the anger of God is more grievous, then to be under sorrows from God. The anger of God is worse then sorrow. Therefore *David* deprecates it (*Psal.* 6. 1.) *Lord rebuke me not in thine anger, nor chasten me in thy hot displeasure.* He doth not deprecate rebuking, or chastening, he doth not pray against these, but he prayes against *rebuking to anger, and chastening in hot displeasure.* Gods anger is more terrible then his rebuking, and his displeasure then his chastening. Therefore (saith he) Lord, whatsoever thou doest to me, doe nothing in anger; yet so the Lord rebukes wicked men, he gives them sorrow and anger together, (*Psal.* 11. 5.) *The Lord tryeth the righteous: but the wicked and him that loves violence his soule hateth* (from this hatred what follows? *upon the wicked God shall rain, fire and brimstone, and an horrible tempest, this the shall be portion of their cup.* Their cup hath not only fire and brimstone and tempest in it, but hatred in it. and this makes their cup so bitter, this is the very dreggs of it. The enemies of the kingdome of Christ are thus threatned (*Psal.* 2. 5) *He shall speake to them in his wrath, and vex them in his sore displeasure*; he saith not with it, but in it. When he is in his highest displeasure, and wrath, then he shall speake. God speaks terrible words when he speaks in wrath, and he vexeth man to purpose when he vexeth him in his sore displeasure.

Thus

Thus he speaks to the Kings of the earth, and the Princes, and to all the inraged multitude, who combine to breake his bands, and to cast his coards from them, who would hinder the great designe of the Father in advancing the Scepter of his Son over the world. And when God deales thus with any sort of sinners, he takes a kinde of comfort in it, (*Ezek.* 5.13.) *Thus my anger shall be accomplished, and I will cause my fury to rest upon them,* (if the fury of the Lord do but touch a man, wo unto him: but when a man is made as the resting place of the fury of the Lord, how can he abide it? how restlesse must he be? yet thus saith the Lord, *I will cause my fury to rest upon them*) *and I will be comforted, and they shall know that I the Lord have spoken in my zeale, when I have accomplished my fury in them.* As (in reference to his own people) when the Lord accomplisheth his love in them, and causeth his favour to rest upon them, then he is as it were comforted, it pleaseth him very much. So, when he poures out judgements and evills upon wicked men in fury and wrath, in the height and heat of wrath, this comforteth him, and pleaseth him. God sometimes distributeth sorrows with sorrow, and he speakes of himselfe as grieved when he puts men to griefe; but when God doth not only distribute sorrowes in anger, but in comfort, that is, when he doth not only expresse himselfe as angry, but as comforted while he dealeth out sorrowes to the Sons of men, as their course before was out of measure sinfull, so their present case is out of measure sorrowful. Which *Job* shewes more fully in the next verse.

Vers. 18. *They are as stubble before the winde, and as chaffe that the storme carries away.*

Thus is it with wicked men, according to our reading: and according to the second interpretation, of, *How oft is their candle put out?* we may adde, *How oft are they as stubble.* 'Tis usuall in Scripture to compare wicked men to stubble and chaffe; we have them both here, stubble in the stalk, stubble is that which is left after the corne is reaped: and the chaffe is that in which the corn is wrapped in the eare, till it be threshed and winnowed. The stubble is nothing to the eare, and the chaffe in the floore is nothing to the corne in the floor; the wicked are but these *stubble and chaffe.*

They

They are as ſtubble before the winde.

That is, they are eaſily diſſipated, and quickly carried away. Stubble makes little oppoſition againſt the winde; the warre is not great between the winde and the ſtraw, between the chaffe and the ſtorme: ſtubble and chaffe are as much a match for windes and ſtorms, as the wicked are for the wrath of God. Holy *David* (*Pſal.* 1.) having ſpoken of the ſtability of the godly, ſubjoynes, *The ungodly are not ſo, but as the chaffe which the winde driveth away.* And when *David* ſaw his enemies deſerted of God, notwithſtanding their ſeeming devotions and earneſtneſſe in calling to him for helpe, he preſently ads (*Pſal.* 18.42.) *Then did I beat them ſmall as the duſt or chaffe before the winde.* It is an eaſie matter to deſtroy thoſe whom God refuſeth to helpe, and to make them as chaffe, whoſe rocke the Lord refuſeth to be. The holy prophets are frequent in this ſimilitudinary language, *Iſa.* 17. 13. *Hoſea* 13. 3. *&c.* Every man is but as duſt and chaffe (eaſily carried away) in regard of his naturall conſtitution: wicked men are ſo, much more, before the indignation of God, in regard both of their natural and actuall corruption. Some by the winde in the Text, underſtand evill ſpirits, who are called alſo the fury of the Lord, and by whoſe miniſtry God ſometimes executes his vengeance upon the wicked. (*Pſal.* 35. 5.) *Let them be as chaffe before the winde, and the Angel of the Lord ſcattering them.* Angels are mighty in power: and not only good, but evill Angels receiving permiſſion or commiſſion from God can ſcatter the wicked as ſtubble before the winde.

Or as the chaffe that the ſtorme carrieth away.

Here he ſets the ſtorm againſt the chaffe, as before the winde againſt the ſtubble. The word ſignifies an extraordinary ſtorm, a violent ſtorm, a kind of *hurricane*, which is able to throw down trees and houſes, yea even to ſhake rocks and mountains, what worke then will it make with chaffe? Thus the Prophet ſpeakes, (*Iſa.* 17. 13.) *The nations ſhall ruſh, like the ruſhing of many waters: but God ſhall rebuke them, and they ſhall flee far off, and ſhall be chaſed as the chaffe of the mountaines before the wind, and like a rolling thing before the whirlwind.* We put in the margine,

gine, *As thiſtle-downe*, or, *the down of the thiſtle*; when the thiſtle ſheds its downe we ſee how it rolls before the winde. Now, ſaith he, as the chaffe before the wnide, or as a rolling thing before the whirlwinde, ſo ſhall the Nations be. The day of vengeance that comes upon hardned and impenitent ſinners ſhall make them like chaffe, (*Zephan.* 2. 1, 2.) *Gather your ſelves together, yea gather together O nation not deſired, before the decree bring forth, before the day paſſe as the chaffe. Gather your ſelves together.* Some read, *fan your ſelves*, in alluſion to the ceaſſe, fan or winnow your ſelves, get out all the chaffe from your ſelves, by a work of ſerious repentance, then we winnow, or fan our ſelves. Why doth the Prophet ſtirre them up to this duty? elſe (ſaith he) the decree will bring forth, that is, God having decreed judgement, the decree will bring forth judgement. The decree is big, it hath judgement in it, and it will bring forth ſhortly, there will come a ſtorme, a tempeſt, a whirlwinde, when the decree brings forth. I would have you get the chaffe out of you, *before the day paſſe as the chaff*, that is, before that day come that ſhall make the chaffe paſſe away. When he ſaith, *Before the day paſſe*, he doth not meane, as if the time ſhould paſſe as the chaffe, but the meaning is, before the time come that wicked men ſhall paſſe as the chaffe before the winde. Therefore I adviſe you to fan, and winnow your ſelves, get out the chaffe, for if you be chaffe, the day will come, and make you paſſe as the chaffe, and carry you away.

Further, *As chaffe which the wind carries away.* The word ſignifies, to *ſteale away* as a theefe, ſuddainly and ſecretly. The coming of Chriſt to Judgement is compared to the coming of a theefe, (1 *Theſ.* 5. 2.) Winde and ſtormes ſcatter the chaffe no man knowes where, nor doth any man know how to gather it up. Wicked men are compared to ſtubble and chaffe, in three things.

Firſt, They are (if duly conſidered) but chaffe in their underſtandings, they have no ſoliditie there: for they follow things that are but vaine, and cannot profit. Now that man, how high ſoever, is but chaffe in his underſtanding, who purſues vaine in ſtead of ſolid things. Though ſuch a man be reputed deep in policie, and well ballanced in judgement, yet

indeed he is but light in the ballance, and is juſtly counted a chaffie man.

Secondly, They are as chaffe; that is, *little worth.* The wicked man is of little value or worth in the eyes of God and good men. Every believer is precious in the eyes of God (*Iſa.* 43. 4.) *Since thou waſt precious in my ſight, thou haſt been honourable.* The Godly are as wheat, the wicked are as chaffe. (*Jerem.* 23. 28.) *What is the chaffe to the wheate?* If we ſet a buſhel of chaffe by a buſhel of wheate, what is the chaff to the wheat? of no value or price in compariſon. Wicked men are of no more value in compariſon of them that have true grace, then the chaffe is to the wheat, or the ſtraw to the corne: *Solomon* ſaith (*Prov.* 10. 20.) *The tongue of the juſt is as choice ſilver, but the heart of the wicked is little worth.* *Solomon* makes not the compariſon upon even termes, between the tongue of the juſt and the tongue of the wicked; but he preferres the tongue of the juſt (an inferior member) before the heart of the wicked, which (though in a moral conſideration it be his worſt part, yet) in a natural conſideration is his beſt and nobleſt part. Now *if the tongue of the juſt* (that is, his abilitie and manner of ſpeaking) *be as choice ſilver*, then ſurely his heart, (that is, his abilitie and manner of thinking and reaſoning) muſt needs be as the fineſt gold. And if the heart of the wicked be little worth, his tongue cannot be worth any thing at all. Who would give any thing for thoughts of droſſe and words of chaffe, yet theſe are all that the heart and tongue of a wicked man can produce.

Thirdly, They are as ſtubble and chaffe, becauſe though alone they are worthleſſe, yet they have a kinde of uſefulneſſe even to godly men in outward ſociety. The ſtraw or ſtubble hath uſefulneſſe to the eare, it beares up the eare; and the chaff hath uſefulneſſe to the wheat, it covers the wheat, it keeps and preſerves the wheat. The Lord in this ſence often makes wicked men ſtubble and chaffe to his people, that is, they are uſefull to them. I need not ſtraine the ſimilitude, but take it up only in general. The providence of God hath ſo ordered it to view, that many wicked men are a protection to the peace and very ſubſervient to the comfort & preſent welfare of his people in this world; though they be chaff, yet they cover the wheat, though

though they be ſtraw or ſtubble, yet they ſhall beare up the eare, and miniſter ſome way or other to their help. Though wicked men are in themſelves as that chaffe threſhed out of the eare which the ſtorme carrieth away; yet they often are to the people of God, as the chaffe in the eare which binds and holds in the corne, ſo that the ſtorme cannot carry it away.

From the proper ſcope of the ſimilitude as here applyed.

Obſerve;

Firſt, *It is an eaſie thing with God at any time to deſtroy wicked men.*

Secondly, That

All the preparations and power of wicked men to reſiſt the wrath of God, or to ſave themſelves from it, is to no purpoſe.

All their power is no more then the chaffe to the ſtorme, and the ſtubble to the winde. Though the wicked flatter themſelves in their power and greatneſſe, as if they were out of danger, yet they are but ſtubble and chaffe, God can quickly blow them away. How many experiences have we ſeene of wicked men, who thought their mountaine ſo ſtrong that it ſhould never be removed, which yet hath appeared but as chaffe before the winde, and the ſtorme hath carried them away. And if God joyne with the weakeſt, they are too ſtrong for the mightieſt (*Iſa.* 41. 15.) *Behold, I will make thee a new ſharpe threſhing inſtrument having teeth.* Who was this? The former verſe anſwers, it was *the worme Jacob*; God did not make an inſtrument for *the worme Jacob*, but he made the *worme Jacob* his inſtrument; *Behold I will make thee* (not for thee) *a new ſharpe threſhing inſtrument.* All men are wormes compared with God, and no man is ſo fit an inſtrument, for God to doe great things by, as he who looks upon himſelfe (ſo Jeſus Chriſt did, by whom God did the greateſt worke that ever was done) *as a worme and no man.* But what ſhall this worme *Jacob* doe? The words following anſwer, *He ſhall threſh the mountaines and break them ſmall, and ſhall make the hils as chaff.* The mountaines and hils to be threſhed and fann'd, are the mighty ones of the earth, even all earthly might riſing up againſt the wayes and deſignes of the God of heaven, theſe the *worme Jacob* ſhall

shall thresh and fan, and make as chaff, *and the winde shall carry them away, and the whirlwinde shall scatter them* Therefore let not the mighty man glory in his might. The Lords anger is as a storme, or a winde, and the meanest worme that he useth as a new sharpe threshing instrument, to breake them into chaffe. And this he doth, in his anger, not onely to single persons in power, but to the most powerfull States and Nations of the world, as is represented in that most illustrious Propheticall visions of the foure Monarchies ruin'd by a fifth, (*Dan.* 2. 35.) *Then was the iron, the clay, the brasse, the silver, and the gold, broken to pieces together, and became like the chaff of the Summer threshing floare, and the winde carried them away, that no place was found for them, and the stone that smote the image became a great mountaine, and filled the whole earth.* We see how it is not only with wicked persons, but wicked powers (this great Image the Iron, and clay, and brasse, and silver, & gold, typed all the powers of the world opposing the Kingdome of the Lord Jesus Christ, openly, or secretly, directly, or indirectly (*they are as stubble before the winde, and as chaffe that the storme carrieth away.*

JOB,

JOB, Chap. 21. Vers. 19, 20, 21.

God layeth up his iniquitie for his children: he rewardeth him, and he shall know it.
His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.
For what pleasure hath he in his house after him, when the number of his moneths is cut off in the middest?

IN the former words *Job* spake in the plurall number, *they are as stubble, and as chaffe before the winde.* Here in the singular, *God layeth up his iniquitie for his children.* And yet he still speaks to the same poynt, and of the same persons, Such varyings of the number are not unusuall in Scripture. Reade *Hosea* 2. 17, 13 *&c.*

The words are a continuation of the former argument, as was opened before.

Vers. 19. *God layeth up his iniquitie for his children.*

The wicked mans iniquitie is layd up by God as a treasure: for so the proprietie of the word beareth. God layeth up his iniquitie safe: for so we desire our treasure should be. When men lay up their treasures, they will have them (as we say) forth coming. The wicked scatter their iniquities, but God gathereth them together, and will have them forth-coming in due time.

He layeth up his iniquitie, or paine, or sorrow.

One word signifies iniquitie, paine, and sorrow, because they who doe iniquitie, suffer paine and sorrow for it; iniquitie is indeed such drosse, that it is not worth the treasuring, *yet the Lord layeth it up*, Or, *he layeth up his iniquitie*, that is, the punishment of his iniquity. We lay up sin, and God layeth up judgement; he layeth up the rewards and recompences of iniquitie.

Nunc dolorem nunc iniquitatem significat; quia si quis aliquid iniqui commisit dolor & perturbatio sequitur.

Some render, *He layeth up strength.* And then it is expounded, not for the strength of the wicked man, but for the strength of

Deus reservabit filij ejus robur suum Mon. q d *adhuc majorem iræ suæ procellosæ vim ei reservabit in futurum, nemp cum filios suos penitus abolebit.* Bold.

of God; As if he had said; *Though God hath scattered the wicked man himselfe as with the winde, and as the chaffe before the whirlewinde; yet he layeth up his strength for his children, that is, God hath yet greater judgements, soarer evils to bring upon his familie, and posteritie, then ever yet fell upon himselfe: he hath layd up strength for his children.* As if God did afflict him but with his weaknesse, with his little finger, and reserved his arme to strike his children with; as if he would make his little finger heavier upon his children, then his loynes had been upon their Fathers, or as if having chastized the fathers with whips, he meant to chastize the children with scorpions. Either of these interpretations the single termes will beare, yet the difficultie remaines in making out the scope and tendency of the whole Text. There is a fourfold explication given of it.

First thus, Some expound the whole by repeating the foregoing interrogation negatively, as I shewed upon the former verses; *How oft* (saith he) *is the candle of the wicked put out?* That is, Their candle is not often put out, or it is seldome put out. Thus here, *How oft doth God lay up his iniquitie for his children?* Not often; For as himselfe prospered in person, so many times his family and children prosper. 'Tis but rare that God layeth up iniquitie for his children. And so, according to this exposition he carrieth on the flourishing state of the wicked man, who as he lived himselfe in all prosperitie, so doe his children after him. 'Tis an experienced truth, that God hath suffered both wicked men and their children to flourish, and grow great in the world: he doth not presently reckon with the children, as he did not with their fathers.

q. d. *raro hoc fieri video & frequentius tum ipsos impios, tum eorum liberos impune abire & secure vivere calamitatum expertes.* Merc.

Secondly, Some of the Rabbins expound *Job* in these words, taking off the affliction from the children, and fastening it upon the father. As if he had said, What! *Shall this wicked man live, and prosper all his dayes? shall he who hath done so much evill feel none? shall he carry it without any the least touch from the hand of God, and shall the load and burthen of the judgement light only upon his children? What? will God lay up all the punishment of his iniquitie for his posteritie? is this Justice? doth this look like the doings of God, that the father thrive, and his children onely be undone?* Which sence they conceive continued in the latter part of the verse, which commendeth the justice of God, and exalteth

An iste impius tota vita impune feret & pœnitio in filios usq; differetur? hoccine patietur dominus. Rab. Sel.

eth his righteousnesse in this determination; God will repay him into his own bosome as he hath deserved. *God will reward him, and he shall know it, his eyes shall see his destruction, and he shall drink of the wrath of the Almighty.* God will not lay up iniquity for his children, and let him escape. No, himselfe shall be punished, and smart for his folly, he shall tast how evil and how bitter a thing sin is. This also hath been verified by frequent examples. The judgement of many wicked men doth not sleep, nor their destruction slumber, God presently cuts off such parents in the light and heate of their iniquities.

Thirdly, (neer this sence) the words are read, as an answer to an objection. This having been affirmed by *Job*, that the Lord doth not often put out the lamp of the wicked, that he doth not make them as chaffe and stubble, but that they prosper, and grow great in the world. *Zophar* (whose opinion is here opposed) is supposed to replie; *What though God doe not afflict the wicked man himself, and put out his lamp, yet he layeth up his iniquity for his children.* Thus Mr *Beza* seems to interpret this Text, *But you will say to me, though the wicked man himself be not punished, yet God layeth up his iniquity for his children; the fathers sin, shall be the childrens portion.* To which objection *Job* is conceived making answer in the next words, No (if what you affirme were the law and constant rule of his proceeding) God would rather *repay the wicked man himself, and make him know what it is to sin against him, his eyes should rather behold his destruction, and he himself deserves much more to drink of the wrath of the Almightie then his children. Besides, what cares he for his house, or what becomes of his familiy, when the number of his moneths is accomplished, and cut off in the middest? He being dead feels neither the smart nor the comfort of his children, what ever the providence of God dispenceth or allotteth them, concernes him little, and will not then touch or trouble him at all.* As if *Job* had said to *Zophar*, *Though I deny not the thing, that God doth lay up the iniquity of the parents for the children, yet, according to your principle and position, it seemes more consonant that the wicked man should be punished in his own person, then in his posteritie.*

Deus (inquietis) reponet filijs ejus violentiam ipsius. Redderet illi & (hoc) sciret, et videret oculi ejus exitium suum. &c. Bez.

Fourthly, Most, both of the Latine and Greek Interpreters agree in this exposition, that *Job* here describes the misery of a wicked man, and the judgement of God upon him, as in reference

Cum describit extremum impij supplicium affirmat etiam redundaturum in filios.

rence to his owne perſonall ſorrows, ſo in reference to thoſe which afterwards befall his children and familie; *How oft is the candle of the wicked man put out? how oft doth God drive him as chaffe before the winde? yea, and not onely ſo, but God layes up his iniquity for his children*, that is, (as elſewhere frequently in Scripture) the puniſhment of his iniquity. They ſhall ſmart as well as he himſelfe did, and be wrapt up in thoſe calamities which were bred in their fathers ſins, and perfected by their owne.

Hence obſerve;

The ſins of parents are juſtly puniſhable in their poſteritie.

As many parents, by wickedneſſe ſtore up riches for their children, ſo becauſe of their wickedneſſe, God ſtores up wrath for their children. Nor may it ſeeme unreaſonable, or unjuſt that he doth ſo: for the ſon ſucceeds into all the rights of his deceaſed father, and this is one of them; He hath but his right in whatſoever he is puniſhed. As God may juſtly puniſh the ſin of a man in his cattel and eſtate, ſo alſo in his children; becauſe they not onely belong to him, but are a part of him. But it may be objected, how then doth the Prophet *Ezekiell* affirme from the Lords mouth, that *the ſon ſhall not bear the iniquitie of the father, and the ſoule that ſinneth ſhall die?* (*Ezek.* 18. 20) And how ſhall we reconcile this of the Prophet with that which God himſelfe ſpake in the Law, threatning the children of the wicked, and their childrens children for their iniquitie, (*Exod.* 5. 20.) *I the Lord thy God am a jealous God, viſiting the iniquities of the fathers upon the children, to the third and fourth generation of them that hate me* One Scripture ſaith, *The ſon ſhall not bear the iniquity of the father*, and another ſaith, *that the ſon ſhall beare the iniquity of the father*, or, *that God will viſit the iniquitie of the fathers upon the children to the third and fourth generation.*

Naturalis conſecutio eſt, ut bona ſuccedat in omne jus defuncti. Nihil incommodi eſt, ſi illorum cum ſint bona ſint quæ illorum ſunt. Goc.

I anſwer, for the clearing of thoſe Scriptures that when the Prophet ſaith, *the ſon ſhall not bear the iniquity of the father*, it may be underſtood eyther of theſe two wayes. Firſt, thus, he ſhall not beare it, in reference to eternall puniſhment, God will not damne a ſon, for the ſin of his father, but he may bring many chaſtiſements and ſorrows upon a ſon, for the ſins of the father. Secondly, we may underſtand the prophet thus, *The ſon ſhall not bear the iniquity of the Father*, that is, if the ſon depart from the iniquity of the Father, if the ſon doe not imitate the fathers iniquity, then the iniquity of the Father ſhall not redound to the ſon; but if the ſon tread in his ſteps, and write upon his Copie, then the ſon ſhall not only beare his own iniquity, but the iniquity of his father ſhall redound to him, for he makes his fathers ſin his own by imitation, as much as his own is his by commiſſion. (*Mat.* 23. 32.) Chriſt ſaith to the *Jews*, *Fill ye up the meaſure of your fathers.* Their fathers had ſlain the Prophets, and though themſelves adorned their Sepulchers, profeſſing (*verſ.* 30.) *If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the Prophets*, yet Chriſt tells them plainly (*Luk.* 11. 48.) *Ye bear witneſſe that ye allow the deeds of your fathers*, becauſe he ſaw in them not only a ſpirit, but the practiſe of perſecution againſt the living Saints, while they ſeemed thus compaſſionate toward the dead Saints ('tis common for the worſt of men to pretend love and honour to good men when they are dead, (the dead bite not) who cannot abide goodneſſe, nor any good man while he liveth, but perſecute him to the death, now I ſay, Chriſt ſeeing this in the Phariſees) gave them up to the fulfilling of their luſts. And becauſe they were reſolved to doe that which the righteouſneſſe of God had forbidden, he in wrath bids them doe it. *Fill up the meaſure of your fathers.* As if he had ſaid; *Your fathers ſtored up much wrath by killing the Prophets, but the meaſure is not yet full; do ye fill it, for I perceive ye will, by killing him who is greater then the Prophets. They ſlew the ſervants, ye will ſlay the heir.* Children fill the meaſure of their fathers in ſin, and then God fills the meaſure of the children in puniſhment. So Chriſt inferres in that place of *Luke* (11. 50.) *That the blood of all the Prophets which was ſhed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which periſhed between the Altar and the Temple. Verily I ſay unto you, it ſhall be required of this generation.* The blood of former generations had not been required of that, if they had not been as bloudy as the former generations; But where old ſins are continued and approved by being newly acted, there the old ſins as well as the new are juſtly puniſhed.

Thus we may answer that Scripture, *The Son shall not beare the iniquity of the Father*, unlesse he doth it. 'Tis childrens imitation of their fathers iniquity, which brings the iniquity of their fathers upon them. We may say of some children, that they are of their fathers, not only naturally, but morally, they carry the morall likenesse of their Fathers more then the naturall, and appeare not only in their bodily image, but in their soule-image too, together with the image of their actions or course of life. Childrens imitation of their parents in life, is the image of their parents actions, as the corruption of their nature is the image of their naturall condition. So that while they imitate their parents sin, they are their children formally as well as lineally. And thus one of the Ancients speaks excellently of that fatherhood or paternitie, which the Devill hath in relation to wicked men. (*Job.* 8. 44.) *Ye are of your father the Devil*; The Devil beares the relation of a father to all wicked men, and this fatherhood doth not proceed from the act of the Father, but of the children: for the Devil doth not make wicked men his children by begetting them, but wicked men make the Devil their father by imitating him: here is the way of that paternity. Now as all wicked men have the Devil for their father, not as being begotten of him, but as imitating him: so some children may call men their father, not only because they have begotten them, but also because they imitate them: and when they doe so, they must look to suffer for the sins of their fathers as well as they take delight and pleasure in their sins. For as we may grant that some children suffer in outward things for their parents sins, who doe not imitate them, so we must conclude, that they who doe imitate their sins shall surely suffer.

Hæc est quædam paternitatis ratio, quam non tam pater ipse constituit quam filij; Nos enim illum imitando partē facimus non ille nos creando filios. August. in Psal. 64.

And therefore parents are hence admonished to take heed of sinning against God, least they be found unmercifull, unnaturall, and hard-hearted to their children. Wicked parents doe what they can to make their children miserable, even while they are projecting to make them great and happy. They intend to raise them, yet the way they take to doe it, proves their ruine and undoing. *Tertullian* (a learned writer) treating of this poynt, supposeth that God aimed at this in giving the Law, when he threatned to punish the iniquity of the

Et si patrum delicta ex filiis exigebat durilia populi talia remedia compulerat, ut vel posteritatibus suis prospicientes legi divinæ obedirent. Tertul. adversus Marc. cap. 14.

the fathers upon the children to the third and fourth generation: This (saith he) God spake in reference to the hardnesse of their hearts, that if no other argument would move them to keep close to the rule of the Law, to take heed of Idolatry, and false worship, yet meere compassion to their own children might doe it. All parents have a naturall love to their children, So that they who have not a spiritual principle moving them to forbeare those sins, because they love God, and delight in his Law, may yet be moved by a principle of naturall love, to avoyde those sins for which (by name) God tells them, he will surely afflict and punish their children. *He layeth up his iniquity for his children.*

Lastly, *Job* is here describing the punishment of a wicked men; in confirmation whereof he subjoynes that God *layeth up his iniquity for his children.*

Hence note; That

The evills which fall upon children, are the punishments of their parents.

Yea in this their parents punishment is compleated; for as the sin which began in the parents, is perfected by their children, so the punishment which began in the parents, is perfected in their children. There is not only a nearnesse aud strictnesse of relation, between parents and children, but a kinde of samenesse; The childe is not like an artificiall peice of worke made by the parent, but he is made out of his parent, and so is a part of him, or himselfe multiplyed into another individuall; And this must needs make a community, between them in their good and evill, in their joyes and sorrows, in their sufferings and enjoyments. This poynt hath been further spoken to, *Chap.* 20. *vers.* 10 and therefore I desist.

Quod genitum est, non item ut opus artis, statim atq; effectum est a gignente discedit. Nam ex illo, non ab illo factum est. Quare habet & retinet aliquem illius in sese partem quæ convenienter & honore et pœna afficitur. Pinta. ch.

He rewardeth him, and he shall know it.

The word signifies the paying of a debt, and properly to be at peace; The reason is, because when debts are paid, a man is at quiet, no more can be demanded. And there is a twofold paying; eyther in kind, or in that which is equivalent, that is, of the same worth, though of another matter; which difference is more plainly expressed by two different words in the He-

שלם *est* ו *reddere pretium aut equivalens res debitæ ad differentiam verbi* השיב *quod rem in natura (quod aiunt) reddere significat.*

Hebrew. The word here used doth not strictly imply a paying back in (specie, or) in the same thing, as put case a man borrow money, to pay money, but any returne to the same worth and value, *He rewardeth or payeth him.* Now in what coyn or matter doth the Lord repay him? or with what is he rewarded? The text is silent about that, but we may easily conceive what it is. There are two sorts of rewards, First, rewards of punishment. Secondly, rewards of favour. The rewards of punishment are deserved, the rewards of favour are promised. When 'tis said, *He shall reward him*; we are not to understand it of the reward of favour, but of punishment, such a reward as a wicked man deserves he shall have. And whereas the particular matter of the reward is not expresst, this imports the greatnesse of it; when the Lord doth not tell us what the punishment is, he intimates it such a punishment as can scarcely be told what it is. *He rewardeth him.* This concealment speaks much in the aggravation of it. Conceive the worst you can, that shall be the wicked mans reward.

Hence observe;

All the evills that fall upon a wicked man are deserved.

They are rewards, the rewards of punishments are deserved. The rewards of punishment may be considered, either in reference to this life, or the life to come. The rewards of punishment in this life, are all deserved, yet they are lesse then sin deserves. Take the greatest punishment that befalls any wicked man on this side hell, it is lesse then his sin deserves. *Ezra* concludes thus of all the calamities with which the Jewish Nation was rewarded (*Chap.* 9. 13.) *After all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us lesse then our iniquities deserve,* &c. And yet heirs was no little punishment; For the prophet *Jeremie* (*Lam.* 1. 12.) personating *Jerusalem*, calleth all to behold and see, *if there were any sorrow like unto her sorrow, which was done unto her wherewith the Lord afflicted her in the day of his fierce anger.* As if he had said, You cannot make a parallel of the sorrowes and sufferings of this people, with the sufferings of any people that ever were in the world. So then, theirs was not small punishment and yet he saith, *Thou hast punished us lesse then our iniquities deserve.* Let

Let punishment goe as high as it can in this life, it is lesse and lower then iniquity.

But, in the life to come God hath a reward for iniquitie, suitable to it: Sinners shall then receive as much as they deserve: and because they cannot bear so much as they deserve at once, therefore they shall be for ever bearing it. Their reward shall be no more, nor at all lesse then sin deserves. God will not put so much as the least dram of sorrow into their ballance more then iniquity hath put into it, and of that he will abate them nothing. *He rewardeth him.*

And he shall know it.

There is a twofold knowledge; first, by teaching and instruction; secondly, by sence, or experience. The latter is here meant, he shall have an experimentall knowledge. But what shall he know? He shall know or be convinced of these two things, which he would not learn before. First, that there is a wise and a powerfull providence of God, over-ruling, ordering, and disposing all the affaires and motions of this life. Secondly, that God hath decreed aud appoynted wrath, for the portion of all impenitent sinners; *He shall know these things to his cost.* *Experientia Magistra discet mados divinitus puniri.* Drus.

Hence note; first,

Wicked men will not know the evill of sin till they feel it.

The wicked might know this by instruction, they have been told as much againe and againe, but they would not believe it. *Paul* saith (2 *Cor.* 5. 11.) *Knowing therefore the terrour of the Lord we perswade men.* How did he know it? *Paul* knew that terrour of the Lord, not by experience (for he spake of the terrour of the great day, which day was not then come (but he had received instruction about it, and he believed it would be a black day to many. A godly man knows the terrour of the Lord by the teachings of the Spirit in the word. But a carnall man will not know the terrour of the Lords judgment, till he be summoned to Judgement. When the Prophets in the name of the Lord threatned the *Jewes* with a day of evill, 'tis usually added, then *they shall know that I am the Lord.* As if the Lord had said; They have been told this often and often, they

they have had line upon line, and threat upon threat, yet they would not know it, but they ſhall know it, I will teach it them another way; Seeing they will not believe the judgment which is both ſpoken and written in my booke, I will write my judgments upon their own backs, and with their own blood; I will write them in red letters, that he who runs may read: *and then they ſhall know that I am the Lord.* So *Pſal.*83. 18) *David* calls down the wrath of God upon publick enemies; *Let them be confounded, and troubled for ever, yea, put to ſhame, and periſh (Why?) That men may know that thou whoſe name alone is Jehovah, art moſt high over all the earth.* Carnall men will not know the ſoveraingty of God, or they are aſhamed to acknowledge it, till they ſee ſuch as themſelves utterly confounded and put to ſhame; They never exalt God, till they ſee men caſt down. There is a Tranſlation of that Text (*Iſa.* 28. 19.) which adds much clearneſſe to the obſervation in hand; *From the time that it goeth forth it ſhall take you: for morning by morning ſhall it paſſe over, by day, and by night, it ſhall be a vexation only to underſtand the report.* Some evills are ſo great that the hearing of them is vexation enough, it is a vexation onely to underſtand the report. The blow, the wound, which they give the eare, goes to the heart, and is a paine to the ſpirit. Others render the prophet thus; *It ſhall goe forth, it ſhall take you morning by morning, it ſhall paſſe over by day and by night*; That is continually, it ſhall make haſt, judgment being ſent on this journey ſhall never bait or reſt by the way, it ſhall travel night and day. But why is all this? The next words anſwer; *And only vexation will cauſe you to underſtand*, or, *give you an underſtanding of theſe things, or doctrines* (ſo we put in the margine, *When he ſhall make you underſtand doctrine*) What ſhall make them underſtand doctrine? only vexation, God will command an overflowing ſcourge to come, it ſhall come by night, and by day; for he ſees that vexation will make you underſtand doctrine, and that you will know the Lord in his judgements, who would not know him in his commandements. This is a good ſence of the place, and comes clearly to the truth in hand. Vexation gives underſtanding of doctrine, Many muſt be taught as *Gideon* taught the men of *Succoth, with bryars and thornes* (*Judg.*8 16.) A word and a blow, teaching and

Tantum modo ſola vexatio dabit intellectum auditui. Vulg.

and ſtriking muſt goe together, and they who will not learne by words, ſhall be taught by blowes. Let ſinners conſider which is the eaſieſt way of attaining knowledge, or in which of theſe two wayes they may attaine knowledge with greateſt eaſe. The Lord would teach us by his word, let us take heed we put him not to blowes; he would doe it by inſtruction, let us take heed we put him not to doe it by correction, yea by deſtruction. God will be known by all the world, the heathens ſhall know at laſt that he is the moſt high over all the earth. *He rewardeth them and they ſhall know it.*

Verſ. 20. *His eyes ſhall ſee his deſtruction, and he ſhall drink of the wrath of the Almighty.*

His eyes ſhall ſee his deſtruction] Were it not enough to ſay he ſhall ſee his deſtruction, but *his eyes ſhall ſee it?* or how can he ſee without his eyes? To ſay a man ſees, implyeth that he ſees with his eyes. The Hebraiſme is uſuall in Scripture language to make the ſence more full; as to ſay, *he hears with his ears*, ſo, *he ſees with his eyes*, is, he fully and plainly heares and ſees. What ſhall he ſee? *He ſhall ſee his deſtruction, his death*, ſay ſome; *his ruine*, ſay others; we may ſay, *his dammage, his breaking*, Deſtruction is, and hath all theſe evills in it. *His eyes ſhall ſee his deſtruction.*

Note this from it, that

The ſights of evill is a griefe to us as well as the feeling of it a paine.

Duplex torquentium eſt videre pœnas quas ſentiunt.

Job had ſpoken much before of the miſery of the wicked man; Now he adds, *His eyes ſhall ſee his deſtruction.* The ſight of deſtruction doubles the torment of it. Sorrow comes in at every ſence as well as joy; joy comes in at the eare, ſo doth ſorrow, joy comes in at the eye, ſo doth ſorrow. As the good which is unſeen affects little, ſo the evill which is unſeen afflicts little in compariſon of that we ſee. And hence uſually in great ſufferings, eſpecially the ſufferings of death, *men cover their eyes*, as being better able to endure death, then to behold the preparations to or manner of it. The Apoſtle uſeth an expreſſion, which (in the letter of it) carries this poynt clearly. *Heb.* 11. 5. *By faith Henoch was tranſlated that he ſhould not ſee death*

death; As if the greatnesse of the favour, lay not so much in his not dying, as in his not seeing of death, or as if that which troubles more then death is the sight of death. For though I conceive the seeing of death (in that place) is not strictly tied up to that sence, but one sence is put for another, and so we may expound *Enochs* not seeing of death, by not feeling it, or by not coming to any neernesse, or at all under the power and into the possession of it; yet 'tis a truth, the terrour of death is extreamly aggravated, when to our feeling of it, our sight of it is superadded: whether it be our own destruction, or the destruction of those we love, our sorrow is much abated when our eye seeth it not. That's compleat destruction, which is not only felt but seen. Salvation and Glory beleeved, take much upon the heart, but what will the sight of these things be? old *Simeon* desired no more, when he had attained but the sight of Christ, whom he had long believed and embraced by faith, (*Luk.* 2. 29. 30.) *Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation.* And while the Apostle *Peter* affirms that the Saints then living, did love and rejoyce in Christ unseen (1 *Pet.* 1. 8. *Whom having not seen ye love, in whom though now ye see him not, ye rejoyce*) he therein intimates that Saints shall love & rejoyce in him much more when once they see him. To see good hath so much of joy in it, that the joyes of heaven are called, *sight or vision.* Now as the sight of good is to joy, so the sight of evill is to sorrow, the advance and heightning of it. *His eyes shall see his destruction.*

And he shall drinke of the wrath of the Almighty.

To drink, notes the taking in of a quantity, *he shall drinke*, is, he shall be filled *with the wrath of the Almighty.* The word signifieth heat of wrath, or such wrath as hath much heat in it. We commonly say when we see any one very angry, *The man is in a heate.* Wrath heates the heart; As the holy Ghost speaks of the avenger (*Deut.* 19. 6.) *Lest he pursue the slayer while his heart is hot*; that is, in the hight of his anger. God will pursue the wicked man while his heart is hot. He shall drinke not only the wrath, but the heated scalding hot wrath.

המה *excandescentia a* יחם *incaluit, quando scilicet, sanguis incalescit circa cor.*

Of

Of the Almighty.

Shaddai, who is able to make good his word in the saddest effects of it. In the former verse the sence of seeing was afflicted, *His eyes shall see his destruction*: here the sence of tasting drink affects the tast. And he that drinks wrath hath not only store of it, but all that he hath, he hath it in him. Wrath is to some as the cloaths upon their back, 'tis to others as meate or drink in their bowells. Again, this drinking wrath may be considered two wayes, First, That pure wrath or wrath alone shall be put into the cup of a wicked man; or secondly, that whatsoever he drinkes, or how pleasant soever his cup is, yet wrath shall be mingled with it. *He shall drink of the wrath of the Almighty.*

Hence observe; first,

God hath abundance of wrath for wicked men,

He will make them drink it; he hath not only drops, but whole cups flagons full, and whole vessells full of wrath, yea he hath not only flagons and vessels, but rivers full, even a sea full of wrath. As there is a sea of mercy, so there is a sea of wrath in God. The one as well as the other hath neither bank nor bottome. The wrath of God as well as the love of God is infinite. Wicked men shall drink, and have enough of it. What can be said more sadly of the state of a wicked man then this that he shall drink wrath. As drinking the love and favour of God in Scripture shews the happinesse of the Saints in their fullest and freest enjoyments of him; so the drinking of wrath, shews the misery of the wicked under the highest & fullest tokens of his displeasure. *He brought me* (saith the Church) *into the wine cellar*, or, *house of wine, stay me with flaggons* (*Can.* 2. 4. 5.) *with what? flagons*, what, with empty flagons? no, emptie flagons will not stay the Church, though they be flagons of gold: They must be full flagons; but of what? of the love, mercie, and kindnesse of Jesus Christ. These are the wine of his cellar, *Stay me with flagons of love*, saith the Church, you cannot stay and bear me up, unlesse you give me these flagons. Now as the Lord hath these cellars and flagons of wine, that is, of joy and favour for his people, so he hath flagons and cellars of wrath for sinners. This drinking of wrath is expressed in

 Scrip-

Scripture not only in reference to paſt and preſent, but future evils, (*Iſa.* 51.17.) The paſt afflictions of *Jeruſalem* are elegantly ſhadowed under this notion; *Awake, awake, and ſtand up O Jeruſalem which hath drunk at the hand of the Lord the cup of his fury, thou haſt drunken the dregs of the cup of fury, and wrung them out. There is none to guide her among all the ſons whom ſhe hath brought forth, neither is there any that taketh her by the* He ſpeaks to *Jeruſalem* as made drunk with the cup of trembling; A little draught, or the drinking of a little, doth not cauſe drunkenneſs; *Jeruſalem* drunk wrath to drunkenneſs, ſhe drank deep. Now when a man is drunk (though it be a ſhame to own ſuch, yet) ſome friend or other will lead and guide him home, when he cannot guide himſelfe. But *Jeruſalem* was drunk with the cup of the Lords wrath, and there was not a man to guide her among all the ſons whom ſhe had brought forth, neither was there any to take her by the hand. *Jeruſalem* could not ſtand alone, ſhe was ſo drunk with the wrath of God, and there was none to take her by the hand to lead her, that is, ſhe had neither King, Prieſt, nor Prophet, to comfort and ſupport her in het affliction, or to counſel and direct her what courſe to take that ſhe might be delivered out of it. And thus the Prophet *Jeremie* ſets forth the future calamities of the Nations round about. (*Jer.* 25.15.) *Take the wine cup of this fury at my hand, and cauſe all the Nations to whom I ſend thee to drink it; and they ſhall drink and be moved, and be mad, becauſe of the ſword that I will ſend among them.* What was the wine cup? or the wine in the cup. It was a cup of blood: *I will ſend a ſword and they ſhall drink.* The wine which the ſword makes is not the bloud of grapes, but the blood of our veins. And though the ſword draw not a drop of blood from us, yet it fills many cups of ſorrow for us to drink. All who partake with *Babylon* in her ſin, and receive her mark, *ſhall drink of the wine of the wrath of God that is poured out without mixture in the cup of his indignation.* (*Rev.* 14. 10.) And as the puniſhing of thoſe who ſecretly or openly yeeld obedience to *Babylon*, is expreſſed by drinking the wine of Gods indignation; ſo their communion with *Babylon* is expreſſed by drinking the wine of her fornication. For as old literal *Babylon* (*Jerem.* 5.7.) was *a golden cup in the Lords hand, which made all the earth drunken. The nations have*

have drunken of her wine (ſaith the Prophet) *therefore the Nations are mad.* How did *Babylon* make the Nations drunken? Becauſe the Babyloniſh Empire was an inſtrument which God uſed to execute his judgments upon others, and to cauſe them to drink deep of the wine of his wrath. So myſticall *Babylon* hath a golden cup in her hand, and ſhe makes the Nations drunk with the wine of her ſpirituall fornication, that is, of her Idolatry, errour, and ſuperſtition. Now the Nations having made themſelves drunk with this ſinfull wine of *Babylon*, ſhall be made drunk with the wrathfull wine of God, The ſufferings of Jeſus Chriſt, who taſted and took down all thoſe evills which the ſin of man deſerved, are expreſt by a cup, (*Mat.* 26. 49.) *Father if it be poſſible, let this cup paſſe.* He ſaw what was in the cup, and prayed thrice to be excuſed the drinking of it, or that it might paſſe away, yet with ſubmiſſion to his Fathers will, *Not my will, but thy will be done.* Chriſt took up and drunk the ſuffering cup, that we might take up and drink the cup of ſalvation. Our ſins and ſorrows were the portion of Chriſts cup, that the favour and love of God might be the portion of our cup. *The Lord* (that is, the favour of the Lord ſaith holy *David*, *Pſal.* 16. 5.) *is the portion of mine inheritance, and of my cup.* My drink is the Lords love, his favour is mingled with my drink; Divine goodneſſe ſweetneth, and ſpiceth my cup; *The Lord is the portion of my cup.* And hence the ſame *David* cryeth out (*Pſal.* 36. 7, 8.) *How excellent is thy loving kindnes, O God, therefore the children of men put their truſt under the ſhadow of thy wings. They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe; thou ſhalt make them to drink of the rivers of thy pleaſures.* Saints drink at rivers, and not only at pleaſant rivers, but at rivers of pleaſure: they ſhall have that which is ſweet, and enough of it. Thus as the Lord gives his own people, cups and rivers, abundance of pleaſures; ſo his enemies ſhall drink cups and rivers (that is aboundance) of wrath.

Secondly, Obſerve:

There is no avoyding of the wrath of God.

He ſhall drink of the wrath of the Almighty. How few, indeed none, would drink of this cup if they might be ſpared. Who

thirſts for a cup of wrath? who would ſo much as taſt or touch it with his lips? But the wicked ſhall; tho they have no mind to it, they muſt though it be nauſeous, and their ſtomack turn at the ſight of it, yet they muſt drink it. They cannot be excuſed or diſpenced with. This cup muſt goe round them all. As drunkards ſay to their companions, you ſhall drink, you muſt pledge us, we will power it down your throat elſe: So the Lord ſaith to his enemies, you ſhall drink, I will powre it down your throat elſe. If Jeſus Chriſt when he ſtood in the place of ſinners could not be ſpared, ſhall any who ſtand in their own place as ſinners, preſume to be ſpared? What can they plead before God to excuſe themſelves, when Chriſt himſelfe was not excuſed when he prayed ſo earneſtly that he might. Every ſoul that hath not part in Chriſt, who drank the cup of his Fathers wrath, ſhall himſelfe and for himſelfe drink a cup of wrath.

Note againe;

All the evills that befall wicked men, proceed from, or are iſſues of the wrath of God.

This was noted before upon thoſe words of the 17th verſ. *He diſtributeth ſorrows in his anger*; therefore I only name it here.

Verſ. 31. *For what pleaſure hath he in his houſe after him; when the number of his months is cut off in the midſt?*

There is ſome difficulty in fitting theſe words to the former. There are three interpretations given.

Firſt, The words are interpreted as a reaſon why God ſends out judgment both againſt a wicked man and his family, why he and his ſhall drink the wrath of the Almighty; why is all this? 'Tis, becauſe *God hath no pleaſure in his houſe after him; he*, that is, *God* cares not what becomes of this man, or of his children: what pleaſure, what delight hath God in him or his? they are (as it were) out of the care of God, being out of his Covenant, and therefore let what will come of them, let him and his ſinke or ſwim, let all goe at ſix and ſevens, God regards it not, This carries a truth in it; As all they who are in a ſtate of mercy and ſalvation take pleaſure in God; ſo

ſo they and theirs ſhall ſurely periſh, in whom God taketh no pleaſure: yet I conceive this expoſition improper to this place; which rather deſcribes the hate and ſpirit of a wicked man when he dyeth towards his houſe, then the heart of God towards him and his houſe while they live.

Secondly, The words are expounded as holding out an argument, that a wicked man (ſo living and dying) ſhall be puniſhed everlaſtingly. What do you tell him that God will lay up iniquitie for his children? If himſelfe may eſcape the ſtorme and live all his dayes in pleaſure, what cares he; For what pleaſure or pain hath he in his houſe after him? (there is the ſame reaſon of both) If his houſe proſper, what pleaſure hath he in it, or if his houſe periſh, what is that to him when he is not? Therefore unleſſe there remaine an eſtate of miſery for himſelfe in perſon after this life, the miſeries threatned his poſterity when he dyes will work little on him.

Thirdly, and rather theſe words give an account why God not only layeth up iniquity for the children of the wicked man, but doth alſo perſonally afflict him in this life, cauſing his own eyes to ſee his deſtruction, and himſelfe to drinke the wrath of him the Almighty. And this account, or the reaſon of this may be twofold. Firſt, becauſe (as was laſt ſaid) his childrens afflictions cannot reach him when he is gone: *For what pleaſure hath he in his houſe after him?* That is, no pleaſure. And as his joy, ſo his ſorrow, as his comforts ſo his troubles end in reference to all worldly things, whether they concern his family, or himſelfe at the grave. A dead man is not in a capacity to be affected or afflicted with what is done or ſuffered in the world, as was ſhewed, *Chap.* 14. 21. Secondly, becauſe wicked men do not uſually trouble themſelves about the next age, if they can but rub out their own time, let them that come after ſhift for themſelves. They do not ſtudy how to procure the good of poſterity, nor doe they lay to heart the evills which threaten them; as no evill threatened their own perſons, ſo much leſſe that which is threatned upon their children doth preſſe their ſpirits. Many profeſſed wicked men, yea ſome who goe under the name of Chriſtians, and make ſome outward profeſſion of the Goſpel; are yet of the ſame temper with

ἐμοῦ θανόντος γαῖα μιχθήτω πυρί Suet. de Tiber.

Quodnam est studium illius de familia sua post se, i. e. ut Deus ipsum viventem non excitat malis, sic non excitat ipsum animus ejus ut sit solicitus de rebus familiæ suæ eventuris post mortem. Jun.

Mortis periphrasis dimidiari vitam, annos dies, idem est quod rescindi se cari, dividi.

with that Heathen Emperour, who having made havock of all, and stirrd such trouble in his dayes, that it might be thought the world would end with him, yet he pleased himself with this apprehension, that he should then be out of the danger, *When I dye, let heaven and earth mingle: if the world hold my time, let it break when I am gone.* Such basenesse and narrrownesse is in the hearts of some men, that they care not what the next age inherits. If God doe not trouble them while they live, they will not trouble themselves with what shall befall their families when they are dead. Thus a learned Translater renders, *What is his study or care about his house after him.*

When the number of his months shall be cut off in the middest.

That is, when he shall dye: The words are a periphrasis of death; which we may significantly enough call, *The cutting off the number of our months.* And as in generall 'tis a description of death, so we may take it more specially as a description of early death. An immature death is most properly, *The cutting off the number of our moneths in the middest.* Thus the Psalmist prayed. *Take me not away in the middest of my days.* (*Psal.* 102. 24.) And another Psalm saith; *The wicked shall not live out half their dayes*, that is, the number of their moneths shall be cut off in the middest. Yet here I rather conceive it intended as a description of death in generall, *What pleasure hath he in his house, when the number of his months are cut off in the middest?* That is, when he dyes.

Hence note,

When a wicked man dyes he thinks all dyes with him, he hath no care beyond himselfe.

Nor is it any wonder that such take little care of others *for hereafter*, seeing indeed they take no care what shall be for themselves hereafter, if they may but have things present to serve their lusts and satisfie their desires in this world they will (as the saying of some of them is, though they do nothing lesse) trust God for the next. In respect of Temporalls Christ gives this counsel (*Matth.* 6. 34.) *Take no thought for the morrow, for the morrow shall take thought for the things of it selfe;* That is, to morrow, or the time to come will bring thoughts enow

enow upon you when it comes: ye need not forestall it, or take up the thoughts and cares of it beforehand: or to morrow will bring meat in it's mouth, as it calls to new expence, so it will offer new provision, do not trouble your selves what shall be next; sufficient unto the day is the evill thereof, and sufficient unto the day wil be the good thereof, you shal have dayly bread. This counsell of Christ is farre from the wicked; They take overmuch and overmany thoughts for to morrow in respect of Temporals; but they take no thought for to morrow in respect of eternals; or if they doe 'tis about eternals of their own imagination, not of Gods institution. Some wicked men are much upon that thought, or, *their inward thoughts are that their houses shal continue for ever, and they their lands after their own name* (*Psal.* 49. 11.) they hope for a succession in their name for ever, this is their project, and the highest pitch of their expectation. They would seem to have much pleasure in their house after them, and to desire nothing more then the advancement of their children, yet their courses proclaim to all good men, that as when they are dead they can take no pleasure, nor feele any pain in reference to their house, or those that are left behind them (which I take to be the most proper scope of this Text) so, that, while they live, they have no du regard to their children, nor any pleasure in their house to provide for the real prosperity of it, when the number of their own months shall be cut off in the middest. Wicked men are either altogether carelesse of the good of their house after them, or all the care they take is an evill to their house.

Further, From this circumlocution of death.

Observe;

First, *Man hath his moneths appointed or numbred out to him.*

Though the most that any man can have are scarce a number, yet whatsoever any man hath, or shall have, are exactly numbred. Our times are in Gods hand as in regard of the issues and events of them, so also in regard of the length or continuance of them: God teacheth man the spirituall number of his dayes, or the art of numbering his dayes *spiritually*, but he himselfe

himself hath numbred them (and that number he reserves to himselfe) *Arithmetically*.

Secondly, Observe;

Death is the cutting off of our moneths.

The moneths actually past, are cut off from the moneths which possibly were to come. Take the meaning of it yet more fully in the next poynt.

Thirdly, Observe;

God often shortens the lives of wicked men, and cuts the number of their moneths off in the middest.

Though every man, even the vilest and most wicked man that ever lived in the world lives out the full number of those moneths which the counsell of God hath appointed him personally, yet many wicked (and some good) men are cut off in the middest of those moneths which God hath appointed to mankind generally. The dayes of the yeares generally appoynted to mankind *are threescore years and ten* (*Psal.* 90. 19 yet halfe mankind doth not live out halfe the number of these yeares: some have the number of these yeares or moneths cut off in mercy, very many have them cut off in wrath and judgment; God takes some away from the evill which is to come and God takes others away because of the evill which they have already done, or least they should doe more evill. These observations have occurred in other parts of this booke, especially in the fourteenth Chapter, and therefore I onely mention them here, referring back the Reader to a large discussion of them in those places.

Job,

Job, Chap. 21. Vers. 22, &c.

Shall any teach God knowledge, seeing he judgeth those that are high? &c.

Job having given his experience of the dealing of God with wicked men: now gives his approbation of it. He chalengeth all the wisdom of the world to direct a more convenient course or method, then the divine wisdome proceeds in for the disposall both of things and persons here below. *Shall any teach God knowledge?* The question is a negation: yea the question is full of indignation when he saith, *Shall any teach God knowledge?* He means that none can, and when he saith, *shall any teach God knowledge?* his meaning is, that 'tis highest presumption for any to think he can.

Shall any teach God knowledge?

The words are eyther the conclusion of what was before disputed, or they are as a Preface to that which followes; some take them respecting as well the discourse that comes next, as that which went before.

Jewish Writers read the words thus; *Shal any teach knowledge for God?* As if *Job's* meaning were this; Doth God need any to apologize for him, or to take his part? needs he an advocate to plead his cause, and to assist him in the justification of his owne way, in giving out eyther good or evill? *Shall any teach knowledge for God?* and set out more plainly and clearly then he hath done, why some good men mourne all their dayes, and in the end of their dayes dye mourning; why some wicked men flourish all their dayes, and in the end of their dayes dye flourishing. Can any unriddle these dispensations, and render a more satisfying answer about them?

Hæc sententia in medio posita juam vim ad utramq; partem exerit tam ad ea quæ dicta sunt, quam ad ea quæ sequuntur de divina providentia. Bold.

אל *pro deo Quia vestimenta hujus rei rationem pro deo reddere potest.* Rab Sel.

But I rather conceive the words according to our reading, not as a forbidding of that office, that any should undertake to plead for, or vindicate the justice and righteousnes of God in what he hath done, but as a reproofe of mans presumption in directing God what to do. *Shall any teach God knowledge?* As if *Job* had said, *doth God need any tutour, or master? to teach him*

him his leſſon? needeth he any to poynt him how toorder the affaires of the world, what to doe to the wicked, and what to the godly? ſurely he needs none to teach, nor to inſtruct him. So the words are a reproofe upon *Job's* friends, whom he perſtringeth as over-daring about and intruding into thoſe things which were above them.

Theſe words, *Shall any teach God knowledge?* imply foure things, which I ſhall draw forth into ſo many obſervations, and proſecute them in order as they riſe.

Firſt, Take the queſtion, *Shall any man teach God knowledge?* as a downe-right negation, and then it gives us this inſtruction.

God cannot be taught.

Some men are ſo fooliſh that they cannot be taught, they are not capable; ſuch a one (we ſay) is not capable to be a Scholler, he is of ſuch weak parts, of ſo ſhallow an underſtanding, that he cannot be taught. But God is ſo wiſe that he cannot be taught, he is indefinitly beyond the School. (*Iſa.* 40. 13, 14.) *Who hath directed the Spirit of the Lord, or being his Counſellor hath taught him?* The wiſeſt Kings and States of the earth have their Counſel Tables, and 'tis but needfull they ſhould. *In the multitude of Counſellers there is ſafety* (ſaid the wiſeſt of Kings) many eyes ſee more then one. But God who is *onely wiſe* and *all eye* ſeeth more then many or then all the ſons of men. *Who hath been his Counſellour?* (bring forth the man, bring forth the Angel with whom God took counſel) *who inſtructed him, and taught him in the paths of Judgement, & taught him knowledge, and ſhewed him the way of underſtanding?* This Prophet ſpeaks fully to the ſence of *Job*: and his Text man be a Comment upon this before us, and tell us what *Job* means when he ſaith, *Shall any teach God knowledge?* He needs none to make him underſtand, none to direct him the courſe of Judgement; how to mannage his affaires with diſcretion, or duely to put his purpoſes and reſolves in execution. The Apoſtle *Paul* takes up the ſame language (*Rom.* 11. 34.) *Who hath known the mind of the Lord, or who hath been his Counſellor? O the depth of the riches both of his wiſdome and knowledge! how unſearchable are his judgements, and his wayes paſt*

paſt finding out! For who hath known the mind of the Lord? Hath no man known the mind of the Lord? yes, there is a reveled minde of the Lord, a minde of the Lord which he hath made known: but beſides that revealed minde of the Lord, the Lord hath a ſecret minde (as we may call it) or a ſecret will, he hath a cabinet, and cloſe counſel lockt up in his own breaſt, which was never opened to the creature: Of that the Apoſtle ſaith, *Who hath known the mind of the Lord?* We know his minde, what he would have us doe; what to beleeve, what the way to life & ſalvation is we know. He hath told us how we ſhould honour him, and work out our ſalvation with fear and trembling. The Prophet reports ſome making that queſtion, *Wherewithall ſhall I come before the Lord, and bow my ſelf before the moſt high God?* (*Mich.* 6. 6. They enquired, as if God had left them in the dark about the way of his worſhip, and ſervice. No, ſayth the Prophet, (*verſ.* 8.) *He hath ſhewed thee O man, what is good, and what the Lord requireth of thee.* Thus farre we know the minde of the Lord, what he would have us doe, but we doe not know the minde of the Lord, what he himſelfe will do, that's a ſecret; *Who hath known this mind of the Lord, or who hath been his Counceller.* Thus again (1 *Cor.* 2. 16.) *Who hath known the mind of the Lord, that he may inſtruct him? But we have the minde of Chriſt.* We know the minde of the Lord for our own inſtruction, but we know not the mind of the Lord for his inſtruction, or that we might inſtruct him. When man inſtructs man, he doth but make his own minde known to him, but when God inſtructs man, he not only makes his own mind known to him, but knoweth his and ſo alſo muſt that man who takes on him to inſtruct God.

Secondly, When it is ſaid, *ſhall any teach God knowledge?* it plainly teacheth us; *That God knoweth all things, or that he is infinitly & perfectly wiſe & knowing.* He for whom no teacher can be found, or he to whoſe treaſure of knowledge no knowledg, not the leaſt mite of knowledg can be added, muſt needs be infinitly wiſe and knowing: for *that is infinite to which nothing can be added, & from which nothing can be taken away.* Now thus wiſe is God, thus knowing is God, he cannot admit more wiſdome, therefore he is infinitly wiſe. God is the firſt rule,

the supreame rule of knowledge, and wisdome; yea his knowledge and wisdome is himselfe. The wisdome of God is the wise God, and the knowledge of God is the knowing God: so that, as nothing can be added to God himselfe, so nothing can be added to the wisdome of God: for the wisdome of God is God; therefore he is perfect in wisdome and in knowledge. *Job's* argument that God needeth no teaching, is a clear demonstration of it. For among men, they that are past teaching how wise are they? how wise are they in their own thoughts (though indeed it be ignorance and foolishnesse enough that they think so) who thinke they are past teaching, or too wise to be taught! There are some men that think they need no teaching, and there are none who need more than they; usually they are under a dearth and scarcitie of knowledge, who suppose they have such abundance; that they are beyond the school, beyond the Church, beyond teaching, and counsel, beyond helps & ordinances, such as have these apprehensions of themselves, do least apprehend themselves. For as they who think they need not be better, draw a just suspition that they were never good: so they who think they know enough, may be concluded to know nothing yet as they ought to know. When any say they are so rich in knowledge that they need know no more, I may say they need at least this peice of knowledg, *To know how poor they are in knowledge.* But if one had so much knowledge indeed that no man could teach him further; he were abundantly knowing. Now thus it is with God, *shall any man teach God knowledge?* they cannot; therefore his knowledge is infinite, and perfect. And so it is. First, about things; he knowes all things, what they are, and for what they serve, what their nature is, and what their usefulnesse is. Secondly, About persons, *He knoweth all men, and needeth not that any should testifie of man, for he knoweth what is in man* (*Job* 2.24, 25.) He knows every man fully, he knows him within & without. He knows all our outward actions, yea the very internall motions of the heart; He knoweth not onely what men doe, but all their aymes and secret intendments in doing it.

Thirdly, This question, *Shall any teach God knowledge?* intimates, That

Some

Some men, doe even attempt, and take upon them the boldnesse to teach God.

What need this chiding question else? Why should *Job* speak thus to his friends, unlesse he had discovered, or at least suspected such a spirit in them; that they had spoken or done such things as did amount to, or might be interpreted a teaching of God.

You will say, surely, no man ever attempted to teach God, we indeed are taught of God, and that we shall be so is the promise of the covenant of grace, *Heb.* 8. But did ever any man goe about to teach God? He hath his chaire in heaven (as the ancient speaks) that teacheth the heart of man; but where have they their chaire, and where is their School, who undertake to teach the God of heaven?

I answer, the teaching of God, may be considered two wayes.

First, Directly, and formally.

Secondly, Implicitly, or by way of interpretation.

'Tis I grant exceeding rare that any rise to such a hight of boldnes, as avowedly, directly, explicitly, and formally, to say we can, or we will teach God: but there are many who say as much implicitly, and by way of interpretation, that is, they speak, hold or doe that which plainly implyes a teaching of the Almightie, or a taking upon them to direct his counsels. For the justifying of this charge, we may cast such into two sorts.

First, In reference to his word, some would teach the Lord how to speak.

Secondly, In reference to his works, others would teach the Lord what to doe.

For the former, there are those who would teach God how to speak, by adding to, and diminishing from the word which he hath spoken. That there is such a proud principle in the hearts of man, is plainly proved by those cautions given both in the Law and in the Gospel. (*Deut.* 4.2.) *Ye shall not add to the word which I command you, neither shall you diminish ought from it, that you may keep the commandements of the Lord your God which I command you:* & (*Pro.* 30.6.) *Adde thou not unto his word,*

word leſt he reprove thee, and thou be found a liar. Though we may adde a Comment to explaine the word of God where it is hard, yet we muſt not adde a ſupplement to the word of God, as if it were defective. One of the firſt things to be beleeved unto ſalvation is, that the word of God is ſufficient, or contains all things needfull to ſalvation. The whole book of God concludes thus; (*Rev.* 22.18.) *If any man ſhall adde unto theſe things, God ſhall ad to him the plagues that are written in this book. And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book.* What fearfull additions and ſubſtractions will God make concerning thoſe who adde to or ſubſtract from his word. The Lord foreſaw a ſpirit in man to be medling with his word, elſ he had never made this Law againſt medlers with it. Now as he that reads any mans work and takes upon him to ad a line, or to daſh a line out of it, he undertakes to teach the Author knowledge, much more do they who adde or diminiſh a line or word of the word of God. Yet many ſuch there are who practiſe upon the word of God both by way of addition and ſubſtraction. Some have done this openly, and others cloſely. Every carnal man doth this cloſely; for he that would ſet up his luſts for a law, would ſurely blot out the law of God; he would make the commandments of God voyd, and reſcind the ſtatutes of heaven, who hath no mind to obey and ſubmit unto them.

The Papiſts eſpecially (beſides ſome others) doe this openly. For they ſay, firſt, the Scriptures are obſcure; therefore they would teach God to ſpeak more clearly. Secondly, they ſay, the Scriptures are inſufficient without their patchments of tradition, therefore they would teach God to ſpeak more fully. Others have complained that the language of the Scripture is homely and bare, theſe would teach God to ſpeak more eloquently. Nay, ſome have ſaid, there are contradictions in Scripture, theſe would teach God to ſpeak more truly; others complains, there are dangerous expreſſions in Scripture; and theſe would teach God to ſpeak more warily. And theſe take upon them to teach God knowledg, about his word.

Secondly,

Secondly, There is alſo a generation who would teach God knowledge about his works. They forbear not that firſt eternal work of God, *election.* We have their arguings ſet down (*Rom.* 9. 11, 12. 14, 15.) *For the children being not yet born, neither having don any good or evill, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth; It was ſaid unto her, The elder ſhall ſerve the younger; as it is written, Jacob have I loved, but Eſau have I hated.* The heart of man riſeth here; is this work of God right? If God proceed thus in his election of men, *Is there no unrighteouſneſſe with God?* The wiſdome and reaſon of man ſaith, Surely God ſhould rather elect upon foreſeene works, or faith, or perſeverance in both. But God ſaith otherwiſe; What then? *Is there unrighteouſneſſe with God?* God forbid: for he ſaith to *Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion.* What do you tell me (ſaith God) of your will, my will ſhall be the rule of election; *Yea, it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercie.* Thus the Apoſtle aſſerts the abſolute election of God. But ſtill the heart of man is unſatisfied; as the Apoſtle ſheweth in the next words; *Thou wilt ſay then unto me, why doth he yet finde fault? for who hath reſiſted his will?* If it be thus, may we not lay all the ſin of man at Gods door, and caſt dirt at heaven: why doth God complaine, if all be from his own will? Thus man would teach God knowledge; *Nay but O man, who art thou that repliеſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus?* Shall the clay teach the potter how to make it, or in what form to caſt it?

Secondly, Others have found fault with God, and would teach him knowledge about the work of Creation. The Naturaliſt complained, that man was ſent forth naked and helpleſs into the world, that other creatures had the advantage of man having naturall armour and defences which man wants. Such would teach God how to create.

Thirdly, How often doe men take the chair, and like great Doctors offer God knowledge about his work of providence. How many are there who think themſelves wiſer then God; or that they could direct him a better way for the Government of the world, then he is in. If they had the power,

things

things ſhould be in a fairer ſtate then they are. They inſinuate againſt the Government of God much like *Abſolom* againſt his father *Davids* Government; *O that I were judge in the Land*, you ſhould ſee what I would doe, what a world would I make? I would ſet all right. Such vain thoughts lodge in the ſpirits of vain men about the providences of God.

And not onely they who in this open manner contest with God, about his providence: but ſuch alſo may be charged as taking upon them to teach God knowledg, who do but murmur through diſcontent, and are unſatisfied with his doings. When a man is diſpleaſed with what another doth, he thinks he could doe it better. All they who are diſpleaſed with or murmur at what God doth, ſay plainly in their hearts they could do things better then God, they could teach him knowledge.

Fourthly, From *Job's* queſtion, as it carrieth not onely a Negation of the thing, but indignation at it.

Obſerve;

It is moſt ſinfull to goe about to teach God.

The height of pride, preſumpaion is in it (preſumption is the pinacle of pride) therefore the height of ſin is in it. As it is a Great condeſcention in God to teach man knowledge, and to turne tutour to the poor creature; So it is highest preſumption in man to teach God knowledge, and to turne Tutour to his Creatour. And as an attempt to teach God in or about any thing is ſinfull and preſumpturous, ſo eſpecially (which the ſubject here handled by *Job* leads us to) to teach him about his diſtributions of rewards and puniſhments: and that in any of theſe five particulars.

Firſt, To teach God whom he ſhall reward or puniſh.

Secondly, To teach God when he ſhall reward or puniſh.

Thirdly To teach God how or in what manner he ſhall reward or puniſh.

Fourthly, To teach God the meaſure, or how much he ſhall reward or puniſh.

Fifthly, To teach God the time, how long he ſhall reward or puniſh.

There is an intruding upon the prerogative of God in all theſe.

theſe. And the ſinfulneſſe of this intruſion may appear upon a fourfold conſideration.

Firſt, Becauſe it is an abaſing of God: and a heightning of man. This ſets ignorance above knowledge, and folly above wiſdome. This ſets the Diall above the Sun, yea darkneſſe above the light. Man is not onely in the dark, in the darkneſſe of ignorance, but he is darkneſſe. God hath not only light in him, but *he is light, and in him is no darkneſſe at all.* Now what an affront, what an indignitie is it for darkneſſe to goe about to teach light? for ignorance to teach knowledge? for a foole to teach the oracle of wiſdome? The greateſt oracle, the wiſeſt among men is a foole to God, whoſe very fooliſhneſs (as the Apoſtle ſpeaketh) is wiſer then men. And are not men now, the wiſeſt of men trim teachers of God?

Secondly, What knowledge or light ſoever any man hath, he receives it from God, and ſhall man teach God with his own knowledge? Man hath no knowledge of his owne to teach God? *What haſt thou that thou haſt not received?* What gift, or grace, what skill, what endowment haſt thou that thou haſt not received; and thou haſt received it from God; & ſhall he who receives all his knowledge from God, teach God knowledge? *He is the father of lights from whom is every good and perfect gift;* & ſhall we be giving light to him from whom we receive it? *David* ſaith, *In thy light we ſee light* (*Pſ.*36,9.) And ſhall we think that God needs our light to ſee by? The common light of the world is the Sun, will any man offer light, or hold up a candle to the Sun? Water comes from the fountaine, and from that great feeder of all fountaines, the ſea, will any man carry water to the fountaine, or make a Conduite to ſupply the ſea?

Thirdly, When man hath conceived as much light of knowledge from God as he is capable of, ſo that his veſſel is brim full, when like *Paul* (who by his abundance, or great meaſures of revelation was in danger to be exalted above meaſure) he hath as much as he can beare; What is all that abundance but ſcarcity, what is all that fulneſs but emptineſs, compared with that aboundance and fulneſs which is in God. There is no ſhadow of a compariſon between that light of knowledge which ſhines out from God unto the moſt comprehenſive

or Angel, to that which is in God, or rather to that, which God is, and ſhall any teach him knowledge? The Apoſtle ſaid of all our knowledge on this ſide glory (*1 Cor.* 13.) *We know but in part*, and ſhall we who know but in part, teach him that knows all. What we know of God, and his wayes, is farre leſſe then that which we know not. The moſt of God and of his wayes is (*Terra incognita*) not yet diſcovered to us, and ſhall they teach God knowledge, who know ſo little of God? Againe, that part which we ſee, or know, we know and *ſee darkly, through a glaſſe*; that is, we ſee it onely reflexively, or by ſome other medium, and ſhall we teach him that ſees all things immediately, directly and intuitively in their own nature? When *Job* had ſpoken much of God, he concludes (*Chap.* 26. 12.) *Lo theſe are part of his wayes, but how little a portion is heard of him? But the thunder of his power who can underſtand?* So that, when we have received the utmoſt knowledge of God, it is but in part, and but a little part, *How little a portion is heard of him?* So little that it is ſcarce diſcernable; ſo little that the Apoſtle ſaith, *Knowledge* (that is this kinde and degree of knowledge) *ſhall vaniſh away* (*1 Cor.* 13.) The knowledge we have here ſhall be ſwallowed up in the knowledge that we ſhall have in heaven like a drop of water in the Ocean; yet that knowledge which glorified Saints ſhall have in heaven, will be but as a drop to the vaſt ocean of the knowledge of God. The knowledge we have here is little to that we ſhall have above, what a nothing then is it to the knowledge of God who is above?

Fourthly, 'Tis ſinfull to teach God knowledge about his wayes, becauſe his wayes cannot be known. Shall they direct God which way to goe, who cannot finde out the wayes which he hath gone. (*Rom.* 11. 33,) *How unſearchable are his judgements? and his wayes paſt finding out?* If the wayes of the Lord be paſt finding out, then we muſt not finde fault with his wayes. If we cannot finde out their perfection, we muſt not ſay there is imperfection in them. *O the depth and riches of the wiſdome and knowledge of God?* The well is deep, & we have nothing to draw; we have not line enough to let downe our bucket into the deeps of divine wiſdome and knowledge. The Judgements of God are a great Deepe (*Pſ.* 36. 6.) and the

the Judgement of man is but a ſhallow. We may quickly looſe our ſelves while we labour to finde theſe wayes and judgements of God. 'Tis ſafeſt in every point of wiſdome (but chiefly in ſuch as theſe) *To be wiſe*, as the Scripture ſaith, *unto ſobriety* (*Rom.* 12. 3.) and wiſedome to ſobrietie is this (*1 Cor.* 4. 6.) *to be wiſe according to that which is written.* If wiſdome to ſobrietie, be wiſdome according to what is written, how ſinfull is it to teach God knowledge, which is not onely beſides, but againſt that which is written. That wiſdome comes not from above which provokes us to teach rather then to obey him that is above. Beware of this dry drunkenneſſe. 'Tis an excellent vertne to eate and drink to ſobrietie, yet that excells it, *To be wiſe unto ſobrietie. Feſtus* ſaid to *Paul*, *Thou art beſides thy ſelf, much learning hath made thee mad.* They who are wiſe ſo much beyond ſobriety, as any way to offer at the teaching of God, are indeed beſides themſelves, and much ignorance of their duty hath made them thus mad.

The fifth and laſt propoſition which riſeth from this queſtion (*Shall any teach God knowledge?*) is this;

> *It is impoſſible that any better way ſhould be directed then that which the Lord uſeth in governing the affaires of mankinde, or in the diſpoſing of all things here below.*

For, Firſt; *All the works of God are done in truth* (*Pſ.* 111. 8.) As the word of God is a word of truth, ſo all his works are works of truth: for his works are nothing elſe but the making good of his word, or his works are the image of his word. The truth of works is their anſwerableneſſe to word. The works of God are anſwerable to a threefold word.

Firſt, To his word of Propheſie. Whatſoever changes God makes in the world, they hit ſome word of propheſie; All is done that what he hath ſpoken or written may be fullfilled.

Secondly, The works of God are anſwerable to his word of threatning. God threatens before he ſmites, and he never ſmote any man with rod or ſword, with judgements or corrections, but according to his threatning.

Thirdly, The works of God are anſwerable to his word of promiſe. All mercies are promiſed, and every work of mercy

cy is the fulfilling of ſome promiſe. Now ſeeing all the works of God are reduceable eyther to propheſies, threatnings, or promiſes, they are done in truth' and what can be better done then that which is done in truth?

Secondly, All the works of God are done in Juſtice as well as in truth, (*Pſ.* 145.17.) *The Lord is righteous in all his wayes, and holy in all his works.* The rebellious *Jewes* charged God with injuſtice, as if becauſe *the fathers had eaten ſowre grapes, therefore the childrens teeth were ſet on edge.* And hence they inferred that blaſphemous concluſion (*Ezek.* 18.25.) *The way of the Lord is not equall.* But ſaith the Lord, *Heare O houſe of Iſrael; Is not my way equall? are not your wayes unequall?* Though they complained, yet upon a due ſearch they muſt needs acquit the Lord and condemn themſelves. And though now many quarrel with the wayes of God as unequall, unjuſt, and unrighteous, yet the conſcience of every man ſhall give teſtimony to God in the day of the revelation of his righteous Judgement, that all his wayes are righteous; and what can be better done then that which is done in righteouſneſſe?

But it may be ſaid; Is it juſt and righteous that unrighteons & unjuſt men ſhould proſper and be exalted in the world, and that the righteous and godly ſhould ſuffer and be afflicted?,

Were it not better that the wicked ſhould be alwayes ſuppreſſed, and the godly alwayes flouriſh?

I anſwer; The proſperitie of the wicked, and the afflictions of the righteous, are no arguments of unrighteouſneſſe in God, but onely of his ſoveraignty and wiſdome. For

Firſt, If God ſhould arreſt and puniſh all wicked men preſently with viſible judgements, mankinde would be confounded, and the ligaments of humane ſocietie diſſolved, for the greateſt part of the world are wicked; therefore the wiſdome of God doth ſo attemper and moderate his Juſtice, that he puniſheth the parts in ſuch a method as may conſiſt with the preſervation of the whole.

Secondly, If preſent vengeance were taken upon all wicked men, we ſhould walke by ſight rather then by faith, and be terrified rather then perſwaded to obedience.

Thirdly, If the Lord ſhould be quick in his judgements upon

upon all wicked men, it would not appear how wicked ſome men ſome are. Theſe conſiderations with many more which have been already offered and enlarged on the twenty ninth verſ. of the twentieth Chapter of this book, beſides what hath occurred in other places about the ſame argument, may ſatisfie any man who is but rationall, that the Lord doth only act up to his ſoveraignty, and according to the dictates of his infinite wiſdome, not at all contrary to the rules of Juſtice, while he lets wicked men thrive, grow great and high in the world.

Againe, As to the manifold troubles and afflictions of many righteous, neither doe theſe charge unrighteouſneſſe upon God. For

Firſt, Themſelves acknowledge that it is good for them that they are afflicted; why then ſhould ſtanders by ſay it is evill. They finde the mercy of God in their afflictions, why then ſhould any think God is unjuſt in afflicting them?

Secondly, Their afflictions diſingage them from the world, and cauſe them to live nearer to God, there is no hurt in this; trouble on earth occaſions them to have their converſation more in heaven. What dammage is there in that?

Thirdly, The troubles which they meet with in this life, cauſe them to groane earneſtly for the next life, preſent wants ſtirre them up to look at future enjoyments; a ſight of which by faith and the expectation of which by faith is beter then the poſſeſſion of any outward preſent enjoyment. This can be no wrong to them.

Fourthly, Though they be ſtraitned with outward afflictions, yet God makes it up to them in ſpirituall conſolations, there is no loſſe in that. So then, none have reaſon to murmur or complaine eyther about the proſperitie of wicked men, or the preſſures of the Godly. All is done in wiſdome to the one, in mercy to the other, and according to the unqueſtionable prerogative of God in both.

Take this Corollarie from the whole;

Shall any teach God knowledge?

Then ſubmit quietly to the will of God, let us impriſon our own reaſon, that the will and power of God may have

their

their libertie: while we give reaſon too much libertie, we (upon the matter) impriſon the will and power of God. Meere humane reaſon is no competent Surveigher of the wayes of God. Not that any of the wayes of God are againſt reaſon, but many of them are above our reaſon. The wayes of God are ordered by the quinteſſence of reaſon, and that is not to be found under every mans (I may ſay not naturally under any mans cap): and when we meaſure the wayes of God by the ſtandard and ſcantlings of our common reaſon, what a diſguiſe doe we put upon them? yea, how do we diſguiſe God himſelfe? God is our maker, yet ſuch make and forme a juſtice for him like their own, a holineſs like their owne, a mercie like their own; And then what a God will he be? *My thoughts are not your thoughts, neither are my wayes your wayes ſayd the Lord* (*Iſa.* 55. 8.) And ſhall any reduce and ſhrink up the thoughts and wayes of God to their narrow and ſtraitned model? The Lord ſaid of *Adam* in ſcorn when he attempted a likeneſs to God; *Behold the man is become as one of us* (*Gen.* 3. 22.) How doth God ſcorne them who would make his wayes and thoughts as their own. Therefore let man diſpute the wayes of God no more, but ſubmit quietly to his will.

Firſt, In what he hath ſaid, or to the rule of his word.

Secondly, In what he hath done, or to the righteouſneſſe of his works. *Aaron held his peace*, he ſubmitted when God had ſlaine his two ſons, (*Lev.* 10. 3.) And when that ſad meſſage was brought to old *Eli*, that God would doe ſuch things to his houſe as ſhould make the ears of them that heard the report to tingle, he onely ſaid, *God is the word of the Lord* (1 Sam. 3. 18.) So, when the Prophet told *Hezekiah* from the Lord, *Behold the dayes come, that all that is in thine houſe, and that which thy fathers have laid up in ſtore until this day ſhall be carried to Babylon, nothing ſhall be left, and of thy ſons that ſhall iſſue from thee, which thou ſhalt beget they ſhall take away, &c.* When (I ſay) he heard all this, what ſaid he? even this; *God is the word of the Lord*, (*Iſa.* 39. 8.) He doth not repine, nor diſpute the caſe with God; What! give up *Jeruſalem* the holy Citie into the hand of *Babylon*? ſhall my ſons deſcended from *David*, and of the ſeed of *Abraham*, fall into the hands of the uncircumciſed? We hear of no word from him, but that which breath

breaths humble ſubmiſſion, *Good is the word of the Lord, David* was dumbe with ſilence, when God ſpake rebukes to him (*Pſ.* 39. 9.) There is no conteſting with God; 'Tis fit our wills ſhould be ſwallowed into the will of God, and 'tis our duty to ſay (as Chriſt did) *Not our will be done but thine.* The Pſalmiſt invites all to a very ſad ſpectacle (*Pſ.* 46. 8. 10.) *Come, behold*, What is the ſight? what's to be ſeene? *Come, behold the works of the Lord, what deſolations he hath made in the earth.* How are we to behold theſe deſolations? we may and ought with ſorrowful hearts, but we muſt not with diſcontented hearts (*v.* 10.) *Be ſtill and know that I am God.* As if he had ſaid, I know you will be readie to querie, why are the Nations ſhaken, and people made deſolate? why are theſe changes in the earth? The Lord inſtead of anſwering their queſtions commands their ſilence; *Be ſtill and know that I am God?* That's enough to quiet the thoughts of man. Some paraſites have ſacrilegiouſly flattered the Pope into this divine priviledge; *No man muſt queſtion him, doe what he will, if he carry thouſands to hell, who ſhall ſay, why doe you ſo?* 'Tis as dangerous to aſcribe this to man, as it is to deny it unto God. If he ſhake the frame of heaven and earth, we muſt be ſtill. *For he doth in the heaven & in earth whatſoever pleaſeth him*, and no man muſt ſay (diſpleaſedly) What doſt thou? or why doſt thou ſo? He that upon thoſe termes would know what God doth, or why he doth ſo, goes about to teach God knowledge. But *Shall any teach God knowledge?*

Seeing he judgeth thoſe that are high.

Some read thus, *Shall any man teach God knowledge wherewith to judge ſeeth are high?* As if he had ſaid, ſhal they teach God how to diſpoſe of, or deale with thoſe that are high? So Mr *Broughton*, *Can a man teach the omnipotent knowledge, how he ſhall judge thoſe that are high?* As if this were the ſpeciall caſe in which no man muſt meddle to direct God, how to handle, & take a courſe with the great ones of the world. Indeed, God knows wel enough how to deal with the great ones the high ones of the world, he knows how to pull downe the mighty from their ſeats and to break their power, he knows how to ſcatter their forces and infatuate their counſels without receiving counſel from us. *Shall any teach God knowledge?*

Quâ ipſe exceſſu Judicium. Jun.

how

how to judge those that are high? He hath wayes and means at command (when he purposeth it) to effect that purpose. That is a good interpretation.

Yet we render it, (and I conceive more clearly to the mind of the Text) as a reason of the former question, why no man should presume, or why it is high presumption in any to teach God knowledge? The reason is grounded upon his prerogative and supremacie. He is the most high, and therefore must not be taught: he is the judge of those that are high, and therefore he is most high, and therefore he must not be taught by any that are here below. He that knows how to judg them that are high, is himselfe too high to be tanght knowledge. Againe these words, *He that judgeth those that are high*, are a periphrasis, or a descriptive circumlocution of God. To judge those that are high, is to be God.

He judgeth.

What is here meant by Judging?

First, To judge, is to discerne, to look to, yea to looke through the state and condition of a person or a thing. Thus the Lord judgeth those that are high, he discernes, he knowes them and their wayes perfectly.

Secondly, To judge, is to give sentence or judgement upon triall or due processe of Law: when matters are alledged, and proved; the Judge gives sentence.

Thirdly, To judge, is to punish. So the word is used (1 *Cor.* 3. 1.) *If we would judge our selves.* There judgment may be taken for the judgement of discerning, trying, & examining (as wel as of sentencing) as the Apostle said before, *Let a man examine himselfe. If we would judge*, that is, try and examine our selves, *we should not be judged*, that is, not afflicted, not punished, as it is said there; *For this cause some are sick and weak among you, and some are fallen asleep.* Which sence the Apostle explains further, (*v.* 32.) *But when we are judged, we are chastened of the Lord.* To judge, is to chasten, or to punish. So, here, *seeing he judgeth*, that is, punisheth, and layes his revenging hand upon those that are High.

But who are the *high ones*, that come under the judgement of God.

First,

First, Some by the *high ones* understand the Angels, who are the highest or first classis of creatures. God did judge the Angels, he discerned and passed sentence upon them and, *They are held in chains of darknesse to the judgment of the great day*, (*Jude* 5.) Hence some conceive that *Job* gathers his argument. Shall any teach God knowledge, how to judge poor creatures on earth? how to throw down, or exalt man, since he judgeth the Angels? The Apostle useth an argument near this in reference unto the people of God to shew that the Saints are fit to judge things of their own concernment and interest; *Doe you not know that the Saints shall judge the world? And if the world be judged by you, are ye unworthy to judge the smallest matters?* (1 Cor. 2. 3.) And he carrieth the argument yet closer to the poynt in the next verse; *Know ye not that we shal judge Angels, how much more things that pertain to this life?* *Job* might say also, know ye not that God hath judged Angels, those that are high, the highest part of the whole creation? And shall any teach him knowledge, how to judge the inhabitants of this inferior, this lower world.

Secondly, Others understand it of those who are high in wisdome; the highest graduates in Schooles, and Universities, the most learned Rabbies, and Doctors, the Sophies, the Philosophers of the world; so the sence runs thus; *Shall any man teach God knowledg, by whom the wisest, the most knowing are taught, who espieth faults in the wisdome of the wisest*, God is able to instruct all the Masters of knowledge, therefore he is not a learner, *Shall any teach God knowledge*, seeing he judgeth or correcteth those who are high, the highest in knowledge?

Thirdly, Rather by *the high* are meant such as are in high place and power, the Judges and Princes of the earth, who are so high, that God gives them his own stile, *I have said ye are Gods.* Though they be thus high, the Lord judgeth them: therefore seeing it is the right of his sovereignty to judge the highest, even the Kings and Rulers of the world. *Shall any teach him knowledge?*

Per excelsos intellige potentissimos atque opulentissimos homines, de quorum judicio atque supplicio, fere universum hoc caput est. Pined.

Hence note;

First, *God judgeth the high ones.*

The *highest on earth are below God.* Let all high ones remember,

ber, That, *There is one higher then the higheſt.* (Eccl. 5. 8.) *One higher then the Kings of the earth* (*Pſal.* 89. 16.) *King of Kings, and Lord of Lords.*

Secondly, *God diſcerns and thoroughly looks into the eſtates and and actions of the higheſt in the world.*

The high ones of the world, may put a skreen of ſecrecy between them and inferiors, they may draw a curtain between themſelves and mean men, but they cannot put a skreen or draw a curtain between themſelves and God, he judgeth thoſe that are high; therefore he knoweth them. No man can give a righteous judgment either of things or perſons till he knows them. And though he that judgeth before he knoweth may poſſibly ſomtimes give a righteous judgment, yet he is alwayes an unrighteous Judge. *Shall not the Judge of all the earth doe right, and be righteous?*

Thirdly, *No man is ſo high but God can puniſh and chaſtiſe him, yea ruine and pull him down.*

He can make his ſword reach the higheſt, and his judgements take hold of thoſe that are ſtrongeſt, (*Iſa.* 2. 11, 12, 13.) *The Cedars and Oaks, the high walls and mountains*, are men on high, yet the day of the Lord, that is, the day of his vengeance is againſt them all, and, *The loftineſſe of man ſhall be brought down, and they ſhal run into the holes and cliffs of the rock, to hide them from the preſence of the Lord when he ariſeth to ſhake terribly the earth.* The Lord tels Job out of the Whirlwinde, *That the high arme* (that is, the ſtrongeſt arme, or the arme lifted up to ſtrike) *ſhall be broken.* The Lord inſults over *Lucifer* in his heights: *How art thou fallen from heaven, O Lucifer, thou ſon of the morning, &c.* (*Iſa.* 14.) *Thy terribleneſſe hath deceived thee, and the pride of thine heart, O thou that dwelleſt in the clefts of the rock, that holdeſt the height of the hill: though thou ſhouldeſt make thy neſt as high as the Eagle, I will bring thee down from thence ſaith the Lord,* (*Jer.* 49. 16.) The highneſs of man is ſo far from ſecuring wicked men, that it rather makes them the fayrer marke for the wrath of God.

Yet let not the low ones think they ſhall eſcape, God judgeth the high ones, (ſay ſome) ſurely then he will not trouble himſelfe with thoſe that are low, with poor and meane men; he will have nothing to doe with them; they ſhall not be taken notice of in the croud. As if it were either unſutable or below the Majeſty of God to puniſh meane ones, or as if their meaneſſe might plead their impunity. It is indeed an humbling of God to behold the higheſt; *He humbleth himſelf* (ſaith the Scripture, *Pſal.* 113. 6.) *to behold the things that are in heaven*, yet he is pleaſed to humble himſelfe (ſaith the ſame Scripture) *to behold the things in earth*, even the loweſt things which are done, and the loweſt perſons which are here below. And as it is the prerogative of God to judge thoſe who are high, ſo it is both his purpoſe and his praiſe not to let the loweſt paſſe unjudged. The pooreſt beleeving Saint ſhall be accepted and rewarded, as well and as much as any beleeving Prince; who is not more beleeving nor more a Saint then he: And ſo there is not the meaneſt unbelieving ſon or daughter of *Adam*, not the pooreſt man or woman continuing in ſin, but ſhall be judged as well as the higheſt. We find Bondmen as well as freemen Kings and Captains trembling before and running from the Lamb ſitting upon his throne, (*Rev.* 6. 15, 16.) As it is the glory of God that he can make the mightieſt Kings ſtoope, ſo it is the glory of God, that the eye and hand of his juſtice ſtoopeth to the pooreſt captive. God will not favour the wicked becauſe they are great, nor ſpare them becauſe they are little either in this world, or in that to come. He that dwells in a corner or in a cottage, ſhall no more eſcape, then the greateſt Prince that dwelleth in a Pallace-Royall, and ſitteth upon a Throne.

Job, Chap. 21. Verſ. 23, 24, 25, 26.

One dieth in his full ſtrength, being wholly at eaſe and quiet.
His breaſts are full of milk, and his bones are moiſtened with marrow.
And another dieth in the bitterneſſe of his ſoule, and never eateth with pleaſure.
They ſhall lie down alike in the duſt, and the worms ſhall cover them.

IN the former verſe *Job* exalted the Lord above mans teaching, and controling; *Shal any teach God knowledge? ſeeing he judgeth thoſe that are high.* God is ſo wiſe that no man can teach him, ſo free and abſolute in his power, that none may dare to controle him. And as this appeareth from what *Job* hath formerly aſſerted, ſo alſo by that which followeth; he ſpares whom he will, and ſmites whom he will, for what continuance of time he will, and in what meaſure he will; he ſummons one to the grave, even then, when he is moſt likely to live, and when he hath leaſt feare of death, when there is not the leaſt ſymptome or appearance of the approach of that King of terrors, not any decay in nature to proclaime the returne of the fleſh to duſt, the man is in his ſpring and prime, yet then he is cut off and dyes. Meane while another (no man knowes why) pines and lingers out all his dayes in paine of body and trouble of minde, he lives and dyes under wofull preſſures of ſoul and body, of eſtate and relations, never injoying any good, nor ſeeing good day to the end of his days. Thus *Job* exemplifieth his generall aſſertion concerning the ſoveraignty of God and his various diſpenſations toward men.

There are three opinions as to the common ſcope of theſe words; I ſhall touch at them, and then come to a more particular explication.

Moſt of the Greeke Writers underſtand theſe words as diſtinguiſhing the ſtate of the wicked and the godly in this life. *One*

One dyeth in his full ſtrength, that is, wicked men have no trouble in their lives, no ſickneſſes when they dye, they goe gently out of the world, or as it is ſaid in the 13th verſe of this Chapter, *In a moment they goe down to the grave.* Whereas godly men uſually live in trouble, and are tired out of the world with tedious and painfull diſeaſes when they dye. Thus the words deſcribe the difference of the godly and wicked in regard of their naturall death. Whereupon they inferre that they muſt neceſſarily have a different eſtate after death. Wicked men (ſay theſe interpreters) have more happineſſe in their death then the godly, therefore the godly ſhall have a happineſſe which the wicked ſhall not have after death.

Graci accipiunt de improborum felicitate & iuſtorum aruminis querum diſſimiles vita ſortes neceſſe ſit diſſimiles quoq; poſt mortem judicii & æternitatis conditiones ſequi.

Secondly, Others take this to be *Job's* intendment, who having ſhewed before that poverty and riches are alike given to good and bad while they live: here aſſerts that death doth alike overtake weake and ſtrong, ſound and ſick, young and old, ſuch as are in a proſperous and ſuch as are in a ſad and an afflicted eſtate; death catcheth away the one as well as the other: death carrieth an impartiall hand, and hath a powerfull hand, the ſtrong can no more ſtand in the hands of death then the weake, nor can the young or the rich make any better reſiſtance when death aſſaults them, then the old and poore. *One dyeth in his full ſtrength, &c. Another dyeth in the bitterneſs of his ſoul.* Death pitties not the one, nor doth it flatter the other; There is a truth and an uſefulneſſe in this interpretation.

Mors juvenes & ſenes, æqua facile rapit, ac ſenes debiles, decrepito & eos qui ſemper infirmæ valetudine laborant.

Thirdly, Rather underſtand the words, as teaching us, that God according to the freedome of his own will and pleaſure, and the uſuall tenour of his providence in outward things, handles neither the godly nor the wicked alwayes in the ſame manner. One man let him be good or bad, believer or unbeliever, dyes in his full ſtrength, and in the height of his proſperity, another whether wicked or godly, dyeth in the bitterneſſe of his ſoul; Some wicked men live and dye in trouble, it is ſo alſo with ſome who are godly. This ſcope of the place makes good the aſſertion of the Preacher (*Eccleſ.* 9. 2.) *All things come alike to all*, that is, all worldly things. There is ſuch a mixture of events, that no man can determine what any perſon is, either by what he injoyes, or by what he ſuffers. As

Hujus vitæ ſive bona ſive mala communia eſſe communia eſſe bonis ſive malis.

As the persons of good and evil men are mingled in the world, so also are their conditions. Good men suffer evill, and evill men injoy good; and again, good men receive good, and evil men endure evill. Thus *Job* holds forth the liberty which God useth as to the distribution of temporall good and evill, both to the evill and the good. So that he will not let us know *love or hatred by any thing that is before us.*

One dyeth in his full strength.

בעצם רמו — *in robore perfectionis aut integritatis suæ* Mo ilur Robustus Vulg. ἐν κράτει ἀπροσῶνς αὐτοῦ Sept.

He dyeth not only *strong*, but *in the strength of his perfection*, so we read in the margen. The perfection of every thing is the strength of it; And he is strong indeed who is in the strength of his perfection. The glory of young men is their strength. One dyeth at the height and top of this glory. The Septuagint render the Original word which signifieth *perfection*, by *simplicity*; that which is simple is perfect, God who is most simple is most perfect, the simplicity of God is the glory of his perfection. *One dyeth in the strength of his simplicity*; that is, when the health of his body or his constitution is (as it were) unmixed, or not mixed with any disease, as also when his outward state is not mixed with any trouble; he dyeth in the strength of this double simplicity; when as it were nothing unlike strength, nothing unlike prosperity hath so much as set its foot within his borders: when his light shines so cleare, that there is no appearance of darknesse in it, and when his comforts are so pure, that he hath no acquaintance with that thing called *sorrow*; When he hath not a cloud in his day, nor any tast of bitternesse in his cup, then, even then in that strength of his simplicity he dyeth. Some of the Greeks (I confesse) take the word *simplicity* in the worst sense rendring thus; *He shall dye in the strength of his folly*: but I leave that under the censure of at least an unwary translation, and waving that also which I mentioned last before, shall insist only upon our own. *One dyeth in his full strength*: Which we may expound in the latitude of a threefold strength.

ἐν κράτει ἀφροσύνης.

First, *In the strength of his body*, when he hath perfect health, and not only health, but much strength with it, some have health, who yet have but little strength.

Secondly, In the strength of his outward estate, of riches and relations: these are a mans strength, therefore the same word in the Hebrew signifies both riches and strength. Rich men are apt to idolize riches as their strength or strong tower, and so turne away from God, who is indeed our strength and our tower.

Thirdly, To compleat the fulnesse of his strength, we may adde, in the strength of his spirit when his mind is not troubled, when he hath no disquietments there: a man may have much strength of body, and a strength of estate, and yet be in perplexity of spirit, and then he is so far from being in his full strength, that he is in much weaknesse. *The spirit off a man* (saith *Solomon*, *Pro.* 18. 14.) (that is his mind and conscience being sound and whole) *will sustain his infirmity*, that is, it will cause him to bear up against all the sicknesses of his body, and afflictions in his state; But all the fulnesse of a mans estate and the exactest health of his body cannot bear up the infirmities of his spirit, or his wounded spirit. When *Job* saith; *One dyeth in the fulnesse of his strength*, we may understand the concurrence or complication of all these strengths: that man who hath a strong body, a strong purse, with peace and tranquility of minde, is in full strength indeed; yet saith *Job*, twist all these strengths, this threefold strength together, and though (as *Solomon* speaks in his booke of the Preacher) *a threefold cord is not easily broken*, yet death will as easily breake this threefold cord of life, *as a threed of towe is broken, when it toucheth (or smelleth) the fire.*

One dyeth in his full strength.

This exposition is more fully given in the next words of the Text.

Being wholly at ease and quiet,

That is, at *ease* in body and quiet in minde; or at ease and quiet both in minde and body, yea in whatsoever else a man may be said to be at ease and quiet. *He dyeth rich and happy*, saith the Vulgar Translation: *Wholly wel setled*, say the Septuagint, *rejoycing and abounding*, saith a third. The Hebrew is, *whole, he being at ease and quiet*, or as we render, *being wholly at ease and quiet*. All these readings center in on common sence, that

Totus ipse quietus & pacificus.

that he dyeth when he is an as good a case to live as any outward advantage or interest can make him. Which is particularly exemplified in the words which follow.

Vers. 24. *His breasts are full of milk, &c.*

עטינים *Ubera mammæ.* Targ. Rab. Mard. *Mulchratia.* Rab. Dev.

The word which we render *breast*, is used but this once in all the book of God. I find some variety among the learned in expressing it.

First, Divers of the Rabbins, as also other Writers translate it. *Milk pailes, His milk pailes are full*, or, *His pailes are full of milk*. So the words are a description of his outward plenty. The land of *Canaan* is called, *A Land flowing with milke and hony*; that is, a very fruitfull Land. To say, a mans milke pailes are full, is to say that he hath abundance.

Apud Talmudicos denotat vasa in quibus congregabatur pinguedo olivis expressa. Ego vasa magna putarim quibus ut nunc in Gallia Narbonensi oleum asservabatur. Merc. *Viscera eius plana sunt adipe.* Vulg. Sept. *Hæc verba jocosam & adagiosam con. in nt loquendi formam quæ de robustissimo fecundissimoque viro disceretur. Medulla humidis annumeranda est, propterea conceptaculis quibusdam tanquam vasculis continetur.* Arist. lib. 4. de Hist. Animal. c. 20.

Others conceive the word signifieth those vessels, wherein either wine, oyle, or any usefull liquor was preserved. This rendring meets the former in setting forth an overflowing prosperity in worldly things. That man who dyeth with his vessels full of milke, wine, and oyle, hath euough of the creature about him to keep him alive,

A third sort translate thus; *His bowels or entrailes are ful of fatness.* He is enclosed with his own fat (*Psal.* 17. 10.) and he hath much fat enclosed, his bowels are well lined, and his back is well larded. His stomack hath served him to eate his meat, and the meat which he hath eaten hath served his stomack. The man dyeth when he is in this good case to live. As the two former rendrings appertaine to the plenty of a mans estate, so this last, *His bowels are full of fat*, and ours, *His breasts are full of milke*, appertain to the strength, health, and constitution of the body. Which soever of these we take, it complies well enough with *Job's* scope, yet our translation complieth best with it, as also with the words which follow.

And his bones are moistened with marrow.

Which is only an amplification of what he said before, shewing a good habit aad state of body. Marrow is moist and fluid; blood flowes in the veines, and marrow is kept in the bones. Naturalists tell us, that, what blood is to the flesh, that marrow is to the bones; blood moistens the flesh, and marrow

marrow moistens the bones. The learned Physitian, cals *marrow the meate or food of the bones.* The bones live upon it. So that when *Job* saith, *His bones are full of marrow.* He speaks the exactest state of nature. 'Tis the opinion of a Prince in Phylosophy, That the marrow is not onely the sourse and seminary of generation, but the very seate of life. So that, the body is then in its full strength when it hath store of marrow to moisten, supple, and feed the bones. And thus the Scripture elsewhere expresseth a strong and healthy constitution of body, (*Pro.* 3. 8.) *Be not wise in thy own eyes, feare the Lord and depart from evill, it shall be marrow to thy bones*; That is, it shall be that to thee which marrow is to thy bones. In opposition to which *Solomon* speakes of drying the bones, (*Pro.* 17. 22.) *A merry heart doth good like a medicine, but a broken spirit dryeth the bones.* The mind hath a powerfull influence upon the body. A cheerfull spirit is as good as meate or medicine. The body thrives and recovers by it, the body gathers strength and health by it: *but a broken spirit* (he means, not a spirit broken with godly sorrow, but broken with worldly sorrow and distracting care, a spirit thus broken) breaks the heart, and dries the bones. In a holy fast, the heart ought to be broken with godly sorrow, yet to those who keep such a fast, the Prophet makes this promise from the Lord; *He shall guide thee continually, & satisfie thy soul in drought, & make fat thy bones* (*Isa.* 58. 11.) There is a breaking of the spirit which drieth the bones, and there is a breaking of the spirit that fattens and moistens the bones. We read of a sweet vision which the people of God shall have (*Isa.* 66. 14.) *When ye see this, your hearts shall rejoyce.* As the vision which Saints have in heaven makes their hearts rejoyce, so God will give such visions as shall make their hearts rejoyce on earth; and what follows, *and your bones shall flourish like an hearbe*; That is, you shall have comforts both inward and outward, both for soule and body; not only *shall your hearts rejoyce, but your bones shall flourish like an hearbe.* Hearbs flourish when they have sutable moystnings, and so doe bones. And as showers moysten the hearbs, so marrow moystneth the bones. Thus *Job* tells whom he means, by the man who *dyeth in his full strength*, even the man who is *wholy at ease and quiet, with his breasts full of milk, and his bones moystned with marrow.*

μυελὸς ἐστι φύσεως. Hip. lib. de Alin. Plato in Timæo.

 Hence

Hence obſerve;

First, *That bodily health and ſtrength are no defence at all againſt death.*

Doe not thinke you muſt needs live long, becauſe you are healthy and ſtrong; let not death be a ſtranger to you, becauſe you are not acquainted with ſickneſs; for, *One dieth in his full ſtrength.* The abundance of riches is no defence againſt povertie, as *Zophar* ſpake, (*Chap.* 24. 22.) *In the fulneſſe of his ſufficiency he ſhal be in ſtreights.* Now as a man who is very rich hath no ground to ſay in his heart I ſhall never be poore, becauſe in the fulneſſe of ſufficiency a man may be in ſtreights; ſo a man who is very ſtrong, hath no reaſon to flatter himſelf in the hopes of long life, or to ſay in his heart, I ſhall not dye till I am old and weak; For *in the fulneſſe of your ſtrength you may be in death. One dyeth in his full ſtrength*, and ſo may you; nothing is any ſtop to, or can lay a barre in the way of death, but onely grace and holineſſe. For though they who are holy and gracious, dye as well as others, yea though many who have much grace die before they have attained to many years, even in the fulneſſe of their ſtrength, yet the Lord hath made a promiſe of long life unto thoſe who are gracious and holy, but he never made a promiſe of long life to the healthy or ſtrong. The Lord hath not ſaid any where in Scripture, that, *The ſtrong man ſhall live long*, but he hath promiſed long life to thoſe who are of a gracious ſpirit and holy life. (*Exod.* 20. 12.) And the Apoſtle urging that duty upon children from the commandement, calls it the *Firſt Commandement with promiſe*, (*Eph.* 6. 2.) that is, with an explicit promiſe, for every Commandement hath both a threatning and a promiſe implyed in it, and annexed to it; but this is the firſt Commandement with a promiſe expreſſed, and that is a promiſe of long life. *Honour thy father and mother, that it may be well with thee, and that thou mayeſt live long on the earth.* So that, if any thing be a barre in the way of death, 'tis holineſſe; and if man had continued in perfect holineſſe, that had been an everlaſting preſervative againſt death. Death had never broken in upon us, if we had not broken the commandment of God. And now by how much any man doth more wickedly break the commandements, by ſo much he is the more lyable to the breaking in of death. As for the ſtrength of any man, though a *Sampſon*, this great *Leviathan Death*, counts it but as ſtraw, and the ſoundeſt pureſt health, but as rotten wood. There are no ſons of *Zerviah* too hard for death; nor doth death ſtay to take men at an advantage, when they are weakned with age and ſickneſſe, or (as *Simeon* and *Levi* did the *Shechemites* (*Gen.* 34. 25.) *when they are ſore.* Death can doe its worke eaſily and as ſpeedily in health as it can in ſickneſſe, in ſtrength as well as in weakneſſe, when we handle the ſword, as well as when we leane upon a ſtaffe, in the prime and ſummer, as well as in the fall and winter of our lives. Nor can any man plead with God to forbid the approach and arreſt of death, becauſe he is healthy, young or ſtrong; theſe pleas beare no weight with God, becauſe God hath made no promiſe to them. We can plead nothing but our integrity, uprightneſſe, and holy walking with God. So *Hezekiah* did, when he received a meſſage with the ſentence of death from the Lord, (*Iſa.* 38. 2, 3.) *He turned his face toward the wal, & prayed unto the Lord, and ſaid, Remember now O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight.* Upon this plea his dayes were lengthned, and a prohibition was iſſued out from the high Court of heaven to ſtay the proceedings of death. Thus the promiſe of wiſdome runs (*Pro.* 3. 2.) *My ſon, forget not my law, but let thy heart keep my commandements, for length of dayes, & long life, and peace ſhall they adde to thee.* The Hebrew is, *years of life*, which may be underſtood either as an addition, to note the certainty of the promiſe, or as an explication of the promiſe, *Thou ſhalt have length of dayes*, that is, *many dayes, and years of life*, that is, *comfortable yeares*; for ſome have long dayes, and yet but ſhort lives; a man liveth no more years indeed, then he liveth comfortably. So that when wiſdome ſaith, *Long life, or years of life ſhall they adde to thee*; the meaning is, thou ſhalt have a life not only long but pleaſant, or a life as ful of peace as of dayes and years. What the Moraliſt ſaid of an idle life, *That it is the buriall of a man alive*, an idle man is a living man buried: that I may ſay of a troubleſome miſerable life, *It is the buriall of a man alive.* A miſerable man is a living

man buried. And how many are there who preferre death before a miſerable life. Therefore ſaith wiſdome; *My ſon, forget my law, but let thy heart keep my commandements, and they ſhall adde to thee* (that is, Thou ſo doing, God will adde to thee) *long life and peace.* Only grace and holineſſe have the promiſe of long life, they are a defence againſt death, but as for ſtrength and health, breaſts full of milke and bones full of marrow, they have no promiſe of life, nor are they any ſtop to the power of death, but rather render a man the fayrer mark, and the ſweeter morſell for that King of terrors to hit and feed upon. And from this general truth, we may draw down theſe two deductions.

First, *Then prepare for death, though you have no appearance of death upon you.*

When you ſurveigh your bodies from head to foote, and cannot ſee the leaſt ſhadow of death, nothing looking like death upon them: yet, I ſay, *prepare for death*; for, *one dieth in his full ſtrength*, when there is no ſymptome of death to be ſeen upon him. When we looke upon ſome men we may ſee (as he ſaid of a ſad time) many images or repreſentations of death, we may ſee death in their dim eyes, in their palſied hands, in their trembling knees, and withered faces, we may ſee death looking in at their windows, and out at their windows. Look upon others, they have no ſigne of death, nothing that looks like death, yet let ſuch prepare: *for one dyeth in his full ſtrength.* The Preacher (*Eccl.* 12. 1.) exhorts *young men to remember their creatour in the dayes of their youth.* And he giveth a forcible reaſon for it there: but I ſhall give another from this Text. The reaſon which he gives, why young men ſhould remember their creatour is, *Becauſe there are evill dayes coming*, (he meaneth not dayes of ſinfull evil, but of painfull evill, as the next words expound him) *the years draw nigh in which you ſhall ſay, we have no pleaſure in them*; Bethink your ſelves of ſpiritually better eſtate now in your youth, for a naturally evill eſtate is coming, old age with its traine and retinue of weakneſſes and infirmities is coming, yea it is haſtning upon you, therefore make haſt, up and be doing in all holy duties. This is a good argument why we ſhould remember our creatour

Plurima mortis amigo.

tour in the dayes of our youth, becauſe evill dayes are coming. Yet take here another, if not a more preſſing argument, *Remember your creatour in the dayes of your youth*, becauſe thoſe evill dayes may never come: you may be taken off in your good, yea in your beſt dayes: you may be taken off when neither the Sunne, nor the Moone, nor the Starres are darkened, as he ſpeaks there, when the clouds doe not returne after rain, when the keepers of the houſe ſtand faſt, &c. So then as they that are young and ſtrong have reaſon to prepare for death, becauſe evill dayes are coming: ſo they are to prepare for death, becauſe it is very queſtionable whether ever thoſe evil dayes ſhall come, or whether they ſhall ever come to thoſe evill dayes, they may die in their good dayes, in their beſt dayes, in thoſe dayes wherein they ſay, we have pleaſure, all manner of pleaſures in them. For as *Job* here affirmeth: *One dyeth in his full ſtrength, being wholly at eaſe and quiet.*

A ſecond deduction is this:

Death doth not obſerve the laws of nature, but the appointments of God.

The law of nature ſaith not that a man is likely to dye in his full ſtrength: the law of nature ſets death at the greateſt diſtance from thoſe men whoſe breaſts are full of milke, and their bones moyſtned with marrow; The law of nature ſaith to death, goe to the wrinkled face, to the dry bones, to the dry breaſts, meddle not with this young man, touch not this beautifull woman he or ſhe is now in the flower, in the prime and pride of nature, goe to younder old man, goe to that withered woman, let theſe alone. Oh, but death will not receive theſe commands, death will not obſerve the lawes of nature, but the appointments of God, who is the Lord of nature. *It is appointed for all men once to die*; And as God hath appointed all to dye, ſo he appoints the ſeaſons of death; and the ſeaſons which he appoints, are as various as the kinds, occaſions, and wayes of death are. And therefore death knocks as often at the young mans doore, as at the doore of the old man; death attacheth and carrieth away the ſtrong, the healthy man priſoner to the grave as often as the weake and ſickly. *One dyeth in his full ſtrength.*

Secondly,

Secondly, As these two verses are a description of the outward prosperitie of man.

Observe;

That, *As bodily health and strength are no defence against death, so riches are not.*

Your pailes full of milk, your vessells full of wine and oile, your shops full of wares and goods, your purses full of Gold and silver, your lands stockt with corn and cattell, and your selves wholy at ease and quiet in the possession of them, cannot stave off death one minute, one moment. The rich mans barns were full, yet the word came; *Thou foole, this night thy soule shal be required of thee (Luke 12.20.) & then whose shal all those things be, that thou hast provided?* They can be no longer thine, nor thou theirs. Whose shall they be? Though thou hast not made thy Will, nor hast any will to make it; yet they can be no longer thine; Thou canst not bribe death to depart; Riches avayle not in a day of wrath. *One dyeth in his full wealth, when his payles are full of milk, and his vessels running over with wine and oyle.*

Vers. 25. *And another dyeth in the bitternes of his soul, and never eateth in pleasure.*

This verse stands in opposition to the former; The Text in strictnes of Grammer may be read thus; *Another dyeth in a bitter minde, or in a mind of bitternes.* And this may be understood both of good and evill men: some godly men dye thus, many wicked men dye thus, both or eyther may dye in the bitternesse of his soule. What's that? or when is the soule in bitternesse? The bitternesse of the soule, is the carefulnesse, sadnesse, and uncomfortablenesse of it. Soule-bitternesse is soule-misery and sorrow. Afflictions are compared to wormwood and gall, (*Lam.* 3.15.) *He hath filled me with bitternes, he hath made me drunken with wormwood.* What he means by both is cleare (v. 19.) *Remembring mine affliction and my misery, the wormwood and the gall.* Godly sorrow is also expressed by bitternesse (*Zach.* 12. 10.) *In that day the Lord will cause them to mourn, and they shall in bitternesse as one that mourneth for his first born.* To be in bitterness is to be in sorrow: not only in

בנפש מרה
In animo amaro.

Morbi & dolores vitam efficiunt acerbam.

in worldly sorrow, but in godly sorrow, in that sorrow which worketh repentance not to be repented of. Sorrow is a bitter cup: wordly sorrow is a bitter and a deadly cup: Godly sorrow is a bitter, though a wholesome and a medicinable cup. Spirituall, naturall, and worldly sorrow, are as bitternesse to the soule. Death hath its peculiar sorrows (*The sorrows of death compassed me about*, saith the Psalmist, *Ps.* 116. 3.) and so hath life. Many dye not onely the sorrows of death, but in the sorrows of life: that's the intendment of *Job* in this place, while he saith, *Another dieth in the bitternesse of his soule*;

And never eateth in pleasure.

בטובה
In bono. i. e. *in jucunditate est latitia.*

Or neerer the letter, *He eateth not in good.* In eating there are two things considerable: first, the meate: and secondly, the sauce. Some have meate to eat, but they have no sauce with it. Good or pleasure is the sauce of our meat. A dinner of sowre herbes is sweet with this sauce, and a stalled oxe without it, is not. And this sauce is in the eaters heart, not in his dish. He that hath not sauce there, though he have both meat and sauce in his dish, yea though he have a song and musick at his Table, yet never eateth in pleasure. There is a threefold pleasure: first, sensuall: secondly, spirituall; thirdly, sensitive. All sensuall is sinfull pleasure. *Job* speakes not here of such a man as dyeth in the bitternesse of his soule, and never eats as a glutton or an Epicure (whose businesse, yea whose religion it is to serve his belly and please his pallate whose onely care it is to keepe his skin fayre and body fat. I say he speakes not of such a one who never eates) in sinfull sensuall pleasure. Again, all spirituall pleasure is holy pleasure. As the former is too low, so this is too high for *Jobs* syre. As the former is too low, so this is too high for *Jobs* scope in this assertion. He speaks not here of a man who dyeth and never eates in the pleasure of divine love and heavenly enjoyments. To eate in this pleasure, is the peculiar portion of Saints. So then, the pleasure here meant it the third, meere *sensitive pleasure* Some dye, and never eat in this pleasure; that is, they eate but taste no sweetnesse in what they eat. Their palates are so distempered with sickenesse, or their spirits are so distempered with sorrow while they are in health, that they finde

finde no favour, no reliſh in what they eate. The beſt prepared meats are to them but as a dry ſtick, or the white of an egge. I cannot (ſaith one) taſt my meat, I eat this, & I eate that, but I taſt neither; or if I taſt what I eate, and find it ſweet to my palate, yet I have ſuch ſowr ſauce with it, ſo many afflictions preſs my ſpirit, that pleaſant bread is as Gal & Wormwood to me. I never eat in pleaſure. We are (I conceive) to underſtand the text of this naturall ſenſitive pleaſure which man takes by the ordinary bleſſing of God in the uſe of creatures. This is denied to many, they eate not in good, and it may therefore be ſaid, as the Septuagint render here, *They eate no good.* How good ſoever the meate is, it is not good to them that have no content in eating it. Yet further, as they never eate in pleaſure, though they ſit every day at full and well furniſhed Tables, whoſe bodies are ill affected by ſicknes, or their minds with ſorrow; ſo there are many of whom it may be ſaid, that they never eate in pleaſure, becauſe they have but little of any thing and nothing of that which is pleaſant to eate. A rich mans bread may ſometimes be called the bread of adverſity, and his water the water of affliction, but an extreame poore mons bread and water are alwayes ſo, What pleaſure have they in their lives, who can hardly be ſayd to live; or what pleaſure have they in eating, who are onely preſerved from ſtarving. Such pitifull poore ones are litterally in *Job's* Text; *They die in the bitterneſſe of their ſoule, and never eate in pleaſure.*

Hence obſerve;

The difference which God makes among men, even in outward things is very great.

One lives and dyes in his ful ſtrength, wholy at eaſe and quiet another never eats in quiet, nor knoweth what it is to be at eaſe; one hath pleaſant bread prepared for him every day, and he dayly eats in pleaſure; Another doth not onely eate the bread of ſorrow, (*Pſal.* 127. 2.) that is, bread gotten with the ſweat of his face, with hard labour and care, but he eateth his bread with ſorrow. As the ſheepe of a labouring man, (*Eccl*, 5. 12.) ſo the bread of a labouring man is uſually ſweet to him, whether he eate little or much, yeteven to ſome labouring men their bread is not ſweete.

We

We may draw up theſe four concluſions, about the ſtate of man in this life.

Firſt, *There is no man who hath all pleaſure, or nothing but pleaſure in this life*; For though it be ſaid in the former verſe of one man, *he is wholly at eaſe and quiet*, yet we muſt not underſtand that ſtrictly and preciſely, as if any man ever lived who met not with ſome trouble or pain, at one time or other before he died. No man ever arrived at ſuch a degree of worldly happineſſe, as never to feele any croſſe in this world. The life of man here, is not perfect in any capacity. As the lives of good men are not perfect in ſpiritualls, ſo neither is the life of any man whether good or bad abſolutely perfect in temporals. In the next life, there will be no mixture in any mans condition: They who are miſerable ſhall know nothing but ſorrow, and they who are happy ſhall know nothing but pleaſure; But in this each ſtate hath a taſt of both (though as the elements in the mixture of bodyes) ſome one be predominant.

Secondly, *Moſt men have leſſe pleaſure then paine, more ill dayes then good days in this world.* The life of man here is at beſt but like checker work, which hath a black and a white, or like a bitter ſweete, or like twilight when 'tis neither dark nor light; but uſually our lives have more of the black, then of the white in them, more of the bitter then of the ſweete, of the darke then of the light. The part predominant is moſt commonly the worſt. Hence the third concluſion.

Thirdly, *Moſt have little pleaſure, but trouble and ſorrow very much.* Their evill dayes out-number their good, and their ſorrowes out-weigh their comforts. They have doubled ſorrowes, or ſorrow upon ſorrow; They have but ſingle comforts, here a little, and there a little: now a little, and then a little.

Fourthly, We may conclude with the Text, *That ſome have no pleaſure at all.* Yet this concluſion as the Text whence it riſeth is not to be underſtood ſtrictly. No man (I beleeve) was ever ſo miſerable whether in regard of his body or eſtate as never to enjoy the leaſt pleaſure; for as there is no perfect happineſſe in this life, ſo there is no perfect miſery in this life: The perfection of both is reſerved for the next. Such a ſtate of

misery as hath not the least mixture of good in it, is the portion of wicked men in hell. And such a state of pleasure as hath not the least mixture of evill in it, is the portion of the Saints in heaven. Yet some there are who have so little pleasure and joy in their lives, that we may according to common understanding conclude of them, *That, they never eat in pleasure.* That which is very rarely done or enjoyed, is said (in Scripture language) never to be done or enjoyed. Hence take this twofold Admonition.

First, Let such see the mercy, and the gracious dealing of God with them, who eate every day or very often in pleasure. How often do we sit down at our Tables, and our morsels are sweet to us? God fills our hearts not only with food but gladnesse. Whereas not a few of our Brethren, of the same mould with our selves, and possibly of better desert then we, eate ashes for bread, and mingle their drink with weeping, or as *Job* speaketh, *Never eate in pleasure.*

Secondly, If this be the lot of some, that *they never eat in pleasure*; let them be admonisht who complain, if they eate not alwayes in pleasure; who if they have but now and then a hard day of it, a short meale of it; if their pallates be but sometimes out of taste and their stomacks sick; if they are only now and then in pain, presently murmur and are discontent. Shall any repine at paines which come but seldome, when we hear of others that never eate in pleasure?

God doth us no wrong if he giveth us nothing but sorrow, he doth us no wrong, if he lets us linger, and pine, and dye in the bitternesse of our souls. Wicked men doe nothing but sin, and then, what is their due but sorrow? And as the wicked doe nothing but sin, so the godly sin in all they doe, therefore God is not unjust if he mingle sorrow with all they have. While there is so much sin in the best, 'tis mercy that it is no worse with them; And while so much evill is done, what reason have we to complain that so much evill is felt. If there were no other account to be given of Gods severest dispensations, this is enough to acquit God and quiet our own spirits. 'Tis an evill and a bitter thing, in the nature of it, to sin against God, no wonder then if be so in the effects of it. The bitternesse of sin will cause bitterness of soul, and

and while we do so much of that wherein God taketh no pleasure, we have cause to expect but little, and to justifie him though we should *never eate in pleasure.*

Vers. 26. *They shall lye down alike in the dust, and the worms shall cover them.*

There is difference among men while they live, and in the manner of their death; *One dyeth in his full strength*: another *dyeth in the bitternesse of his soul; but they shall lye down alike in the dust.* When we are removed by death, these differences will be removed. *To lye down in the dust*, is to dye; and we read of the *dust of death*, Psal. 22. 15.

They shall lye down alike.

יחד
Verbum univit, unum fecit, in adverbio, simul pariter.

The *Verbe* signifieth to *unite or joyn together*, the *Adverbe* which is here used, hath four significations in Scripture.

First, 'Tis rendred *alone, or without company*, (*Job* 34: 29. *When he giveth quietnesse, who then can make trouble? and when he hides his face, who then can behold him? whether it be done against a Nation, or a man only*; a man alone, that is, a single person.

Secondly, Usually it is translated *together*, or with company: So (*Ezr.* 4. 3.) The *Jewes* refusing the help of *Tobias* and *Sanballat* said, *We will build together.* Their meaning is not, we and you will build together, but we *Jewes* will build together by our selves, we will not mingle and incorporate with you in this work.

Thirdly, The word is expressed, by *wholly, or every whit.* (*Job* 10. 8.) We translate, *Thy hand hath made me, and fashioned me together round about*; that is, *thou hast made me wholly, or every whit*, one part as well as another, my hand as well as my head, my little finger as well as my foot is of thy making.

Fourthly, It signifies *alike*, or one as well as another, (*Psal.* 33. 15.) *The Lord from heaven beholdeth all the children of men, he fashions their hearts alike*; not that all mens hearts are alike, or of one forme and fashon, for if they were, their way, their course, and their end would be alike, but *the Lord fashioneth their hearts alike*, that is, as he fashions the heart of one man;

ſo the heart of another; 'tis as eaſie with God to faſhion the heart of the greateſt Prince, as of the meaneſt Plebeian. The Lord is the faſhioner of all mens hearts, and he alone can faſhion the heart.

We render the word here in the fourth or laſt ſence, *They ſhall lye down alike in the duſt*: that is, they ſhall all lie down in the duſt, and in the duſt they ſhall be as one. Yet ſome render it in the third ſence, *They ſhall lye down every whit, or wholly in the duſt*: that is, all their pride, and pompe, their beauty and ſtrength ſhall lie down every whit and wholly in the duſt, they ſhal not ſave nor deliver the leſt peice of themſelves from the duſt of death. Again, others read it in the ſecond ſence, *They ſhall lye down together in the duſt*: that is, good and bad, high and low, rich and poor, weake and ſtrong, beautifull and deformed, ſhall be tumbled and mixed together in the grave. Death and the duſt make no diſtinctions of men: and they unmake (as to corporals and externals) thoſe that were. Though every man ſhould have (as many have) a diſtinct grave when they dye, as they had diſtinct houſes and dwelling places while they lived, yet the grave quickly blots out all diſtinctions. So that they who were farre enough aſunder in ſtate and manners and affections while they lived, may yet be ſaid when they die, *to lye down alike or together in the duſt*.

And the worms ſhall cover them.

We have here only a further deſcription of the dead. Thus the Prophet ſpeaks of the proud *Babylonian*, (*Iſa.* 14. 11.) *Thy pompe is brought down to the grave, the worm is ſpread under thee, and the worms cover thee.* Thoſe words are a holy ſcorn caſt upon the funeral pomps, in which Kings, Emperours, and mighty men were wont to be buried. Their carkaſſes had curious Carpets and fine linnen ſpread under them, and laid upon them: they were embalmed, ſpiced and perfumed, yet ſaith the Prophet of a chiefe one, *Thy pompe is brought down to the grave*, the worms are a Carpet under thee, and the wormes are a covering over thee. Thus here, *The worms ſhal cover them*. Duſt ſhall be their *down bed*, and wormes ſhall be their *bed-cloathes*. The body alive is but living duſt, and when a man dyeth

dyeth his body firſt returns to, and then turns, or is reſolved into duſt. Living man is but a worm, and when he dyeth worms come about him, and come of him; *The worms ſhall cover them.*

From the whole verſe obſerve,

Death makes no difference among men.

While men walke upon this duſt their diſtances are many, but when they lye down in the duſt they are all alike, or they lye down alike. *Death is the great Leveller.* And they who, indeed, are ſo, ſeem, like death, to act more for the diſſolution of the world, then the reformation of it. Men will not be fit to live in an equality, till they have been firſt made equall by death, (*Eccl.* 2. 16.) *How dyeth the wiſe man, as the foole?* Morall wiſe men dye as fooles, ye ſpirituall wiſe men dye as fooles, as to their ſtate in death, though there be the greateſt unlikeneſſe between them as to their ſtate beyond death. As godly wiſe men and fools, are not, as to ſpirituals, alike in their lives, ſo after death they are everlaſtingly divided as to eternals: yet the foole and the wiſe, good and bad are alike, as to their preſent entertainment in and under the Dominion of naturall death. To cleare this a little further, Man may be conſidered in a threefold ſtate.

Firſt, In the ſtate of this life: here, they are both alike, and unlike, We ſee ſome good men proſper, & ſo do many wicked; We ſee unjuſt men ſomtimes troubled, and ſo are the righteons often. Thus they are alike, and run paralel in their outward condition. Againe. here we ſee a godly man afflicted, and the ungodly proſper. Your next proſpect may be an ungodly man mourning, and the godly rejoycing. Thus they are unlike, and run croſſe in their outward condition, as to this life.

Secondly, Conſider them in reference to the death of the body, of which this Text ſpeaks, as to that good & bad, one and other, are all as one; you cannot diſtinguiſh between the duſt of holy and unholy men, you cannot read the difference of ſin and grace upon thei graves. In this they are alike.

Thirdly, Men may be conſidered in reference to the ſtate of the next life, there they are unlike, and there they ſhall be utterly

utterly unlike for ever; There they part, and ſhall never meete in any neerneſſe or likeneſſe of ſtate any more. In what condition death finds men, Judgment ſhall deale with them. There is no worke nor device in the grave for the bettering or altering of any mans condition. As men fall, ſo they ſhall riſe, and then all men ſhall be dealt with by the open rule of Juſtice, even *according to what they have done in the body, whether it be good or whether it be evill.* The Lord hath ſometimes made the difference between his people and the wicked very diſcernable in temporalls; he hath diſtinguiſhing mercies for his even in this life. (*Mal.* 3. 18.) *Then ſhall ye return and diſcern between the righteous and the wicked.* The Prophet (I conceive) doth not referre only (if at all) to the ſtate of the wicked and righteous in the world to come; but to ſome eminent turn or change which the Lord would make in this world, by viſible judgments upon the wicked, and ſalvations wrought for the righteous. Thus the Lord made a difference to the eye between his people and the *Egyptians* by the death of their firſt born, and by drowning their huge Army in the Sea. As in that, ſo in all diſpenſations wrought with an high and open hand, 'tis eaſie to *return, and diſcern between the righteous and the wicked.* The difference between the righteous and wicked in their ſoul-ſtate is alwayes great, but it is not alwayes plain, the naturall eye cannot ſee it: the character is too ſpirituall for ſuch a ſight. Yet a time will come, when a carnall eye ſhall ſee the difference and eaſily diſcern that there is a reward for the righteous, and that the wicked were but reſerved to a day of wrath. And that though all lye down in the duſt alike, yet when men are raiſed up out of the duſt, a vaſt unlikeneſſe will appeare among them. They will appeare as unlike, as goats and ſheep, chaffe and wheate, as Gold and droſſe, as light and darkneſſe; Nor ſhall any be like another in the face of his enjoyments, who is not like him in his heart and Spirit.

Job,

Job, Chap. 21. Verſ. 27, 28, 29.

Behold, I know your thoughts, and the devices which ye wrongfully imagine againſt me.
For ye ſay, Where is the houſe of the Prince? and where are the dwelling places of the wicked?
Have ye not asked of them that goe by the way and doe ye not know their tokens?

JOB now prepares and buckles himſelfe to draw up his Concluſion, not only to what *Zophar* had lately ſpoken, but generally to all that had been ſpoken by any of his friends from the beginning of the diſputation.

Behold I know your thoughts.

Job ſeems to deale with their thoughts as well as with their words, with their intentions as well as with their arguments; *Behold!* He might well put *A Behold* before this; for 'tis a wonder. *Come ſee a man* (ſaid that woman with admiration. *Joh.* 4. 29.) *which told me all things that ever I did.* And we may ſay with no leſſe admiration, *Come, behold a man that can tell us what we think.* A man who not only heareth what men are ſpeaking, but ſeeth what they are thinking.

Behold (ſaith *Job*) *I know your thoughts.* מחשבות

The Hebrew word which we render *thoughts*, is not meant of any ordinary tranſient thoughts, which ſlip in and out unregarded; but of ſettled thoughts, well wrought thoughts, thoughts made up and curiouſly formed into concluſions or reſolutions. It notes a kinde of Art in thinking, though to think be a naturall work, yet there is nothing wherein man acteth the Artiſt more then he doth in thinking; In this much of the Helliſh black art, and in this much of the heavenly and holy Art is exerciſed, though in neither of them it be ſhewed. Thoughts are cloſe, ſecret worke; and yet there is much art in hiding this art of thinking, or at leaſt in hiding what we have thought, till the ſeaſons of diſcovery. *Job* ſpeaks

speaks as if he had prevented his friends discovery, and without their telling, could tell what they had been thinking.

Behold, I know your thoughts.

Scio vos, Sept. The Seventy translate, *Behold I know you*; as we use to say to a man whose intentions and designs we suppose are known to us; *We know you well enough.* And that is as much as to say, *I know your thoughts.*

But it is not the sole Priviledge of God to know the thoughts? Is not the heart his peculiar? a Cabinet which none can unlock or look into but the most high? Is not this his stile? *I search the heart.* And what is the heart which God searcheth? or what doth God search for in the heart? The heart is nothing else but the treasury of our thoughts; and God searches for nothing else there but our thoughts, either simple, as they are in our meditations, or compounded as they are in our affections. *David* ascribes this glory to the Lord, (*Psal.* 139. 1, 2, 3.) *O Lord, thou hast searcht me, and known me; Thou knowest my down sitting and mine up rising;* That is, all my outward motions; but is that all? No (saith he) *Thou understandest my thoughts afar off.* Our thoughts are evident to God, *even before they are*; our thoughts are said to be afar off, when they are not thought, yet then they are as nigh to God as they are to us when we are thinking them, even actually present; our thoughts are as audible to God as our words are to men; he heares the language of our spirits, what our hearts say when our tongues are silent. When our tongues speake *plaine English* to men, yet, as to our thoughts, we may be *Barbarians* to them. As the Apostle saith of him that speaketh in an unknown language, he is a *Barbarian* to them that understand not his language, (1 *Cor.* 14. 11.) so every man the most unlearned man is a *Barbarian* to the most learned man in the world, in regard of his thoughts. Man knows not the meaning of mans thoughts while he is speaking, unlesse he speak (which some doe not) his thoughts. But let the tongues of men be never so crosse to their hearts, and what they speake not a light to discover, but a shadow to darken their thoughts, yet God knoweth them, and by this we know that he is God. 'Tis said of Christ in the Gospel, *That he knew their thoughts* (*Mat.* 9. 4.

Mat. 12.

Matth. 12. 25. *Luke* 5. 22. And this was an unanswerable argument of his divinity, or that he was God. Onely God or (as Christ was) *God-man*, can reach the thoughts of man. That's an eminent Text (*Joh.* 2. 24, 25.) *Jesus came to Jerusalem, and many beleeved in his Name, when they saw the miracles which he did, but Jesus did not commit himselfe to them*; That is, he did not trust himselfe with them, or (according to the letter) *he could not beleeve himself into the hands of those believers.* But why did not Christ commit himselfe to beleevers? Sure if Christ might be safe in the hands of any men, he might be so in the hands of beleevers, The Text gives he reason; *Because he knew all men, and needed not that any should testifie of man, for he knew what was in man.* Christ would not beleeve these beleivers, for though they had a faire outward appearance, and made profession, yet he knew what was within as well as what was without; and he knew that all was not right within: he knew that many of their hearts were nought and rotten, and therefore could not trust himselfe with them. And he needed none to witness this concerning them, for he knew what was in man; he saw the falsenesse of their hearts through the covers and visards of their fayrest professions. And to do so is the priviledge of God alone.

Doth not *Job* then usurpe and intrude upon it, when he saith; *Behold, I know your thoughts.*

I answer; *Job* doth not take upon him, or assume to himselfe a power to unlock men hearts, and see immediately what thoughts lay there; he was more holy, and more humble, then to boast thus beyond his line. His meaning is only this; *I know your thoughts*; that is, *I doe easily collect what is in your hearts, what in your breast*; though you doe not speak the thing directly, yet I perceive your meaning well enough; I know what you would have me understand and take to my selfe by your so often repeating and insisting upon the destruction of wicked men, and the overthrow of the ungodly; I know that in all this you mean me; you think that I have been overthrown as a wicked man, and that I have been destroyed as an ungodly one; your discourse hath so often fell en and insisted upon that poynt, that now 'tis easie to conjecture what you think of me and my condition; though you

Collation is a
name more fit
than question
when it is
made
by the
Author
himself.

 hover

hover in generalls, and ſpeak in a third Perſon, though you do not bring it home to me & ſay, *Thou art the man*, yet I perceive clearly what and whom you drive at. And thus wiſe men can ſomewhat more then gueſſe at randome what the ſpeciall thoughts of other men are, by thoſe things which are ſpoken generally and afarre off. So then while *Job* makes this peremptory concluſion; *I know your thoughts*; 'tis as if he had ſaid, *I clearly apprehend without any further explication or comment, whither all this tends which you have been ſpeaking; what you aim at, what you drive at, what lyes at the bottom of all this, is plain to me; I have not been ſleeping while you have been arguing; I have not only conſidred the letter of your diſcourſe, but the tendencies of it; and I underſtand the inſide as well as the outſide of all.*

Hence obſerve;

That 'tis poſſible for man to know the thoughts of man.

We are taught this by *Solomon*, (*Pro.* 20. 5.) *Councell in the heart of man is like deep waters.* The heart of man is deepe, as deep and wide as the ocean, wherein to allude to the Pſalmiſt, 104. 25.) *There are things creeping innumerable, both ſmall and great beaſts.* There are light and eaſie imaginations, which floate on the top, and there are weighty and ſad meditations which keepe at the bottome. Such are the counſels of mans heart; Counſels are thoughts contrived and wrought in the heart; Counſels are thoughts ſhaped and formed up between Imagination and Judgement, theſe Counſels in the heart are *like deep waters*, 'tis hard to draw or pump them up. Few can reach ſo deepe as the counſels which are in the heart of man, yet ſome men can: And *Solomon* tells us who can, *A man of underſtanding will doe it.* But is not every man (except meer fooles and mad men) *a man of underſtanding*? Not ſo; For though every man hath an underſtanding, yet there are not many *men of underſtanding*; *A man of underſtanding* is a man of Great or much underſtanding. As by a like Hebraiſme, *A man of Deſires*, is a man much or greatly deſired, and *a man of Bloods* is a very bloody and cruel man, So *a man of underſtanding*, is a very underſtanding man, or a man who ſeems nothing elſe but underſtanding. Such a man will draw the counſel of other men out of their hearts. A man of the greateſt underſtanding,

ding and moſt reaching head, cannot goe down into theſe deep waters of the heart; All that he can doe by all his wit and skil, by the ſtrongeſt engines of his braine, is onely this, to draw it out. This gives light to the Text of *Job*, and to the point in hand, ſhewing us how man may be ſaid to know the thoughts of man; and that the difference is great between the manner of Gods knowing the thoughts of man, and mans knowing of them. Which I ſhall yet more diſtinctly open. We may conceive it thus: Man knows the thoughts of man by ſome ſigne or evidence, by ſome argumentation or inference: ſo that his knowledge of the thoughts of man is but conjecturall at the beſt. Man cannot determine unerringly what the thoughts of another are. And therefore it is not lawfull to make the thoughts of any man the matter of his accuſation, becauſe we cannot infallibly know the thoughts of any man, unleſſe himſelfe will make them known to us. So that, to ſay ſuch a man thought ſo, is not a legall teſtimony againſt any man. Conjectures amount not to prooфes. And becauſe God knows the thoughts of man intuitively, directly, and infallibly (He is as certaine what our thoughts are, as what our actions are) therefore God may judge men for their thoughts as much as for their words, or works, and ſo he will.

Further, Man may attaine this conjecturall knowledge of thoughts divers wayes.

Firſt, By words, I meane not words which are the expreſſe image of a mans thoughts, and were ſpoken purpoſely to diſcover them, as ſometimes we ſay to a friend, I will tell you my thoughts, or what I think; For any foole may know the thoughts of a man if he will tell them, but a wiſe man will collect what lodges in the thoughts unuttered, by that which is uttered in words darkly and indirectly, He will ſayle in thoſe deep waters of the heart (as *Solomon* calls them) by a ſide-winde, by a halfe-winde, yea ſometimes by a contrary wind. He will collect meanings by remote intimations. As *Benhadads* ſervants did when *Ahab* did but ſay, *he is my Brother* (1 *Kings* 20. 33, 34.) hence they inferred, that *Ahab* had thoughts of peace in his heart to *Benhadad*.

Secondly, A man may attaine the thoughts of another by his ſilence. As he that ſaith nothing thinks the more, ſo much

much of a mans thoughts may be known, concerning a buſineſſe by his ſaying nothing. Not to anſwer hath much of an anſwer in it, and to be ſpeechleſſe is to ſpeak.

Thirdly, The thoughts of the heart are oftentimes known by the Countenance, and the heart is Printed upon the face. (*Iſa.* 3. 9.) *The ſhew of their Countenance doth witneſſe againſt them.* 'Tis likely enough that the people of whom the Prophet ſpake, ſhewed their ſin more wayes, then by *the ſhew of their Countenance.* They were ſo impudent that *they declared their ſin as Sodome, and did not hide it*, yet the countenance will ſhew ſin, though it be otherwiſe hid. The face doth often betray the heart, and ſpeakes that which the tongue conceales. They who are critical and curious in ſtudying men whom they converſe with, obſerve the caſt of their eyes, and the changes of their countenance, as much as their diſcourſe, and in theſe they reade a diſcovery of the thoughts and intents of the heart The *Italians* have a Proverb, *That a man with his words cloſe, and his countenance looſe may travel undiſcovered, what he is or goeth about, all the world over.*

Fourthly, The thoughts of the heart may be knowne by the geſtures of the body. Some have no other way to make known their thoughts but by ſignes. They litterally ſpeak with their feet, and teach with their fingers, as *Solomon* ſaith many doe in a figure, (*Pro.* 6. 13.) Thus the dumbe ſpeake; and thus the reſerv'd thoughts of thoſe who can ſpeak freely enough are ſometimes known. A nod with the head, a ſhrug with the ſhoulders, the folding or ſtretching out of the hands, the poynting of a finger, all or any of theſe tell the thoughts of the heart.

Fifthly, Thoughts are often known by events. A ſuddaine accident opens the cloſet of the heart. So we may underſtand that ſpeech of old *Simeon* to the *Bleſſed Virgine*, (*Luke* 2. 35.) *Yea a ſword ſhall paſſe thorugh thine own ſoul alſo, that the thoughts of many hearts may be revealed.* That ſword was the heart-ſorrow which *Mary* conceived when her Son and Saviour ſuffered. This ſad event occaſion'd the revealing of many a mans heart, and the bringing forth of thoſe thoughts in the various tempers of men about it, which elſe, poſſibly, had never ſeene the Sunne. The providences of God whether proſperous

ſperous or afflictive, turn the inſide of many men outward, and make them appeare as they are. And this two wayes. Firſt, the thoughts of a man are ſo revealed to himſelf: many would not beleeve that their own hearts had ſuch lodgers in them, ſuch proud, ſuch envious, ſuch timerous, ſuch revengefull, ſuch covetous, ſuch diſcontended thoughts, did not ſome providence draw them out. Secondly, Thus alſo the thoughts of other mens hearts are revealed to us. 'Tis ſaid (*Deut.* 8. 2) that the Lord led the children of *Iſrael* fourty years in the Wilderneſſe, to prove them, & *to know what was in their hearts*, not that God needed to goe ſo farre about, or to fetch ſuch a compaſſe to know what was in their hearts, but he ſpeaks there eyther after the manner of men, who by various turnings and ſuddain events come to know the minds of others or when 'tis ſaid, he did this *to know what was in their hearts*: the meaning is, he did it to make their hearts kaown (which elſe had been a ſecret) both to others and themſelves.

Sixthly, We may know the thoughts of another, by comparing his actions and the occaſions of them together, that which leads a man into any work, ſhews the bent of his heart. *Pilate* appeared very unwilling to condemn & crucifie Chriſt, he ſtood long upon it, and contended with the *Jewes* about it. but at the laſt, when the *Jews* cryed out (*Joh.* 19. 12.) *If thou let this man goe thou art not Cæſars friend*, When *Pilate* heard that ſaying, he brought Jeſus forth His. delivering up Chriſt, upon the occaſion of this ſpeech, plainly diſcovered the ſtrain of his thoughts, that they were covetous, ambitious, and cowardly thoughts: he was afraid to doe juſtice, leſt he ſhould diſpleaſe *Cæſar*: he was afraid to deliver an innocent man, leaſt he himſelfe ſhould be dealt with as a guilty man: he ſaw no rule why he ſhonld condemn Chriſt, but when once they told him that he was not a friend to *Cæſar* if he did not, that word over-rul'd him. Thus his heart came out, and he appear'd thus thoughted, that rather the he would part with his Authority, he would part with a good Conſcience.

Yet be cautious in tampering about the thoughts of others it is Gods Royalty to know thoughts, and therefore wee ſhould not be over-buſie with them. It may quickly be our own ſin, and our brothers wrong, to be gueſſing at thoughts.

And

And this hath cauſed many a breach, not onely of the rules of love and charity, but of juſtice and righteouſneſſe. 'Tis too bold an adventnre to conclude peremptorily the meaning and thoughts of others, without cleare conſequentiall prooſe, either in words or actions. If *Job* had not had more then bare preſumptions, his preſumption had been very blameable, while he ſaid, *Behold, I know your thoughts.*

And the devices which you wrongfully imagine againſt me.

This part of the verſe is of neer affinity to the former. Mr, *Broughton* renders it, *And your Injurious Imaginations againſt me.* And another thus: *I know your endeavours to affright me.* The word which we tranſlate *devices*, is, as the learned in that language tell us, of an ambiguous ſignification: ſometimes it is taken in a good, and often in an evill ſence. Which variety is uſually diſtinguiſhed and determined by ſome adjunct, antecedent or conſequent. The ſcope of this Text carrieth the worſer ſence, and the following adjunct (*wrongfully*) explains it ſo: *The devices which you wrongfuly Imagine aginſt me.* This word is uſed (*Gen.* 11. 6) when God complains of the builders of *Babell*, *This people are one, & they have all one language, and this they begin to doe, and now nothing will be reſtrained from them which they have Imagined* (or devis'd) *to doe.* Let the vice be never ſo fooliſh and vaine, never ſo proud and mad, while they are thus one, they will onne, nothing ſhall reſtrain them. 'Twas an evill device which *Job* meant, when he ſaid, *I know the devices which you*

זמם *Eulum medium eſt, in bonam partem ſumitur & in malum.*

Wrongfully Imagine againſt me.

The word which we render, *wrongfully imagine*, ſignifies to ſnatch a thing by force, or to offer violence. The Vulture that bird of prey, is expreſſed in Hebrew by this word, according to which proprietie of the word, the Text may more ſtrictly be rendred thus, *I know your thoughts, and the devices which you violently catch up againſt me*, you act as if ye came rather to catch me, then to comfort me, ye hook in matters againſt me & even ſtrain your ſelves to make me guilty. *Job* looks on his friends, as if they had not conſidered his caſe in the ſimplicity of their ſpirits, or with ſincere intentions, but came

חמס *eſt rapere & injuſte facere.*

as engaged men, to ſtudy arguments how they might oppoſe him rather then reſolve & ſettle him. or as if they had ſet their wits aworke, like them who contend for victory, rather then for truth, and deſire rather to pleaſe a Partie, then to maintain that which is right, *I know the devices which you wrongfully imagine againſt me.*

Note hence;

First, *Wrong doing begins at wrong deviſing.*

Thus wicked men combined againſt the Prophet (*Jer.* 18. 18) *Come, let us deviſe devices againſt him.* They did not find him guiltie, but they reſolved to make him ſo: and becauſe they knew of no evill he had done, he muſt be as evill as they could deviſe or think him. Thoughts are the moulds of our actions, whether good or bad. And they who intend no good to a man, can eaſily think evill enough of him.

Note ſecondly:

Some rather then they will not wrong others, force a way to doe it.

So much the word Imports, you force devices againſt me: you put your ſelves hard to it, that you may deale hardly with me. As *Saul* ſaid to *Samuel* (1 *Sam.* 13. 2.) *When I ſaw thou cameſt not within the dayes appointed, I forced my ſelf therefore and offered a Burnt-offering.* As if he had done a kind of violence to himſelfe, before he could bring his heart to do that ſervice. Thus many a man forces himſelfe to vex another, not becauſe he wants a minde to doe it, but becauſe he wants matter to doe it, becauſe nothing appears naturally, he forceth every thing. And if no fault can be forced and faſtned on him, his very innocency ſhall be his fault, and his not guiltineſſe his accuſation. The Apoſtle ſpeaks of ſome (2 *Pet.* 3. 16.) who offer violence to the word of God: *Unlearned and unſtable men wreſt the Scriptures*: they put the Scriptures upon the rack & torture them, to make them confeſſe that ſence or meaning which they have not at all in them, they ſtudiedly draw forth interpretations which the Spirit of God never put into them. And thus ſome who are uncharitable and cenſorious wreſt the ſpeeches & actions of men, or the dealings of God with them,

And

And draw unnaturall conclusions from them. *Job* apprehended himselfe under such an unfriendly force, as gave him just occasion to say, *I know the devices which ye wrongfully imagine against me.*

The next verse holds out the intendment of this yet more clearely,

Vers. 28. *For ye say, Where is the house of the Prince? and where are the dwelling places of the wicked?*

As in the former words *Job* asserts that he knew the thoughts of his friends. so in these he seemes to tell us their thoughts. 'Tis a speech of like forme with that (*Luke.* 4. 22, 23.) where Christ prevents the thoughts of the *Nazarens*; *Ye will surely say unto me this Proverbe, Physitian heale thy self*; I know what you will be saying, or objecting; *Physitian heal thy self, What ever we have heard done in Capernaum, do also here in thy Country.* Heale thy self, do miracles for thy self, that is for thy own flesh and blood, for thy kindred and Countreymen as well as for or among strangers. Thus here, I know your thoughts; for ye say, or this ye are about to say. *Where is the house of the Prince?* The Septuagint reade, *Ye will say this*; as noting their perseverance, or persistance rather in that opinion, as if they had resolved to abide by it; I know, what ye have said, you will say; what ye have thought of me ye will think of me still; ye will say, *Where is the house of the Prince? and where are the dwelling places of the wicked?* These words are uppermost in your thoughts now, and these thoughts ye are ready and resolved to forme into these or the like words; *Where is the house of the Prince? &c.* These things had been said in effect before, while his friends so often minded him of the falls of Great Ones, and their dwellings *Eliphaz* said it (*Ch.* 15.34.) *The Congregation of hypocrites shall be desolate, & fire shall consume the Tabernacles of bribery. Bildad* said it (*Ch.* 18. 21.) *Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God. Zophar* also said it (*Ch.* 20.28,29.) *The encrease of his house shall depart, and his goods shall flow away in the day of wrath. This is the Portion of a wicked man from God; and the heritage appointed to him by God.* These things ye have said, and I know your thoughts, ye will continue to say things still.

Where

Where is the house of the Prince? &c.

As if he had said, *Ye have indeed laid down this onely in a generall Thesis, but I am the Hypothesis*; I am understood, and the man aimed at in all your discourses concerning the overthrow of wicked men: ye might as well have spoken it out, *Where is the house of the Prince?* that is, of *Job? And where are the dwelling places of the wicked?* That is, *of my children for 'tis I and mine whom ye meane.* Thus by a generall discourse of the devastation of the dwellings of wicked men, they put *Job* into the same number; and concluded, because the same things, or the like, happened to him as to them, that therefore both they and he were alike.

Where is the house of the Prince? First, Some interpret these words, as relating only to wicked men in generall. As if *Job* had said; ye suppose that ye have sufficiently disproved my opinion, and proved me an hypocrite, by poynting me to the ruined houses of wicked Princes, and bidding me behold their desolations. As the Lord said to the hypocriticall *Jewes*, (*Jer.* 7. 12.) *Goe ye now to my place which was in Shiloe, where I set my name at first, and see what I did to it for the wickednesse of my people Israel.* So (according to this exposition) *Job* represents his friends, saying to him: Goe to the house of the Prince, of this and that and 'tother Prince, and see what work God hath made among them, and therein see what God hath already done to you, and what he will further doe unto you, unlesse you humble your selfe and repent. As their houses are no where, so where is yours? But

Secondly, We may also expound it particularly of *Job's* house, and of the houses of his children. *Where is the house of the Prince?* That is, where is the house in which thou 'as a Prince didst formerly live and flourish? doth it not lie wast? where formerly there was a great concourse of men, there now owles and Batts inhabite, there nettles & brambles grow. The Prince of the Land of *Uz* lived in much splendor and magnificence, but wheres his house now? As much as to say, his house is no where, 'tis gone. When the wicked said to *David* (*Ps.* 42.) *Where is now thy God?* Their meaning was, *Thy God is no where for thee*; he is not to be found for thy helpe; So here, *Where is*

 the

the house of the Prince? That is, 'tis downe, 'tis in the dust. Thus he conceives them reproaching him with his former Glory.

Againe, (say others) this upbraiding question may have respect to the house wherein he then remained as a leperous and diseased person. This man lived in a Pallace, where is his house now? He dwels among the leapers, his house is but a Pest-house, or an Hospital, he dwels among the diseased. See what a goodly palace the Prince hath, *Where is the house of the Prince?* But I shall not insist upon this; as conceiving the word *house* not to be restrained here to the place or Pallace where he eyther formerly or then lived, but to be extended to his whole outward state and condition. As *David* saith (2 *Sam.* 23. 5.) *Although my house* (that is, state and family) *be not so with God, &c.* And the same *David* reporting the vain dreams of worldly men, saith (*Psal.* 49. 11.) *Their inward thought is that their houses* (that is, their great port and splendour) *shall continue for ever.* So here, *Where is the house* (that is, the riches, the relations, the traine and retinue) *of the Prince?*

נדב *Liberalem, magnificum denotat; ubi est domus illius, qui in omnes munificus esse solebat; ironicus dictum.*

The word rendred *Prince*, signifies one that is liberal or free a person open handed and open-hearted, a man of a royall and bountifull spirit; So all Princes are expressed, because they ought to be so and 'tis their honour to be so. Close-handednesse or close-heartednesse is most uncomely for a Prince; the Spirit of God hath the addition of this word (*Psal.* 51. 12.) *Uphold me with thy free* (or Princely) *spirit.* The Spirit of God is infinitely free and liberall, ready to doe good to all. As if *David* had said; *O Lord, let me not have such a low spirit as formerly or lately I had when I yeelded to the temptation of that base lust, to defile the wife and murther the husband, O how narrow, how unprincely a spirit was this? Now Lord, uphold me with thy free Spirit, that I may never do any such unworthy act again. Let me alwayes have a spirit touched with thy spirit, the spirit of a Saint, that's a Princely spirit indeed.* The name of Princes tells us that they are, and themselves that they should be, of a free and large, of a noble and liberall Spirit.

The word used in the Greeke for *Great Ones*, comes up to this sence (*Luke* 22. 25.) *The Kings of the Gentiles exercise Lordship over them; & they that exercise Authority on them are called*

called gracious Lords; or as we render *Benefactors.* As if all that Kings, as Kings, are to doe, or their whole business, were to doe good, or acts of Grace, they are called *Benefactors*, or *Gratious Lords. Where is the house of the Prince?*

And where are the dwelling places of the wicked?

אהל משבעת *Ubi tentorium habitationum impiorum.* Jun. i.e. *Magnificum ex multis habitationibus constans.* Jun. *Tabernaculum tabernaculorum* i.e. *præcipuum habitaculum.* Lavat.

Here's a second Quæry, but 'tis of the same scope with the first. Mr *Broughton* renders it, *Where is the Tent and Pavilion of the wicked?* Another. *Where is the Tent of the dwellings of the wicked?* A third; *Where is the Tabernacle of the Tabernacles of the wicked?* That is, their chiefest Tabernacle, or their most glorious dwelling place. As if they had said; We do not ask where are the Cottages of poor wicked men, but where are the stateliest Palaces of the wicked, their Tabernacle of Tabernacles. Thus it answers that Hebraisme which we have often in Scripture, to note any Superlative excellency; as, *A Song of Songs*; That is, the chiefest Song; and, *The holy of holyes*; That is, the most holy place. So here *Where are the Tabernacles of Tabernacles?* That is, the chiefe, the chiefe, the most beautifull buildings that ever the wicked had? What's become of them? And here, as was said before of the house of the Prince, we must not understand the bare dwellings of the wicked, but all the port and greatness belonging to them.

Quasi illarum rumæ vestram adversum me sententiam confirment. Bez.

Further, Some distinguish this part of the Verse from the former, by conceiving the Tabernacle here spoken of to be a *place for Worship*, not an ordinary dwelling place; As if he had said, *Where are the stately Temples which hypocrites frequented?* *Job* was accounted hypocritically wicked by his friends, not prophanely wicked. Now (say they) his house is downe, and his Chappel is down; his state is gone, and his Religion is gone, all is gone.

And whereas the former part of the vers speaks of a *Prince* & the latter of the *wicked*: Some understand them of a distinct, and others of the same person, implying that Princes are commonly wicked; & that they who carry *Greatnes* in their titles, seldome carry *goodnes* in their hearts. Princes have the same corruptions in them, and more temptations round about them then other men: and therefore 'tis harder for a Prince then for a poore man not to be wicked. But I passe these things, though

though truths in themſelves, becauſe I cannot offer them with any confidence as the intendment of the Holy Ghoſt in this Text.

And having ſpoken before, oftner then once, of theſe devaſtations and ruines which God brings upon wicked men and their houſes, I ſhall not inſiſt upon any ſuch obſervation here.

Onely note;

First, *That, the eſtates and houſes of Princes, though ſtrong and ſumptuous, yet come to ruine and vaniſh as well as the meaneſt Cottages or the eſtates of meaneſt men.*

Where is the houſe of the Prince? He doth not ſay, where is the houſe of the poore man? we can ſcarce ſee their houſes above ground at the beſt. As bodily death breaks open the door of the Prince, as ſoon as of the poor man; ſo civil death or deſtruction takes hold upon the eſtate and houſe of the Prince, as ſoone and ſooner, then upon the houſe or eſtate of a poore plebeian. Theſe diſpenſations have a voyce, and their voyce like that in the Prophet ſaith, cry; *All fleſh is graſſe; and all the goodlineſs thereof is as the flower of the field. The graſſe withereth, and the flower fadeth but the Word of God endureth for ever.* It will never be ſaid, *Where is the word of the Lord? What is become of the Promiſes?* Some in the prophaneneſſe of their hearts ſay, *Where is the promiſe of his coming? Where is the word of the Lord?* Yea ſome in the pride and blaſphemy of their hearts ſay ſo of God himſelfe, *Where is he?* But it can never be truly ſaid, *Where is the word of God? Where is his promiſe?* Theſe ſhall abide, theſe have no ſeed of death or decay in them; *Heaven and earth ſhall paſſe away, but one jota, one title of the word of God ſhall in no wiſe paſſe away till all be fulfilled.* But of all the things of the world, the goodlineſſe of man, the Pallaces of Princes, the dwelling places of the wicked, it will ſhortly be ſaid, and of many of them it hath been ſaid already, Where are they? what's become of them? they are even like withering flowers; as the graſſe withers, and the flower fades, ſo have thoſe dwellings and eſtates which ſeemed to challenge all changes, and bid time doe its worſt.

Secondly,

Secondly, Note;

Wickedneſſe is the ruine of the houſes and eſtates of Princes.

'Tis ſin that rots the timber; yea ſin will rot the very ſtones, and cauſe the marble pillars to moulder away like dirt; ſin hath brought a rot upon all wordly things, and blaſted the beauty of the creature. The houſes of Princes, with all their goodly array and furniture, will ſoone corrupt through the wickedneſſe of Princes, *Where are the dwelling places of the wicked?* If any deſire the reſolution of this and the former query, or are yet doubtfull and unſatisfied about them, The next verſe puts them another queſtion, which ſhews how and by whom they may be ſatisfied and receive a reſolution of their doubts. Or taking the queries of the former verſe, as put to *Job* by his friends, here *Job* puts queries to them. As if he had ſaid; I know ye will enquire of me, *Where is the houſe of the Prince? &c.* But ye might ſpare my paines, for any one will anſwer your queſtion if you will but ask him.

Verſ. 29. *Have ye not asked of them that goe by the way? and doe ye not know their tokens?*

Ye ask, *Where is the houſe of the Prince? Ask of them that go by the way?* Mr *Broughton* renders, *Can't you ask them that goe by the way?* You ſay, where's the houſe of the Prince? what need you ask me? Can't you ask them that goe by the way? The Vulgar reads it thus; *Ask any man that goes by the way, and you ſhall know that he underſtands theſe things;* ask the next man you meet and he will enforme you, *that the houſes of many Princes proſper, and that the dwelling places of many wicked men flouriſh unto this day. Have ye not asked of them that goe by the way?*

Interrogate quemlibet deviatorium, & hæc eadem illum intelligere cognoſcetis. Vulg.

Two things are here to be enquired into, for the clearing of theſe words.

First, About what they ſhould enquire, or what's the thing to be asked.

Secondly, Who are theſe travellers or goers by the way, to whom the queſtion is to be put, or who are to be asked?

First, What's the matter to be asked? Some conceive that *Job* bids them enquire about his dealings with men, whether juſt

Non interrogastis de me viatores & signa eorum quæ dixerunt vobis de justitia mea non potestis negare. Vatabl.

just or unjust, whether he had been an oppressour, or covetous, or proud? aske of them that goe by the way and see if they can joyne in the report that you give of me? Surely you have made no inquirie of me, otherwise you would not make this judgement of me. Thus *Job* seems to speak in his integrity, as *Samuel* did (1 *Sam.* 12. 3.) *Behold, here I am, witnesse against me before the Lord; whose oxe have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed, or of whose hand have I received any bribe to blind mine eys therewith and I will restore it to you.* Can they who goe by the way testifie any such thing of me: if they can, let them. if they cannot, why doe you my friends judge thus of me?

Secondly, Ask about the doctrine which I have held forth concerning the dealings of God with wicked men. You think I am departed from the truth because I maintain, that God useth much liberty in disposing the things of this life. But ask them that goe by the way? hear their Judgement, they'le tell you that wicked men sometimes prosper, and that Godly men are often afflicted in this world. Have ye asked this or that other question, or any question which tends to the clearing up of my innocency, or the resolving of this controversie between us? Have ye asked such questions *of them that goe by the way?* But who are they? that's the second question.

Utinam liceret quemlibet deviatoribus, qui confecto hujus vitæ itinere ex hac vita demigraruunt convenire atq; testem proferre. Pined.

First, Some understand the Text of those who are at the end of their way, who are no longer as passengers in this world, but are passed out of it, So the words are conditionall, or spoken upon supposition: as if *Job* had said, *O that you could but ask some of those that have travelled through this world, and ended the journey of this life, concerning the state of wicked men: if you had their testimony the whole controversie were at an end. We should not need to stand troubling our selves about their prosperitie in this life, seeing they are shut out of all the comforts of the next life.* If we could lay our ears to the gates of hell, and heare what *Cain* saith, and what *Judas* saith, and what other damned wretches say, who have lived and dyed in sinne and unbeleefe; they would satisfie us, that we need not fear wicked men shall not be punished enough, because they are not alwayes punished here.

Secondly, Others understand the words Anologically, *Ask*

Ask those that goe by the way: that is, ask the faithfull? aske beleevers who are in the present state of travellers, Pilgrimes, and strangers in this world. As if *Job* had said, *If ye would be resolved about this thing, doe not enquire of men that are worldly & carnal, who have their portion in this life; who have no Countrey but this below, who make this their end and their all. But I would have you ask those who make this world but their way, and doe not take up their felicitie here.* These are the only men that are likely to answer the scruple, and decide the question between us. But I wave this also, though it be a truth, that men who make this world their passage onely, not their home, are best able to give an account about the dispensations of God in the world. Thirdly, *By those that go by the way*, say others, are meant *the Jewes*, whose life was in a speciall manner a life of travel, from their going out of *Egypt* to their entrance into *Canaan*: As if he had said, *Enquire of that people who have the Oracles of God, to whom God hath communicated himselfe more then to any people in the world: goe, ask them, enquire of them, they will tell you, they will give you tokens, and resolve this doubt. We dwellers in the land of Uz, have the mind of God somewhat obscurely revealed to us, but ask the wise men among the Jewes; to whom the Oracles of God are committed, & among whom his Name is specialy known by signs & wonders & tokens wrought among them. They wil resolve you about this truth.* But I passe this also. Fourthly, Some of the Rabbins interpret yet higher of the old Patriarchs, *Abraham Isaac*, and *Jacob*, ask their judgement in this thing: ask what *Abraham*, what *Isaac*, what *Jacob*, thought of these things, ask those ancient *Hebrews* The word *Hebrew*, signifies a *passenger*, or a goer by the way and they (as some tell us) were so called from their uncertain motions. They going out of their own Land, and being for many ages but strangers and pilgrims in every Land. Yet others rather conceive that the Hebrews had their name from *Heber*, Gen. 10. 11. I leave this also, and conclude.

Qui non constituunt finem in bonis temporalibus, sed per viam hujus vitæ transeunt ad terminum felicitatis futuræ, hi non habentmentem obscuratam pravis affectibus, & ideo recte possunt judicare. Greg. Aquin.

Viatores intelligit Israelitas qui exeuntes ab Egypto veram legem atq; revelationem mysteriorum susceperunt signis & prodigijs confirmatas, quos facile adire & consulere potuissent amici Job. Burg.

hebræus a עבר *transire, quasi transiens, quod nomē impositum fuisse Abrahamo a Chananeis contendit.* Rab. Sal. *Ex quo dictus fuit Transitor, vel Transeu phratæus sicut transelpinos vocamus.* Pined.

Fifthly, That when he saith, *Have ye not asked of them that go by the way*: The meaning is, either this, Have ye consulted with men of experience, who by long travel in divers countrys have made observation of the various providences of God, Or the words are proverbiall; *Denoting men of ordinary capacity, men*

Quasi proverbiali loquutione, viatores dicuntur imperiti, ignari vel obvij quiq;

Quod Latinis Lappis & tenſtribus notum, id Idumæis forſan, viatoribus notum.

men unlearned, or the vulgar; As if he had ſaid, *I need not refer this to ſome ſpeciall men, to heare their award, I need not chooſe the moſt wiſe, ſolid, grave, learned & judicious men to anſwer and reſolve this doubt, but I dare refer my ſelf, and my cauſe, to the next man I meet, to a meer ſtranger, be he what he will, learned or unlearned, if he be but a man that underſtands common ſence, or is not a ſtranger to the reaſon of a man.* Thus the Latines, when they would expreſſe a thing that is commonly knowne, ſay, *Every blind man, every handy-crafts man knows this.* Thus here, to ſay, Every man that goes by the high way knows this, is as much as to ſay, 'tis a thing eaſily and univerſally known. So that *Job* by referring the umpirage and determination of this buſineſſe to men that goe by the way, aſſerts it a plaine caſe, and ſuch as might be determined (if his friends had bin peaceable) with little ſtudy or trouble. *Job* ſpake this more roundly (*Cb.*12.7.) where he upbraids his friends with the ſame thing, and doth (as it were) refer the buſineſſe to the Beaſts. *Ask the Beaſts and they ſhall teach thee, and the fowles of the ayre, and they ſhall tell thee, &c.* This is ſo plain a caſe that the beaſts of the Earth, and the fowles of the ayre may give a give a reſolution in it, therefore ſurely, they who goe by the way may. *Ask them that goe by the way.* I need not draw out a ſelect Committee, the next traveller will ſerve the turn: *Have ye not asked them that goe by the way?*

Per ſigna intelliguntur exempla quæ quim eis eveniunt alii ſuis: documento, hæc autem explicantur verſibus ſequentibus. Jun.

And doe you not know their tokens?

The words may be read, *Certainly you wil be able to know their tokens.* Some give the ſence, thus: *If the men you meet with prove unable to expreſſe their minds, they will make ſignes ſignificant enough to ſpeak this, if they cannot debate and argue the caſe, yet they will hold up their hands & give a token of their conſent with me in this poynt of difference between you and me.*

Secondly, Theſe tokens or ſignes are rather Examples, of which travellers have ſtore in their books or memories. As if he had ſaid: *There is no traveller of note, but hath examples in his note-book, yea ſcarce a common goer by the high-way ſide, but can produce ſome preſident out of hiſtory or experience to confirm what I have all along affirmed; Have ye never heard travellers tell ſtories of the greatneſs, power, & magnificence of wicked men?* And whereas

whereas we tranſlate, *Doe you not know their tokens?* the Hebrew may be thus rendred; *And their tokens you ſhall not be eſtranged (or alienated) from.* Though travellers and they that goe by the way be ſtrangers to you, yet they will give you plaine tokens, ſuch as you cannot be ſtrangers to. Mr. *Broughtons* Tranſlation conſents to this. So *ye would not make their ſignes ſtrange.* There will be ſo much clearneſs in what they ſay, that you will not be able to gainſay it.

לא תנכרו
Signa eorum non alienabitis; vel, non aliena ducetis.
Nunquam ne illos (ſc. viatores) magnificorum illorum præmiæ in tricia commemoraties audivistis, Bez.
Signa dicit perſiſtens in metaphora, quod viatores ſigna veritatem observare ſoleant tremeritz cauti.

Laſtly, When he ſaith, *Doe you not know their tokens?* we may underſtand *Job* perſiſting in the metaphor of travellers, who to helpe their memory, have certaine tokens to obſerve their way by, or what is remarkable in the way: If you enquire of them which is the way to ſuch a place, they will give certain tokens: Such a Tree, or ſuch a houſe, ſuch a Caſtle, or ſuch a pillar. They will give you a token for every turning of the way, and doe ye thinke they have made no obſervations about this thing? cannot they (thinke you) give ſuch ſignes and tokens as may warrant your aſſent to what I have aſſerted. As if *Job* had thus more plainly formed his ſpeech; *You ſeeme much offended with my Tenets about the afflictions of good men, and the proſperity of the wicked. But why are you ignorant of that, which they that goe by the way can informe you in, and give you many pregnant examples and tokens of, which the unlearned know, or which you may learn of every Paſſenger you meet, that God deales variouſly with men; that ſometimes the wicked proſper, and that only ſomtimes they are deſtroyed; that judgment comes ſuddainly upon ſome of them, and that others are reſerved to the day of judgment; This is ſuch a known truth, that every paſſenger is able to reſolve you in it, and therefore 'tis very diſhonourable for you to be ignorant of it!* Thus *Job* rebukes their negligence about, or their neſcience of the point in queſtion. *Have ye not asked them that go by the way? and do you not know their tokens?*

Reprehendit Job tam ſupinā in amicis ignorantiam qui quæ vel a viatoribus ipſis diſcere potuerant ultra ignorantiæ ſuæ.

Hence obſerve;

Firſt, *Some doctrines and dealings of God are ſo plain, that any man may know them.*

There are ways of God paſt finding out; you cannot know them, not only of the next man you meet by the way, but not of the wiſeſt in the world, no nor in the meetings of all the wiſe

men in the world. Theſe met together cannot ſhew you the hidden wayes of God. And as ſome Providences and works of God are darke, ſo alſo are ſome doctrines of faith: ſome truths are ſo myſterious, that they amaze the underſtanding of the wiſeſt, and the more they are lookt into, the leſſe they are ſeen. But there are both words and works of God very plaine, ſo plaine, that he who goes by the way may know them, the meaneſt capacity may reach them, they are milke for babes. As there are ſeverall degrees and meaſures of ſpirituall underſtanding, ſo ſpirituall things of ſeverall degrees and meaſures are preſented to the underſtanding. And though there are ſome ſpirituall things which the higheſt underſtanding cannot fully reach, yet there are ſpiritual things enow both for the attaining of ſalvation hereafter, and the due ordering of our converſation here, which the loweſt ſpirituall underſtanding may ſavingly reach unto, and they that goe by the way reſolve you in.

Secondly, Note.

What we know not our ſelves, we ſhould be willing to learn of any, though (in many things) inferior to us.

It is a ſin not to know what is our duty, but it is more ſinfull not to enquire after it, though it be of them that goe by the way. We ſhould be aſhamed of our ignorance, but let no man be aſham'd to have his ignorance cur'd by the meaneſt helpes. The holy Ghoſt ſends the ſluggard to learn his duty of the Piſmire, *To conſider her wayes, and be wiſe.* The Lord by his Prophet (*Iſa.* 1.) ſends the *Jewes* to the Oxe, and to the Aſſe; *The Oxe knows his owner, and the Aſſe his Maſters Crib, but Iſrael hath not known, my people doth not conſider.* Unreaſonable creatures may in ſome things act neerer reaſon, then ſome men, and may therefore teach ſuch men reaſon; how much more may the meaneſt of men, ordinary way-goers, or carriers doe it, who being endued with reaſon, are alſo furniſhed and adorned with Grace.

Thirdly, Note.

The Examples of former ages, are for our inſtruction.

As what was written aforetime was written for our Inſtruction;

ſtruction: So what was done aforetime was done for our Inſtruction. All the former examples of Gods dealing with good and bad, with the godly and with the wicked, are ſignifications of his minde to us. What God hath done ſhews us not only what he hath alwayes power to doe, and may juſtly doe, but what ('tis probable) he will doe.

Laſtly, Whereas *Job* ſends his friends who were learned and wiſe men to common paſſengers for reſolution, or aſſures them that even ſuch might reſolve them.

Obſerve;

The wiſe and prudent are ſometimes ignorant of thoſe truths which mean men have attained to.

Wiſe men are not alwayes wiſe, much leſs are they alwayes wiſe in all things. They who know moſt, know but in part, and many know much, who know little or nothing of the better part. The eyes of ſome are darkned, and ſhut up by God. (*Matth.* 11.25.) *Thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto Babes*; That is, to mean men, to the poor and weake, to thoſe that are but infants and children in knowledge. Not a few ſhut their own eyes, and their hearts are prepoſſeſſed with prejudices. They are hinderd from receiving truth in the love of it, by the love of themſelves and of the world. The Scribes and Phariſees were knowing and learned men, yet the men that went by the way, underſtood more of the Goſpel then they: yea *Publicans and harlots* (who were the worſt ſort of people that went by the way) *entred into the kingdome of God*, that is, received the Goſpel) *before them* (*Mat.* 21. 31.) The opinion which ſome have of their wiſdome, keeps them on this ſide many poynts of wiſdome. The Apoſtle ſaith, (1 *Cor.* 1.21.) that, *The world by wiſdom knew not God*, that is, not by their own wiſdom, God is only known by wiſdom (as it is our only wiſdom to know God) but he can be known by no wiſdom but his own; that is, by no wiſdome but that which himſelf gives. But it ſhould ſeem by the Apoſtle, that a man cannot know God by that wiſdome neither, for he ſaith in the ſame place, that *the world by wiſdom knew not God* (*no not*) *in the wiſdome of God*. And if God be not to be known in that wiſdome, in what or by what can

he be known? I answer, The wisdome of God there intended, is not the wisdome which God works in us by his Spirit; but the wisdome which man may see in the things which God hath wrought. So that when the Apostle saith, *In the wisdome of God the world by wisdome knew not God.* His meaning is, that the wisest of men did not arive at a saving knowledge of God (though they did arrive at a knowledge of God which left them without excuse, *Rom.* 1.) by beholding the frame of the creature, upon which very much of the wisdome of God is engraven. Yea not only doe they fall short of the saving knowledge of God in that wisedome of God which may be read in the book of the creature, but in that wisdome of God also which is revealed in the book of Scripture. One of the Ancients compares the schoole-men, who were men of the largest parts and subtlest wits, to such as having good bread before them, did yet alwayes grate their teeth upon stones; or to such as having excellent wine before them, yet continually suck'd in the winde. For though they had the best Gospel doctrines and truths of God before them, yet they spent their time and talents about unprofitable questions and ayery notions, which puff up, but doe neither edifie nor nourish. So that whilst many simple honest soules (having truth of grace) found bread and wine in the word of God for the strengthening and refreshing of their hearts: These learned Rabbins did but whet their teeth upon stones, and fill their stomacks with the winde. And this caused one, more Ancient by much then the whole race of Shoolemen, to cry out, *The unlearned and ignorant (the men that go by the way) rise up and take heaven, when many that grow old in the Schools and chairs of the learned, moulder away in vanities and niceties.* 'Tis not naturall wisdome, nor acquired knowledge, that can give us a pure discerning of the things of God, 'tis possible for men that goe by the way, for common ordinary men to understand the matters of faith and worship, as also the works of God, more solidly and soundly then they who bear the name of learned and knowing men. I am far from numbring *Job's* friends among formalists in knowledge; yet (which may give ground enough for this observation) *Job* seemes to reckon their knowledge (as to the poynt in Question) below what might

Surgunt indocti & cœlum rapiunt.

might be both expected and found among men in degree and profession farre below them.

Job, Chap. 21. Vers. 30,31.

That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath. Who shall declare his way to his face? and who shall repay him what he hath done.

THese two Verses make up the report, which they *who goe by the way*, were supposed ready to make, had they been asked the Question; *Where is the house of the Prince?* or, *Where are the dwelling places of the wicked?* Their answer would have been to this effect.

Hoc est illud quod viatores vos docebunt, sæpe cum calamitates orbi a domino immittuntur impios illos evadere. Merc.

Vers. 30. *That the wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath.*

That the wicked is reserved.

The word which we render *reserved*, signifies to stop, hinder restrain, or keep back. *David* speaketh thus upon the news of *Naballs* death, (1 *Sam.* 25. 39.) *Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Naball, and hath kept his servant from avenging himself.* As God kept or stopt *David* from acting revenge for himselfe unduely, so the wicked man is kept or stopped by God from falling under the vengeance which is every way due unto him. Yet this stop hath a revenge in it; for, *he is reserved*, not so much from (though it be from) as to a day of destruction; as appeares more fully in the words which follow.

They shall be brought forth to the day of wrath.

In die calamitatis subtrahitur malus. Jun.

The former clause is in the singular number, this in the plurall, 'tis usuall in the sacred language, (as hath been toucht formerly) to change numbers, while the same persons and things are intended: yet the change of the number in this place, may have this speciall intimation; that though, now, here

here and there, a wicked man, this or that single person may escape present judgment, yet they shall all be as it were, chained together at last, and brought forth to a day of wrath.

Dies furorum i. e. vehementissimi furoris.

The Hebrew is, *To the day of wraths*; That is to the day of extreame feirce wrath, when many wraths shall be wrapt up in one. The roote signifies *to passe away*, and in *Hithpael* to *be angry and enraged*; becaus such anger passeth the bounds of reason sometimes, and alwayes passeth the bounds of ordinary moderation. And though the wrath of the Lord doth never passe the bounds of his own justice and righteousnesse, yet many times it passeth the bounds of mercy, or is wrath without mercy. To a day of such wraths, the wicked is reserved.

עברות *a* עבר *in conjugatione Hithpael significat vehementer & cum excessu quodam Iracundiæ.*

So then (according to this interpretation) the *day of destruction* spoken of in the first part of the verse, is to be understood of lesser judgments, and *the day of wrath* in the latter part of the verse, of the most terrible and dreadful judgments; implying that howsoever the wicked man may escape many black dayes, yea though he should escape all black dayes in this world, and dye (as we say) in a whole skin, yet there is a day of wraths to which he shall be brought forth, and destroyed for ever.

In die contritionis prohibebitur malus ne attingat eum contritio, in die irarum ad quem dicuntur alii ipse prohibetur. Pagn.

Further, Some render, or rather paraphrase the whole verse, thus; *In the day of destruction the wicked shall be kept least evil touch him, and in a day of wrath to which others are brought forth he is spared and passed by.* As if the whole verse were of one tenour, and did expresse in both parts of it the frequent impunity of wicked men; but I rather adhere to and rest in the sence of our own translation. In pursuance whereof the whole verse is by others read thus; *That in the day of calamity the wicked are kept back and are carried out in the day of wrath.* For that translation in which both parts of the verse speake the sparing of wicked men from punishment, is yet expounded onely of a temporall sparing. And the difference between our rendring and that, is only in the time, not in the thing. Or that speaks only of their being spared, yet supposeth they shall be punished as last, ours expresseth both their sparing and their punishment. That is, they are spared or exempted from lighter afflictions or troubles, but a day of wraths is coming

Impius prohibetur ne parva afflictione attingatur, ideo in die irarum subiturus erit in gentes pœnas. Cajet.

in which they shall be produced by the righteous judgment of God, and dearly pay for all. But whether we take the words according to this and our reading, or that other before remembred and instanced in, the scope and generall tendency is one and the same, as will appear in these three following observations, grounded upon and rising from them.

Pravis parcitur ad diem pernicici & ad diem irarum additur. Tyger.

First, *Some wicked men are reserved from present judgments' and hid in the storms of common calamity.*

That's the poynt upon which *Job* insists in answer to his friends, who not only took it for granted, that if ever any storme arose it would certainly sweep away the wicked, but that all stormes were prepared and sent out on purpose for them alone. *Job* opposed them in this, all the Chapter over, shewing that many wicked men flourish, they and their children, and that, though they are reserved to a day of wrath, yet they are preserved in many dayes of wrath, & that though they are under a sentence of condemnation, yet they are reprieved from execution. The Lord to comfort his people in *Babylon*, tells them by the Prophet, (*Ezek.* 11. 16.) *I will be a little Sanctuary to them in the Countries where they shal come.* That is, I will protect them; God is somewhat like this to wicked men for a season; though he be not a Sanctuary, yet he is a shelter to them, he hideth them for a time. But where doth he hide them? and what's their shelter? He hideth them in his patience, and long sufferance. When God hideth his own people from evill, they are hid not only in his patience, but in his love; God hides them in his heart, he layes them in his bosome, the love, the good will of God is their Sanctuary. But God never hides or shelters the wicked in his bosome, or in his love; they are not hidden in his heart. The souls of such lodge not (as the margin of *Psal.* 25. 13. tels us the souls of them who fear him do) *in goodness*. Their Sanctuary is only in the patience, and long-sufferance of God. The patience & long-sufferance of God, is the sheath in which he hideth his sword that it destroy not the wicked, as the Prophet speaks (*Ezek.* 21. 3, 4, 5.) *Say to the land of Israel, thus saith the Lord, Behold, I am against you, and will draw forth my sword, out of his sheath, therefore shal my sword go forth out of his sheath against al flesh,*

flesh, from the South, to the North, that all flesh may know that I the Lord have drawn forth my sword out of his sheath, and it shall not return any more. As if he had said; *I will call in my sword no more, it shall never finde its way back again into my sheath.* One of the Ancients puts the Question; What is this sheath to which the Lord saith his sword should not returne? He answers; *The sheath is the patience of God.* Now as the patience of God is a sheath which hideth the sword till it be drawn and receiveth Commission to destroy the wicked of the earth, so the patience of God is a shelter to some wicked men, and hides them from destruction when the sword is drawne, Thus they are reserved in a day of destruction. And though they continue long in their sins, yet the long-sufferance of God may be a shelter to them. While the preacher saith (*Eccl.* 8. 11.) *Because sentence is not speedily executed against an evill work, &c.* He doth more then intimate that sentence, against an evill work is not alwayes speedily executed: he doth not say, that sentence against an evill worke is not speedily given or pronounced, for indeed the Lord never forbears an hour to give sentence against an evill work, yet sentence against an evill work is not alwayes presently executed. The execution may be stay'd, though the sentence be given. For as there is not any prayer that comes up with acceptation before the Lord, but an answer is given to it presently, yet the answer is not performed presently; a believer may waite long for the fulfilling of his request, though his request be presently granted; so against every evill worke of a wicked man, the sentence is given presently, but every sentence is not presently executed. The same *Solomon* in the next verse of the same Chapter makes another supposition, which also implies this position; *Though a sinner doth evill an hundred times, and his dayes be prolonged,* Which supposition (though many suppositions in Scripture cannot) may be resolved into this position, *That a sinner doing evill an hundred times,* that is, *very many times,* (that great certaine number is put for a great if not a greater uncertaine number) *may yet, through the patience of God, passe unpunished, his dayes may be prolonged, and he reserved from the touch of any affliction.*

Rogas ergo quæ sit vagina in qua reconditur gladius? Respondeo longanimitatem dei. Theodor.

Secondly,

Secondly, Observe;

A day of wrath is coming in which wicked men shal be brought forth to punishment.

Though they escape many days of judgment, yet they shall not escape all dayes of judgment. The prophet *Isaiah* saith, (*Chap.* 57. 1.) *The righteous perish and no man layeth it to heart, mercifull men are taken away, none considering that the righteous is taken away from the evill to come!* Now as the righteous perish, that is, dy, and mercifull men are taken away by death, few or none considering the design of God in it; that they are only taken out of harms waye, or from the evill to come. So unrighteous men are preserved from present perishing, and are not taken away by a suddain destruction, few or none considering the design of God in it, that they are only reserved to the evill which is to come, and that their punishment is deferred to a day of greater punishment. We have a very remarkeable passage to that purpose (*Jer.* 12. 3.) *Thou O Lord knowest me, thou hast seen me, and tried my heart towards thee,* (he said before of the wicked, that God planted them, and they took roote, they were vigorous and flourishing, in fruitfulnesse, yet presently he adds) *pull them out like sheepe for the slaughter;* (when are sheepe pulled out for the slaughter, is it not after they have been fatted in the green fields and pleasant pastures? then prayeth he, pul them out for the slaughter) *and prepare them for the day of slaughter.* Which some render (according to the strictnesse of the letter) *Sanctifie them for the day of slaughter.* The Original word signifies *to sanctifie.* But what meaneth the prophet when he prayeth to sanctifie them for the slaughter? if they had been sanctified, that might have kept them from the day of slaughter; how then doth he say, *Sanctifie them for the slaughter?* I answer, *To sanctifie them,* doth not imply the making of them holy, or the infusion of grace, but only the setting of them apart, as persons destinated to destruction. 'Tis a borrowed speech taken from those ceremonial rites which were used either about the preparing of beasts for sacrifice, or of persons to partake of a sacrifice, the Law commanding both to be specially prepared and set apart for that purpose, (*Exod.* 12. 3, 4. 1 *Sam.* 16. 5.) So that, it is

Sanctificate eos in die occisionis sicut servus immolationi destinatur.

as if the Prophet had said, *Set them out, appoint them unto the day of destruction, let them be untouched of other evills, let no judgment meddle or have to doe with them, as with sacred things, till the great day of slaughter come upon them.* The Vulgar gives that reading (*Amos* 6. 3.) which I approve not as consonant to the Original; we read it better actively describing the evill frame of voluptuous and sensual men, whose belly is their God, and who are swallowed up in pleasure, *They sing to the sound of the Vial, they lye upon beds of ivory, and put far from them the evill day.* Their work all the day long is to doe evill, and yet they *put the evill day afarre off from them.* This is the sence of our translation. But the translation lately mentioned renders the Text passively; not as if they had seperated or put far from them the evill day, but as being by the justice of God put upon, or seperated and set apart to the evill day. *Ye are seperated unto, or for the evill day.* As if it had been said; *Ye have all this while lived at the highest rate of voluptuousnesse and sensuality, and seeme removed at furthest distance from an evill day, yet ye are onely marked out, and seperated for the evill day.* All the evill dayes which ye have hitherto escaped do but lead you to an evill day, from which there will be no escaping. *Solomon* asserts as much (*Prov.* 16. 4.) *The Lord hath made all things for himself,* ('tis the priviledge and happines of God to be his own end in all that he doth; whereas nothing doth more aggravate the unholinesse of man in what he doth, then to make himself the end of doing it, but, *The Lord hath made all things for himself*) *yea even the wicked for the day of evill,* That is, he hath destinated them for that speciall day, in which he will call them to an account, and manifest the glory of his justice upon them. A learned Hebrician gives his opinion, that this Text in the *Proverbs*, may be thus translated more sutably to the Original; *God hath made every thing for that which shall be answerable to it, even the wicked for the day of evill.* Now what is more answerable to a wicked or an evill man, then an evill day; sin and sorrow will meet at last, and do alwayes best match together, *The wicked may often escape trouble, but they are never delivered from it*: all their preservations from evill, are but reservations to further evill. *The Lord* (saith the Apostle *Peter*, 2 *Ep.* 2. 9.) *knoweth how to deliver the godly out of temptations, and*

Seperati estis in diem malum, i. e. longe semoti a præsentibus malis.

Seperati estis in diem malum. Vulg.

Tremellius.

and to reserve the unjust to the day of judgment to be punished. The knowledge of the Lord extends to both, he knoweth wayes enow, he hath many wayes in store to deliver the Godly; but (considering the tenour of his revealed will) he knoweth no way to deliver the wicked, they having refused all wayes of his appointment for their own deliverance. Therefore as to them he knoweth only (and for that he knoweth many wayes) how to reserve them to the day of judgment to be punished.

Thirdly, By way of deduction or corrolary from the whole verse, take this observation;

Wicked men are not spared in mercy, but in wrath.

Their sparing is to smiting, and the salvations which they have (if they may be called salvations) are to destruction. When ever they are reserved from judgment, 'tis onely that they may (in fittest season) be brought to a greater judgment; there is no mercy in such sparing. The long-suffering of God hath a tender of and a tendency to mercy in it; but wicked men who goe on in their sins get nothing but more blowes, while the patience of God doth (as it were) hold his hand from smiting them. As the Apostle is expresse (*Rom.* 2. 4. 5.) *But thou after thy hardness and impenitent heart, treasurest up to thy self wrath against the day of wrath, and revelation of the righteous judgments of God, not knowing that the goodness of God leadeth thee to repentance.* A wicked man makes a very ill market of the long day of patience, The treasure that he gets is all *black money*, his earnings are wrath, and that against the day of wrath, and the revelation of the righteous judgment of God. And so, that patience, which, in it selfe, is an act of grace, proves, in the event, an aggravation of his sin. 'Tis better not to be spared, then not to be bettered by it. The stroake is the heavier and wounds the deeper when it comes, by how much it is the longer before it cometh. Which some note from the Hebrew word here translated *wrath*, which in the Verb signifies both to be angry, and to deferre, protract, or put off. From the Analogy of which two significations, we may inferre. That when God doth only forbear to shew his anger, he is indeed most angry, and that the slownesse of punishment shall

shall be recompenced in the weight of it. In the time that wicked men are spared they sow more seed of sinne, and so they must reap the greater harvest of wrath. For, as a river which is stopped up by some locke, when that is removed powreth it selfe forth with greater violence; or as an arrow the further it is drawn back from the marke by a strong arme, flyes the more swiftly to the mark when it is discharged, and makes the deeper impression in it; so all the stops, deferres, and drawbacks of divine wrath, doe but procure and draw out the fiercenesse and violence of it against all abusers of divine patience.

Job having thus declared the report of the travellers concerning wicked men (*That they are reserved to or in a day of destruction, and brought forth to a day of wrath*) gives us also a report of the frame of their spirits, and as he had intimated, that God spares them long, so he tells us plainly why men doe.

Vers. 31. *Who shall declare his way to his face? who shall repay him what he hath done?*

Ego de deo hæc ne va dici mihi facile persuadeo q. d. *Quis stare audebit ante faciem dei ad annunciandum et quomodo in hoc procedere debeat.* Bold.

Some interpret this verse in application to God; *Who shall declare the way of God to his face?* And so 'tis the answer of a secret objection, which he possibly might make to whom that report should be made. *The wicked is reserved to the day of destruction, &c. Why should not a wicked man have present punishment? Why should he live in pleasure, who is unworthy to live? Why should God exercise so much patience, and not cut him off from cumbring the Ground?* To these bold intergatories, the Text answers (according to this interpretation) by two more.

Who shall declare his way to his face? Who shal repay him? &c.

That is, *Who shall take upon him to argue this with God? or find fault with the way of his dealings with the most faulty men? Who shall doe this? Let me see the man that dares.* So it suits well with that (*Chap.* 9. 12.) *Behold, he taketh away, who can hinder him? Who shall say to him, what dost thou?* And 'tis of the same sence with that of *Job* again (*Chap.* 23. 13.) *But he is one mind, who can turn him? what his soule desireth, that he doth.* We may paralel it also with the 22 verse of this Chapter. *Shall any teach*

teach God knowledg? seeing he judgeth those that are high. What if God reserve the wicked man to the day of destruction, who shall say, why doth he so? Who shall challenge him for so doing? The latter branch is likewise rendred in compliance with this interpretation; *He hath done it* (or disposed of it) *who shall repay him?* that is, *who shall reply upon him for what he hath done?* The word (as this Author tells us) signifies not only to *repay* or *return by action*, but by word. To reply or retort a thing upon another, is a kind of repayment of it. This is a faire sense, and a great truth, The Lords actions are unquestionable, both in smiting the godly, and in sparing the wicked; as hath been shewed upon divers overtures given in this Booke. Yet

Et hoc disposuit, quis replicabit ei? Bold.

Secondly, I rather conceive the wicked man to be the subject; and person intended in this verse.

Who shall declare his wayes to his face? As if he had said; *This wicked man is so sturdy and sullen, so bigg and boysterous, that no man dares speak to him, or declare that to his face which he is ready enough to do in the face of every man.* As if he had said; *This man is not only not smitten with the sword of God, but not with the word of man; he goes on without check or controule; as God doth not, so man dares not meddle with him, either by way of punishment or reproofe. Who shall declare his way to his face?* The word (I grant) here used to *declare*, signifieth only a bare *declaration*, as to tell a story, or make a narrative, and so, *to declare*, put alone, is no more then to speake. But *to declare to the face*, implyes both boldnesse and smartnes in speaking. So the Vulgar renders it, *Who shal rebuke his way to his face, or before him?* who shall reprove the sinfull way, the wicked course he liveth in, The constant and usuall practise of a man whether good or evill, is commonly called *his way* in Scripture.

Quamvis verbum originale simplex sit & lene tamen ex eo quod sequitur (in facie ejus) videtur vim accipere & ad scelerata vitæ reprehensionem pertinere. Pined.

Quis arguet coram eo, &c. Vulg.

Who shal declare his way to his face? Possibly some will speak afarre off, or behinde his backe, but who will tell him his own plainly, and to his face? In which sense the word is used (*Gal.* 2. 11.) *When Peter was come to Antioch, I* (saith *Paul*) *withstood him to his face*; That is, I did not goe to the Disciples and brethren, and tell them that *Peter* had done amisse, but I came to *Peter* himself, and dealt roundly with him. Many will speak truth enough of the wicked at a distance, and tell stories

stories of their wayes in corners, but 'tis not every mans work to declare their way to their face, or to shew it as a glass shews a man the spots of his face, which is the emphasis of the word here used.

Hence observe:

First, *Many wicked men are not convinced of their wickedness, nor is it an easie matter to convince them.*

And as there is alwayes difficulty in it, so sometimes there is danger in it; to doe so is like taking a Bear by the tooth, or a Lyon by the beard. They act blindly, and therefore boldly; and he had need be bold who declares against their actings. Some sin against light, many sin for want of light. Some doe evill against their knowledge, many are not perswaded that they have done evill. Of such the Prophet speaks, (*Jer.* 2. 34. 35.) *Also in thy skirts is found the blood of the soules of the poor innocent; yet thou sayest because I am innocent, surely his anger shall turn from me*; (they were polluted with blood, and yet cleane in their own opinion) *Behold, I will plead with thee, because thou sayst I have not sinned.* As if the Lord had said, *I will declare thy sin to thy face*, because thou sayest *thou hast not sinned*; Thou sayest who can charge me, who can say black is my eye? *Behold, I will plead with thee, and shew thee how black thou art.* 'Tis hard to declare sin to their faces, who say in their hearts *they have not sinned.* The Prophet is commanded (*Isa.* 58. 1.) *Lift up thy voyce like a Trumpet, cry aloud spare not, shew my people their transgressions, and the house of Jacob their sins*; They see not their sins, therefore shew them their sin, they call their evill wayes good, and their transgression obedience; such must have a voyce lifted up like a Trumpet to make them hear. All who are dead corporally, shall at last heare the voyce of the Angels Trumpet, but they who are dead spiritually, will not hear that voyce which sounds like a Trumpet, unless the Spirit of God be in the voyce of man.

Secondly, Note;

It is a duty to declare the ways of wicked men to their faces,

Though every man be not called to be a reprover, and though no man be called to be every mans reprover; yet every sin calls for reproofe, and some or other are called to reprove it; some should speake plain English, and home to sinners, and rebuke them not only in a parable, or in the clouds, by remote intimations, but directly and to their faces. *Them that sin* (saith the Apostle, 1 *Tim.* 5. 20. that is, who sin openly and scandalously) *rebuke before all*, rebuke them to the faces of others. And how secretly or privately soever any man sins, he should be rebuked to his own face, freely, and cleerly. Some commit their abominations as the Prophet *Ezekiel* is shewed in vision (*Chap.* 8. *v.* 8, 9.) behinde a wall. *And he said unto me, Son of man digg now in the wall, and when I had digged in the wall, behold a door, and he said unto me, goe in, and behold the wicked abominations that they doe here.* Though men sin out of sight, and use a kind of modesty in committing their abominations, yet the wall must be digged, and the door must be opened, and they who possibly were ashamed to doe evil, unlesse behind the backs of others, must be told of it to their faces.

Thirdly, Observe;

That there are not many to be found who dare declare the wayes of wicked men to their faces.

When the Lord said (*Isa.* 6. 8.) *Whom shall I send, or who will goe for us?* That inquiry intimated that there were not many to be had fit for such a service as was there charged upon the Prophet (*v.* 9, 10.) So when *Job* saith here, *Who shall declare their way to their face?* It argues that there are not many fit, much lesse forward to doe it. To reprove any for sin is a hard service, especially such as are rich and great. The flattering Prophet *Amasiah* would not endure, that down right *Amos* should prophecy at *Bethel.* (*Amos* 7. 12, 13.) *And Amaziah said unto Amos, O thou Seer goe flee to the Land of Judah, and there eate bread, and prophecy there, but prophesie not againe any more at Bethel, for it is the Kings Chappel, and it is the Kings Court.* As if he had said, go into the Villages and reprove the country people as much as thou wilt, but take heed of medling with Princes. It is no wonder, that *Amaziah* could not bear *Amos* preaching reproofes at Court, but it is a great wonder that *Amos* had the holy boldnes to do so. 'Tis rare to have the wayes of wicked Princes pleaded to their faces; Kings have cloudes in their browes, as well as Crownes upon their heads, and are terrible to their reprovers; They command silence

silence with a looke, and would be adored as Gods, not reproved as men. The prophet *Jeremiah* being sent to reprove high and low to their faces, complaineth (*Chap.* 15. 10) *Woe is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth.* Why was *Jeremy* a man of strife and contention? What! because of his pronenes to contention, or because he was of a quarrelsome spirit, and loved to fish in troubled waters? No, his contentiousnes was not from his disposition, but from his Commission, not from the temper of his spirit, but from his calling. He was a quiet and peaceable prophet, but he was commission'd to prophecy terrours and troubles; he was sent forth to declare the way of that people to their faces, and he was faithfull in doing it, he spared none; and therefore though he medled not *in bying, or selling, in giving upon usurie, or taking upon usurie*, though he had no worldly negotiations among them, nor mingled himself with those affaires which usually cause strife and contention among men, yet *he was a man of contention.* The Ægyptian Lawes made it a capitall crime for any to call the Idol *Serapis* a man, or to number him among mortals, and therefore ('tis said) they placed the Emblem of silence in all those Temples where his Image stood, and he was worshiped, implying that all must be husht, and not a word spoke in derogation of him. Thus wicked men would impose silence upon all (but such as flatter them) least their ways should be discovered. Their ways and their tongues are their own, who is Lord over them, yet they would Lord it over all mens tongues, that none may dare to declare their wayes. And as few dare, so there are not many fit to declare their wayes to their faces. To do so, requires; first, a man of knowledge and understanding, and, which is more, secondly, a man of prudence and discretion; and which is yet more, it requires, thirdly, a man of uprightnes and integrity; yea which is more rare, fourthly, a man of self deniall & contempt of the world. A conjunction of all these qualifications in one man is not to be found under every hedge, no not in many well built houses. Where shall we find a man of all these ingredients? A man of knowledge, prudence, integrity, self deniall, and contempt of the world, is a kinde of wonder in the world, and therefore who shall declare the wicked mans

Constitutum est ut quisquis illum hominem fuisse dixisset capitale pendere pœnam & quoniam in omnibus templis ubi colebatur Isis & Serapis erat etiam simulachrum, quod digito labijs impresso admonere videretur ut silentium fieret, hoc significare Varro existimabat ut homines eos fuisse faceretur. August. lib. 18. de Civitat. dei. c. 5.

mans way to his face. When the Lord sent forth his Prophets to declare the ways of wicked men to their faces, how doth he prepare and arm them for the worke, lest they should be discouraged and withdraw from it. The Prophet *Jeremy* is not only cheared up, but threatned to it (*Chap.* 1. 17) *Thou therefore gird up thy loins, and arise, speak to them all that I command thee, be not dismayed at their faces, lest I confound thee before them.* Lest danger should deterre him from speaking to their faces, God sets a greater danger before his face if he did not speak. So again (*Ezek.* 2. 3, 4.) *And he said unto me, Son of man, I send thee to the Children of Israel, to a rebellious Nation, &c. For they are impudent children* (or *hard of face*) *and stiff hearted; I do send thee unto them, and thou shalt say unto them, thus saith the Lord God, and they whether they will hear, or whether they will forbear, for they are a rebellious house, yet shall know that there hath been a Prophet among them. Ezekiel* being to do this message, the Lord cautions him, (*vers.* 6.) *And thou son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou doest dwel among Scorpions, be not afraid of their words, nor be dismayed at their looks.* When they, their words, their looks were all dreadfull, when in dealing with them the prophet was to deale, with bryars, thorns, Scorpions, had he not need to be well backt and supported? When the Prophet *Micah* was to declare the wayes of wicked men to their faces, see how he was empowered; *Truely* (saith he, *Chap.* 3. 8.) *I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.* Who but an *Eliah* could have declared the sin of *Ahab* to his face? and who but the Baptist, (who came in the power and spirit of *Elias*) could have declared the sin of *Herod* to his face, not only to the peril but loss of his own head.

Fourthly, By way of Corallary, Observe;

That some wicked men are usually flattered.

They are flattered to their faces, and reproached behind their backs; and they who will not be reproved to their faces, shall be sure to have store of reproaches behind their backs.

Lastly, Observe also by way of Corallary.

Its part of the misery of wicked men not to be reproved.

As it is their sin that they will not be reproved, so their

 misery

misery that they are not; they indeed look upon it as their priviledge that they are about reproofe, that they can sin and no man say, why do you so? That though (as the Psalmist speakes, *Psal.* 49. 13.) *their way be their folly, yet* (not only as it followes there) *their posterity*, but their contemporaries, or they who are present with them *approve both their sayings and their doings*, saying yea, to their yea, and nay to their nay, chiming in with all their opinions & actions. Thus they please themselves in being alwayes pleased by others, which yet is at once their misery and their curse; for by this meanes they hear any thing rather then the truth of their own ways & practices, and are deprived of the greatest benefit of friendship and humane society, faithfull admonition. What should a man desire more of a friend then to be made better by him, or to be admonished in what he doth amisse. The Lord (*Hos.* 4.4.) threatens it as one of the soarest judgments, *Let no man strive*, He doth not mean it of corporal strife, or of striving with blowes and weapons, but of a strife by convictions or arguments: so 'tis expounded in the next words; *Let no man strive or reprove another*. To reprove another is to strive with him for his good; And 'tis one of the saddest reproofes and greatest evills that can fall upon man, when God saith, *Let no man reprove another*. When once God saith of a sinner, *he shall not be reproved*, 'tis more then probable that he hath said of his sin it shall not be pardoned. The Lord paralels their sins, of whom he said *Let no man reprove another*, with the greatest sin; *For thy people are as they who strive with the priest*. They who then strove with the Priest, strove with God himself, in whose name the Priests administred holy things. When any so strive with men that they strive with God also, no marvail if God forbid men to strive with them any longer. To be reproved hath so much good in it, that to be reproved is better then to be loved. *Solomon* assures us (*Prov.* 27.5,6.) That *open rebuke is better then secret love, faithful are the wounds of a friend, but the kisses of an enemy are deceitful*. By the wounds of a friend, he means not sword-wounds, but word wounds, or those blows which a friend gives by rebuking; *Faithfull are these wounds of a friend*; that is, by these a friend gives testimony of his faithfulnes. *But the kisses of an enemy*: that is, his flatteri's and soothings are deceitful:

ceitfull; that is, they testifie his deceitfulnesse. Many betray their friends with these metaphoricall kisses, as *Judas* did Christ with a literal kisse. These are killing kisses, bloody kisses. *David* prayeth for smitings, in opposition to these kissings, (*Psal.* 141.5. *Let the righteous smite me*; how? with his hand or sword? No; yet such smiting is far more eligible then that kind of kissing, but let the righteous smite me with his word, with his tongue, as the next words explaine his meaning) *Let him reprove me and it shall be an excellent oile that shall not break my head*. This Law was given the *Jewes*, that they should exercise their love in rebukes, (*Lev.* 19. 17.) *Thou shalt not hate thy Brother in thy heare, thou shalt in any wise rebuke thy neighbour, and not suffer sinne upon him*. To hate a brother and not to rebuke him are equivalent expressions in that Law; and we may thence also inferre, that as it is a sin to hate our neighbour, and an affliction to be hated by our neighbour, so it is a sin not to rebuke our neighbour, and an affliction (when there is cause) not to be rebuked by him; And he who wisely declares a mans sin to him, declares his love to him; and bestowes as many kindnesses upon him, as he doth deserved reproofes. *Who shall declare his sin to his face?*

Yet further, when *Job* saith, *Who shall declare, &c.* We may expound it not only of declaring by reproofe, as one friend declares the sin of another to him, or as the sins of men are declared by the Ministers of the Gospel. But we may take it for a judiciary declaring, and that two wayes; First, by way of evidence; Secondly, by way of sentence; A witnesse declares the way of a wicked man to his face (for the witnesse and he that is witnessed against, ought to come face to face) by giving evidence. A Judge declares the way of a wicked man to his face by giving sentence. Thus 'tis as if *Job* had said; Who dares either be a witnesse to accuse, or a Judge to condemn this wicked man. Which sence doth arise more fully from the last words of the Text.

And who shall repay him what he hath done?

That is, who shall punish him according, or up to the desert of his deeds. This followes clearly from what was said before; if no man can be found to declare his way to him, or to tell him what he hath done, then surely none will be

found to repay him what he hath don. And therefore no marvaile if the wicked man paſſe untoucht through the world; God oftentimes ſpares him in wrath, and men ſpare him oftener for fear. Men dare not puniſh him, and God will not puniſh him here, therefore this man muſt needs eſcape unpuniſhed.

Hence note,

First, *Puniſhment is payment, juſtice is the giving of every man his due.*

The Original word here tranſlated *repay*, notes the ordinary paying of a debt, and in its firſt ſignification to make peace. And the reaſon is becauſe both when any man payeth his private debt, he procures his own peace by it, as alſo when Magiſtrates pay wicked men their due judicially, the publick hath peace by it: and that not only from the promiſe of God, but alſo from the very nature of the thing. When juſtice payeth every man his due both reward and puniſhment, who can complaine? or be adhered to if he do? When juſtice runs down (as it ought) *like a ſtream*, (that is, freely and indifferently to all) *then peace ſhall be* (as 'tis promiſed) *like a river*: that is, comfortable and continued unto all. When the juſtice of man is like the juſtice of God (which now awards to every man according to his deeds, and will at laſt render to every man according to what he hath done whether it be good or whether it be evill) when (I ſay) the juſtice of man is thus (in proportion) like the juſtice of God; then the peace of man ſhall be (in his proportion) like the peace of God, a great and a laſting peace. It breeds as much trouble to States and Nations, when offenders are not paid according to what they have committed: as it doth to private perſons when their creditors are not payed according to what they have borrowed. Again, when *Job* ſaith,

Who ſhall repay him what he hath done?

He implyes this ſecond obſervation,

That. *Some wicked men do even out grow the reach of mans juſtice.*

They

They are ſo fortified with power, with riches and relations, that there's no coming at them; Where ſhall we have a witneſſe to declare the truth againſt them according to his knowledg of the fact? Where ſhall we have a Judge that will declare the truth againſt them according to his knowledge of the law? or having given ſentence will ſee it executed? no man ever out-grew the juſtice of God, but many have outgrown the juſtice of man; not that the greateſt of men are at any time priviledged from the juſtice of man, but becauſe many times juſtice is overborn by great men. For as ſome men are ſo low, weak, and miſerable, that only God hath power enough to raiſe and heale them, they are ſo farr gone (as we ſay) that the creature cannot cure or recover them, and therefore we uſe to ſay of ſuch, that *we leave them to the mercy and power of God, we can doe no more the Lord muſt help you, for we cannot*; Now as ſome men are ſo weake and low, that we muſt leave them to the help of God, ſo there are others ſo high and great, ſo ſtrong and powerfull, that we muſt leave them to the juſtice of God. And (to be ſure) as the day of Divine juſtice hath been, ſo it will be upon thoſe that are lifted up, as well as upon thoſe that are low, upon the ſtrong Oakes and tall Cedars, as well as upon the muſhromes and the ſhrubs. God will repay every man what he hath done, though man neither doth nor can.

Job, Chap. 21. Verſ. 32, 33, 34.

Yet ſhall he be brought to the grave, and ſhall remain in the tomb.

The clods of the valley ſhall be ſweet unto him, and every man ſhall draw after him, as there are innumerable before him.

How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?

In the former verſe the wicked man was repreſented ſo ſtout and daring, that no man durſt check him, or ſhew him the ugly viſage of his wayes in the glaſſe of truth. But (as our tranſlation ſeems to carry it) this verſe checkes him to purpoſe: and whereas none durſt declare his way to his face, this declares his end to his face. Though (as *Naballs* ſervant ſaid of him, 1 *Sam.* 25.71.) *he were ſuch a Son of Belial, that a man could not ſpeak to him*, yet death ſpeaks with him.

Verſ. 32. *He ſhall be brought to the grave and remain in the tombe.*

Let men be as ſtout as they will againſt God or man, yet to the grave they muſt. This may be a cooler to wicked men when they are in their greateſt heats, and a block in their way, when they are moſt forward to purſue *the way of their own hearts*, that is, *their luſts*. Doe or ſay what they can, they muſt return to the duſt, their ſtiffe necks muſt ſtoop, and look into the grave, into the dark and ſilent grave. *Solomon* hath an excellent expreſſion of this (*Eccl.* 8.8.) *There is no man hath power over the ſpirits to retain the ſpirit*; That is, as the word *Spirit* is often uſed (*Gen.* 6.19. *Job* 7.7. *Iſa.* 42.5.) no man hath power over his breath or life to retaine it. The ſtrength, authority, wiſdome, and induſtry of man, cannot hold his life when once death, by Commiſſion from God, calls for it: *And* (as it follows in the ſame verſe) *there is no diſcharge in that warre*, The original word tranſlated *diſcharg*, ſignifies, *miſſion or ſending forth*: When death aſſaults and makes warr upon us, 'tis in vaine

vain either to ſend out forces to make reſiſtance againſt it: or to ſend out Ambaſſadours to make peace with it. Some have made a covenant with death (*Iſa.* 28.15.) but none could ever make peace with it: as no force, ſo no treaty nor entreaty can ſtay it, when 'tis reſolved to come. And as there is no miſſion, ſo (according to our reading) there is no diſcharge or diſmiſſion in that warre. No man can have leave to depart the field and goe home, when he is ſummon'd to depart the world, and goe to his long home. And therefore the ſame *Solomon* while he ſeems to give the young man liberty, bidding him take his full ſwinge, (*Eccl.* 11.4.) *Rejoyce O young man in thy youth, let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thy heart, and in the ſight of thy eyes*, yet gives him a check at parting, *But know thou that for all theſe things God will bring thee unto judgment.* In this Text *death* is the ſtop, and in that *judgment*. Though a man wallow in pleaſure, and live in ſin all his dayes, yet God will bring him firſt to death, and after that to judgment; *Yet he ſhal be brought to the grave, &c.*

Occupatio objectionis. Juſt.

Secondly, Theſe words are conceived as the prevention of an objection againſt the whole matter before ſpoken. For *Job* having aſſerted the outward proſperity of wicked men, in oppoſition to his friends, ſome might ſay, what doe you ſpeak ſo much of, and cry up their proſperity, they dye, they are brought to the grave, they rot and conſume there as well as other men. To this *Job* is ſuppoſed anſwering three things.

Firſt, That he had done enough, as to the eſtabliſhment of his own tenet, when he proved that many wicked men live a peaceable and flouriſhing life: he never undertook to prove that they were exempted from death, or priviledged from the grave.

Secondly, Let it be, that they dye, that's no argument againſt their proſperity, for their very death is a kind of proſperity; *verſ.* 33d, *The clods of the valley ſhall be ſweet to him.*

Thirdly, That there is no reaſon why this ſhould be objected to ſtain the preſent proſperity of the wicked man; for as much as this is the lot of every man; in the latter part of the 33d. *verſ.*; *Every man ſhall draw after him, as there are innumerable before him.*

Thirdly,

Perstat adhuc Job in suo illo proposito confirmando, & sæpe impios vivere fœlices nec non supremũ etiam funeris honorẽ conferri illis amplissimè Pmed.

Thirdly, For the understanding of these words, *Yet he shall be brought to the grave*, I conceive that *Job* here continues his own discourse and confirms that opinion which he had before laid down, concerning the prosperity of wicked men, rather then answers objections against it. As if he had said, *Such live happily, yea and they dye happily too, or they have a kind of happinesse in their death, as much happinesse as the naturall man is capable of in death.* So that, whereas ye my friends have affirmed, that if God doe at any time spare a wicked man while he lives, or suffers him to live comfortably, yet God will surely brand him with some remarkeable judgment at his death. I affirm, That many wicked men live in plenty, dye in peace, and are brought to their graves with honour.

Yet, or as some render, *yea he shal be brought to the grave*; As if he had said, besides all that I have spoken of the outward felicity of the wicked man, I add this further, *He shal be brought to the grave*. But what is there of singularity or priviledge in this? a man that lives in misery and dyes a beggar is yet usually brought to a grave when he is dead: And he that hath been a meer attendant or a slave all his dayes, shall yet have some to attend his body to the buriall. I answer; The Hebrew word signifies not only the common action of bringing to the rg; in which sense 'tis used (*Job* 10. 9.) *Remember I beseech thee, that thou hast made me as the Clay, and wilt thou bring me into dust again?* That is, shall I dye presently and returne to the dust out of which man was molded at the first. But besides this ordinary sense of the word, there is a higher, which denotes a studied preparation, or a kind of pompous celebrity in bringing man to his grave. And the state and pompe of men while they live, is usually suited with a funerall pomp when they dye. In strictnes the word implyes a bringing to the grave with sound of Trumpets, which instruments render a dolefull tone as well as a pleasant, and can make sorrowfull as well as joyfull musick. Trumpets were so much used in the year of Jubilie, that the Jubilie is so called from a Trumpet. Death is to some in every respect a day of Jubilie, they attain freedome from all evills; and it is a day of Jubilie to all in some respects, every man receives freedome by death from many evills.

יבל *denotat pompam quadam & apparatum deducendi cum cantu & musicis instrumentis, hinc Jobel Buccina cujus in Jobeleo usus erat.*

Thus

Thus the wicked man *is brought to the grave*, that is, he hath an honorable and a solemne buriall; His dead carkasse is not thrown into a ditch, he hath not (as *Jehojakim* was threatned, *Jer.* 22. 19.) the buriall of an Asse, to be drawn and cast forth beyond the gates of the City, (as the buriall of an Asse is there described by the Prophet) but he hath even a whole City to accompany and carry forth his corps to the place of buriall. He hath mourners at his funerall, and he hath his funerall musicke, to highten the affection of sorrow. Such usages are reported by Heathen Poets at the more pompous interments of their dead. And we finde the footsteps of that custome in the Gospel, (*Mat.* 9. 23.) Christ being sent for to cure the daughter of the Ruler of the Synagogue, when he came into the house, *He saw the Minstrils and the people making a noise.* They knowing that she was dead, and supposing her past all recovery, were addressing themselves for her burial; or as *Job's* Text speakes to bring her to the grave.

Hinc tuba candelæ tandemq; beatulus alto Compositus lecto crassisq; lutatus amomis. In portam rigidos calces extendit. Pers.

Further, The first particle of the verse is that common conjunction copulative *and*, we render it (as elsewhere often) *yet*, which carrieth in it a sound of admiration. Thus *Amos* 4, 6. *I also have given you cleaneness of teeth in all your Cities, and want of bread in all your places, yet have ye not returned unto me saith the Lord*; As if he had said; What a wonderfull thing is it that ye being thus afflicted should not returne. Thus here, Though it may seem strange to you, *Yet he shall be brought to the grave; though the man were so wicked that no man would adventure to tell him of his wickednes, yet he shall be brought to the grave*: and when he saith, *He shall be brought to the grave*, it may have a twofold opposition.

First, To another kinde of death, even a violent death: As if he had said; *This man living so lewdly, deserved indeed to be brought eyther to the block and have his head cut off, or to the Gibbet & be hanged up before all the people, yet though he was so vile as to deserve a violent death from the stroak of justice; he shall dye a naturall death, and be brought to the grave with honour.* It was anciently said, *That few Tyrants dyed a dry death*, they were usually drencht in their own blood when they dyed, eyther by some sudden assassination, or by some judiciary sentence. Yet some Tyrants who have thrust others violently & unjustly out

of the

the world, goe out themſelves naturally, and are brought to the grave pompouſly. For

Secondly, *to be brought to the grave*, according to the true ſence of the word, and the interpretation given, ſtands in oppoſition to an obſcure and vulgar way of buriall. He lived in ſtate, and he ſhall be brought in ſtate to the grave.

Hence obſerve;

Men Inglorious by their wicked lives, may have glorious funeralls when they dye.

And it hath been no ſmall part of ſome ſuch mens care to leave order for a funeral. They who never had a truly ſerious thought how to diſpoſe of their ſouls when they were to dye, yet have taken care very ſeriouſly how to have their bodies diſpoſed of, and have ſet down in what place in what tomb, & at what rate they would be buried. Some order a Sermon at their burialls, who never regarded Sermons in their lives, though (like enough) they heard many. Their friends ſhall eate the ſweete, and drinke wine in bowles at the bringing of their bodyes to the grave; while their ſeparated ſoules, ſeparated for ever from God, as well as from their bodyes for a ſeaſon, are feeding upon gall and wormewood, and drinking the wine of Gods feirce indignation, powred out without mixture. Such pompe (if that be poſſible) makes mirth in hell, and ſets the Devill a laughing. Such funerals have a number of viſible mourners, and they have innumerable inviſible rejoycers: The God of this world, and the powers of darkneſs, deride thoſe ſolemnities, which give ſo much honour to a body, whoſe ſoule is not onely departed, but condemned to eternall anguiſh and infamie. A Heathen could ſay, *The loſſe of a funeral, or of a Sepulcher, is an eaſie loſſe*; but Chriſtians know, that *the loſſe of a ſoule, the loſſe of heaven, the loſſe of glory*, are not onely ſad but unvaluable, and not onely unvaluable, but irreparable loſſes. A Beleever careth not much, where his body finds a grave, ſo his ſoul find Chriſt. What glory ſoever the bodies of wicked men have when they are buried, onely the bodyes of the Saints ſhall have glory, when they are rayſed againe. *He ſhall be brought to the grave.*

Facilè jactura ſepulchri.

And

And ſhall remain in the tomb.

Theſe words are a continuation of what was ſayd laſt. There is ſome variety in the reading of them. The Hebrew is, *He ſhall watch in the heape*; ſo we put in the margin of our Bibles; *He ſhall be brought to the grave, and watch in the heap.* The Original word ſignifies *both to watch, and to remain*; becauſe a watch man keepeth his place, and ſtayeth by it; he is not as we ſay, up and downe, here and there, but fixed where he is appointed. And the word ſignifies not onely a bare watching, (as when a man keeps his eyes open, and doth not ſleepe) A watching meerely oppoſed to ſleeping; but it notes watching with an intentive ſpirit as well as with an open eye. The word is uſed fully to that ſence, (*Pro.* 8. 34.) *Bleſſed is the man that heareth me* (ſaith wiſedome) *watching dayly at my gates.* What doe we, when we watch at wiſedomes gates, if we do as we ought? is it only the placing of our bodies there, and the keeping of our eyes open there? 'Tis much more then both theſe. *Watching at Wiſdomes gate* is the work of our ſpirits, 'tis the ſetting of the heart to receive what wiſedome utters; This is watching indeed. But you will ſay, this ſence ſeems very incongruous to and remote from a dead mans caſe; how can he watch at all whoſe eyes are cloſed in darkneſs? I conceive, The dead mans *watching in the heape or tomb* (which tranſlation divers learned Interpreters adhere to) may have a double reference: either, firſt, to the cuſtom of preſerving the bodies of great men from putrifaction. To which end their bodyes were ſo ſpiced and imbalmed, that they were kept, as it were, alive, and being ſet in vaults, they looked as if they were keeping continuall watch.

Secondly, It may referre, if not to the embalmed bodyes of the dead, yet to their repreſentations or ſtatues, which (as we ſee) in our dayes are placed upon their tombes or ſet upright in preſſes. Theſe Statues were made as neer as art could reach to the life, & ſo might be ſaid to watch there as if they lived, yea upon the ſame account they might be ſaid not onely to watch but to pray there: for ſuch Statues are uſually (among us) ſet up in praying poſtures, kneeling, and lifting up both hands & eyes (ſuch as they are) to heaven: you ſhall ſee the

Super a cervo vigilabit. Mont. i. e. *ac ſi vigil viveret, exiſteret.*

שקר *ſignificat non ſolum vigilare ſed intentum eſſe & aſſiduum in operè aliquo.* Merc.

Forte alludit ad condituram medicatâ cadaveris, cujus beneficio ſervatur a putrifactione per multa ſæcula atque vigilare caſſe & vivere videtur. Pined

figure of a man, who hath (poſſibly) been a neglecter of prayer all his dayes, yet fixed to his tombe not only in a watching but in a praying poſture; Many being dead ſeeme to pray alwayes, who onely ſeemed to pray when they were alive; They made dead prayers, or they prayed without watching while they lived, and being dead they would be looked upon both watching and praying. To either of theſe cuſtome the Text may allude fairely; and ſo carry on *Jobs* diſcourſe concerning the wicked mans proſperitie in death.

Againe, Some read (not, he ſhall watch, but) *he ſhall be watched, or others ſhall watch him in the heape.* They ſhall watch there, eyther as conſtant mourners for his death, or they ſhall watch there as protectors of his duſt; leaſt any offer violence to his grave, or diſturbe his bones. Both theſe may ſuite with the ſcope of the Text as ſignifications of honour and reſpect to the deceaſed. *He ſhall be watched in the*

Tombe or heape.

גדש *ſignificat proprie acervũ frugum qui in area in modum pyramidis in ſublime attollitur.* Merc.

That Original word is uſed but foure times in the whole Scripture, and in this place onely it is tranſlated *a tombe*; properly it ſignifies a heape of corne. (*Job* 5. 26.) *He ſhall be brought like a ſhock of corne in full age.* A ſhock of corn, is a heape of corne, that is, many ſheaves laid or built up together by the art of the husbandman. And hence ſome intepret this Text as if the wicked man ſhould be buried abroad in the feild among the heapes of corne, but there is no neceſſitie to carry it ſo ſtrictly. A tombe or grave, any where made, is an heap or aggregation of earth, as a ſhock of corn is an heape or aggregation of ſheaves. And the tombe is ſo called in a double conſideration.

Firſt, Becauſe the dead bodyes of men are brought and heaped together in the tombe. That periphraſis of death ſo often uſed in the Scriptures of the old Teſtament, *He or they were gathered to their fathers*, is by ſome expounded in compliance with the poynt in hand, as noting the gathering of the bodyes of the dead into one common heape. And though I rather conceive it intending the gathering of their ſpirits unto the ſpirits of juſt men made perfect; yet the Text ſpeaks in the caſe of *Joſiah* (2 *Chron.* 34. 28.) concerning his being gathered

thered to the grave, as well as to his Fathers; which neceſſarily inferres the gathering of his body to theirs, and of his duſt to theirs, all making but one heap of duſt. The grave or tombe are as a floore wherein corne is heaped up untill the great threſhing and winnowing day cometh, when the bodyes of men ſhall be rayſed and purged from the chaffe of their naturall condition; for then, *this corruptible muſt put on incorruption, and this mortall muſt put on immortallity*, (1 Cor. 15. 54.)

Secondly, As the tombe is called a heape, becauſe the bodyes of men are heaped there together; ſo becauſe a tomb or a grave, though but one body be laid there, ſwels up like a heape. The body being put into the earth, riſeth by ſo much as the ſpace is which the body filleth. And hence criticks tell us, that the Latine word for any tombe or grave, notes the ſwelling of the earth. But eſpecially the ſtately tombes of Princes and Great men, ſwel high, and are rayſed upon Arches and pillars. Nor have men left in any thing plainer marks of the ſwelling of their minds with pride and vaine glory, then in appointing ſuch towring and ſwelling Monuments of their frailty. Yea ſome ſeeme to have had an ambition to immortallize the memory of themſelves & of their greatneſs by theſe memorials of their mortality. They for whom ſuch vaſt and ſtupendious heapes have been rayſed, may well be ſaid in anſwer to this tranſlation of *Job's* Text, *To watch in the heap.*

Significanter Latine tumulus vertitur a tumendo.

Laſtly, We (as others alſo) render plainely, *He ſhall remain in the tombe*; His dead body being brought to the grave remaines in the tomb, and moves no more, till God calleth it forth, and by his Almighty power reſtoreth it to life againe. *The Grave is a priſon, and death is a ſure keeper. Death will hold its own, till the Lord of life gives command to let goe.* Living men are of ſo little permanency, that they can ſcarce be ſayd to remaine any where. Onely the dead know nothing of removing.

In tumulo manebit fugiter. Pagn.

Againe, When *Job* ſaith, *He ſhall remain in the tomb*, he ſpeaks this (in purſuance of what he had ſaid before) as a priviledge which a wicked man may have; he ſhall not onely be brought to the grave with honour, but ſhall remain there in ſafety.

Hence

Hence note:

It is a favour (yet such a favour as wicked men are often partakers of) when our bones rest and remain quietly in the grave.

Many have been brought to their graves with much solemnity, who have not remained there. The *Assyrian* is threatned (*Isa.* 14. 18, 19.) that he shall not have the honour of buriall in the Graves of his Predecessors, or in the Grave which he had appoynted for himselfe, *All the Kings of the Nations, even all of them lye in Glory, every one in his own house*: That is, in his own grave, (the grave is called the house of all living) or in the grave which each one prepared for himselfe neere his own house: Thus all the Kings of the Nations lye in their stately tombes, *but thou art cast out of thy grave like an abominable branch, and as the rayment of those that are slaine thrust thorough with the sword, that goe down to the stones of the pit, as a carkasse troden under feete, thou shalt not be joyned with them in buriall*: that is, thou shalt not have the honour of such a burial as they. *Thou art cast out*, (that is, kept out) *of thy grave.* Now if it be a sore judgement, upon a wicked man especially, all whose portion consists in outward respects and priviledges, not to be admitted to a grave, but as the Psalmist bewayls the sad affliction of the Saints & servants of God, (*Ps.* 79. 2.) to have their dead bodyes given to be meate to the fowles of the heaven, and their flesh to the beasts of the earth: Then how great an evill is it to have the dead body torne and pulled out of the grave, and those bones disquieted which were at rest. Yet the Lord threatens *Jerusalem* with an enemy, who provoked either with covetousnesse, or with malice, shall rifle their very graves. The wrath of God doth not only pursue sinners while they live, but in death, it pursueth them to the grave, and in the grave. (*Jer.* 8. 1) *At that time, saith the Lord, they* (that is, the cruel enemy) *shall bring out the bones of the Kings of Judah, & the bones of the Princes* (in whose Sepulchers, they might hope to finde rich ornaments, Jewels, and treasure.) *And the bones of the Priests, & the bones of the Prophets* (that is, of the corrupt Priests and Prophets especialy, who had flattered the Princes, and perverted the people, this doom is passed upon them also who had been eyther perverted by the false Prophets,

Prophets, or had opposed the faithfull Prophets) *and the bones of the inhabitants of Jerusalem out of their graves, and they shall spread them before the Sun, the Moon, & all the hoast of heaven, whom they have loved, & whom they have served, & after whom they have walked, & whom they have sought, & whom they have worshipped.* How exact is the Justice of God, and how terrible? Their bones must be spread before those creatures of Gods making, whom they (by spreading their hands before them, and worshipping them) had made their Gods: and as they were thretned to have their bones unburied, so that they should not be reburied: for thus it follows: *They shall not be gathered, nor buried, they shall be as dung upon the face of the earth*: That is, they should lye above ground, as Monuments of their wickedness and of divine vengeance, till they be utterly consumed, and mouldred into dust. That God will raise our bodies out of the grave is a matter of faith, and of great consolation to the Godly: but to have the body pulled out of the grave by men, is matter of feare and terror to the wicked. Yet many of the wicked escape this Judgement, they are fayrely brought to their graves, and abide unmolested there. *Job* is here expounded, as describing this piece of prosperitie incident to a wicked man, while he saith, *He shall remain in the Tombe*, which interpretation seems to have the free consent of the next vers, as continuing a description of the same thing.

Vers. 33. *The clods of the Valley shall be sweet unto him.*

The word which we render *clods*, undergoes variety of translations: some say, *the stones of the brooke or valley*: some, *the gravell*: others, *the dust or sand of the vallies.* But as here so againe in the 38. Chapter of this book, v. 38. we translate it *clods*. *When the dust groweth into hardnesse, and the clods cleave fast together.*

רגבים *gluba lapides, glarea.*

Dulcis fuit glarum Cocyti. Vulg.

Ten is: erat lectionem poetarum ostentare ut eorum mendacio in versione Authentica regio martius describeretur. Coc.

The clods of the valley are sweet unto him.

As this word so likewise the whole clause is diversly renred. The Vulgar alluding to an old Poeticall fable, gives it thus: *He shall be sweet to the sand of Cocytus*, which was phancied by Heathens for one of the rivers of hell, or an infernall lake, so called from the lamentations there made; as if *Job* here

here in tended a deſcription of the wicked mens puniſhment in hell. A late learned Expoſiter upon this Booke juſtly perſtringeth that tranſlation as affecting the accommodation of the holy Scripture to ſuch a fiction, indeſcribing the region of death, or the ſtate of wicked men when they are dead. Yet 'tis (in it ſelfe) a truth, that the wicked are a ſweet morſel to helliſh tormenters; And they who in their life time have ſwallowed down ſo many ſins, not onely gnats but camels, being dead, are in a moment ſwallowed up in hell. We may ſay of ſuch men (as the Prophet doth of the *Aſſyrian* Prince, (*Iſa.* 14 9) *Hell from beneath is moved for them to meet them at their coming.* The more wicked a man is, the more is hell delighted to receive him; as the more holy a man is, the more is heaven delighted to embrace him. When he who was a hell upon earth, drops to hell, he is pleaſant fewel to thoſe devouring flames.

Secondly, This verſe is better expounded as a continued diſcourſe of the happineſſe of the wicked man in regard of his natural ſtate in death. He ſhall not only continue in the tomb, but have (as it were) a contentfull being there. Earth is (as to matter) the common parent of us all; from the earth we came, and thither we returne; and when the wicked man returnes, the earth will not hurt him. The grave will not entertaine him with a frown, but he ſhall be as welcome and as kindly uſed there by the clods of the valley as any other man. The bodily being of the righteous and of the wicked in the bowels of the earth knows no difference. And as no man knoweth love or hatred by all that is before him (as to his body) on earth, ſo not as to the ſtate of the body while it remaineth under the earth. The ſuperſtitious Heathen (which may ſomewhat anſwer the phraſe of this Scripture, though farre from the ſcope of it,) were wont to pray for a dying friend in this forme; *Let the earth be favourable and eaſie to thee, let it not preſſe thee hard.* They had a conceit that if the earth laid too a great a load upon the dead, they could not get up to the higher regions, therefore they prayed, that the clods of the valley, or the earth where their friends were buried, might be ſweet and favourable to them. *Turtullian* mentions this Heatheniſh cuſtom, & *Pliny* a Philoſopher of their own laughs

Molliter ſuaviter tractatur a terra, quam felicitatem priſci precabantur ſuis defunctis his verbis. Sit tibi terra levis. *Terram gravẽ imprecaris,* &c. Tertul. de Teſtim. Animac 4.

laughs at them for it; *Becauſe they prayed for the favour and good will of that to them, which could not be angry with them, nor do them any hurt.* Such were the vain imaginations and fears of the dark minded Heathens, dreading the unkindnes or cruelty of the earth to dead bodyes, but little dreading the miſery of their blinded ſoules. How vain is it to fear, that either a ſenceleſſe body ſhould be pained, or that things without ſenſe ſhould be offended and put it to paine. The clods of the Valley are alike ſweet to all.

Tanquam neſciamus hanc eſſe ſolam, quæ nunquam iraſcatur homini. Plin. Nat. Hiſt. lib. 11. cap. 63. de terra.

Oſſa quieta precor tuta requieſcete in urna. Et ſit humus cineri non onerоſa tuo. Ovid. 3. Amor. Eleg. 8.

Thirdly, Some give the ſenſe of theſe words, as deſcribing the ſad concluſion of the wicked man, who though he ſpend moſt of his dayes in pleaſure, yet a little before his death, he ſhall meet with ſuch ſorrows, that *the clods of the valley will be ſweet unto him*; that is, he will even deſire death, as the only meanes (which he knows of) to give him a releaſe from them. 'Tis truth that though death be bitter to a carnall man who is at eaſe in his poſſeſſion, yet death is eaſie and ſweete to any man that is in bitterneſſe; and 'tis poſſible for a man to taſt ſo much bitterneſſe while he treads upon the clods of the earth, that the clods under the earth may be reckoned ſweet to him.

Laſtly, This is plaine, that *Job* ſpeakes here in figures, and wrappeth up a *proſopopeia* and an *hyperbole* together, while he aſcribes ſenſe and the affections of a living man to a dead body. The ſumme of all may be this; *The clods ſhall be ſweet to him*; that is, he ſhall have the utmoſt conveniency and happines that any man (as to his bodily capacity) can have in death. He ſhall feele no more trouble nor paine there, he ſhall be free from care and fear, when once he is gotten thither. *The clods of the valley ſhall be ſweete to him.*

Hyperbole per proſopopeiam ſenſum & humanas actiones mortuis tribuentes. Jun. *Sepulchro ſuavitèr habet nec quæ hic aguntur curat.* Merc.

Hence note;

The bodyes of wicked men are as free from pain or evill in the grave, as the bodyes of the Saints.

Death is the concluſion of and gives ſtop to all the worldly ſufferings of all men. (*Rev.* 14. 14.) *Bleſſed are the dead that dye in the Lord, for from henceforth they reſt from their labours.* And whether men dye in the Lord, or out of the Lord, they reſt from their outward labours. This bodily reſt, or reſt from bodily

bodily labour and trouble is a favour to Saints, and 'tis much more then any wicked man hath right to, that his body should rest from trouble and labour all that time which runs out between death and judgment. We may call that rest, the negative happinesse of wicked men. And as it is, in some sence, a favour that they live so many years on earth, their souls being kept all that while out of hell; so that they ly and continue for so long a time after death in the earth, or (as *Job* speakes) among the clods of the valleyes, their bodies being kept all that while out of hell; For as the perfection of the glory and blessednes of Saints will be after the reunion and marriage of soule and body; so the perfection of the misery and torment of the wicked will be at the like reunion. Therefore it may well be said of a wicked man, not only in reference to the pains of this life, which he is quite freed from, but also in reference to the pains of the next life, from which for a while the grave detains him, that, *The clods of the valley are sweet to him.*

And every man shall draw after him.

Master *Broughton* reads, *He draweth all earthly after him*; as if the dead man were active in pulling the living after him into the grave; we render it as if living men were active in hastning after the dead unto their graves; *Every man shal draw after him.* Some taking the former translation, understand it of *a morall drawing*; his wickednesse attracts many to the imitation of him. Multitudes follow his ill example. But though it be true that ill examples (as some diseases) are very catching, or, like a loadstone very drawing and leading, yet I conceive that is not the intendment here. The Latine Translater expresseth it so, but expounds it, in pursuance of the pompe of his burial, *He shall draw all men after him*, That is, when he dyeth his funerall will draw the whole City and Country together to attend, or gaze upon it; some will come out of respect to honour him, and many in curiositie to please themselves in beholding the magnificence and statelinesse of his interrement. But I passe this also, as much below the Text.

Post se omnem hominem trahit. Vulg.

And conclude, that these words, *All men shal draw after him*; doe only remove an objection, which some man might make against *Job's* position, about the prosperity of wicked men.

What

What tell ye me (might such a man say) of a pompous funerall, which the wicked man shall have when he dyeth, and that the clods of the valley shall be sweet to him; When the man is dead, what's all this to him? *Job* answers; What though the wicked man dye? there is nothing of weight in that objection against the prosperity of the wicked; For death is common to all, both good and bad. Death is not peculiar to wicked men; for righteous men dye too; *All men shall draw after him*; so that there is no difference in this between the godly and the ungodly, the holy, and prophane; for all dye, or as the Scripture of the new Testament affirms, *It is appointed unto all men once to dye.*

Si dicas illi esse pœnâ quod moriatur; respondeo omnibus hoc accidere. Varabl.

That all men shall dye, is a common theame; I shall only touch a little upon this way of phrasing or expressing it. *All men shall draw after him.* Every man is dayly drawing to the grave; dying is (as it were) a continued act, What *Paul* spake in a sense proper to his own case, we may take in a common sence, *I dye dayly*; and 'tis appliable to all men, *they dye dayly*; while one man dyeth, *all men draw after him.* When a man is very sick and dying, or sick to death, when he stands (as it were) upon the borders of death, or (though I know that Scripture speech hath another meaning then here I use it for) *between the living and the dead*, as if it were hard to determine to which of them he doth belong, when his breath sits upon his lips ready to take its flight and be gone, then we say, *the man is drawing on*; but we may say it also of those who are not only alive but lively, not only strong, but *in their full strength*, (as *Job* spake before) *their breasts full of milk, and their bones moystned with marrow*, we may say it of those that are walking, riding, running, travailing in the hottest pursuit of their businesses, or pleasures, *they are drawing on.* Every living man is drawing on to death; and all men alive shall draw after him, that is, already dead. Nor should it seeme strange, that all men who are should be drawing after in that way, which all men that ever were (the excepted persons are not considerable for number) have gone before, which *Job* gives us more fully in the next words,

As there are innumerable before him.

Et ante ipsum nec numerus. Heb.

The Text word for word is thus rendred; *Before his face no number*; that is, as all men are following, or drawing after him that dyeth, so those are innumerable that are already dead. This manner of speaking (*no number*) in the Hebrew, is sometimes the deniall of any number, sometimes of all number or numerability. To say of such a thing, *There is no number of it*, is either to say there is no such thing, or but one of it, *which indeed makes no number*, or at most but very few, which in common account are no number. Some applying these words to the buriall of the poor, give the meaning thus; rich men draw many after them, or have great numbers attending them to their graves, but the poor man hath no number, or but a very small number of followers to his grave. But I conceive, the plain scope of *Job* puts this exposition of *no number* quite out of the number of those expositions which are suitable to this place. And that therefore *no number* doth not signifie those who are so few, that they scarce make a number, but those who are so many that they can hardly be numbred. His businesse being to shew the innumerablenes of those whether rich or poor who are already dead, not the fewnesse of those who follow the poor to the grave when they are dead, St. *John* (*Rev.* 3. 9) having spoken Arithmetically of the sealed ones of the twelve Tribes, ascribing to each of them twelve thousand, (which though it sheweth that the number of the elect *Jewes* is certain, yet it doth not inferre, that the number there specified is the certain number, but St. *John* having heard this number) shuts up with, *After this I beheld and loe a great multitude which no man could number, &c.* So here (when *Job* saith) *Before him no number*: his meaning is, A great multitude are gone before him, which no man can number. Or as we render it clearly; *There are innumerable gone before him.*

Ut non numerus negaret numerum (non numerabilitatē) intelligens hanc partem versus, de sepultura pauperum. Bold.

Ut arena numero caret, sic defuncti, Quocirca plures vocantur: unde ad plures nos grare nam plures sunt quam viventes. Drus.

Hence take two deductions.

First, *That the dead are more then the living.*

This hath been a truth ever since the first ages of the world. When the world was young, or in its non-age, the living were more then the dead: but the dead of many ages must needs

needs be more then the living in any one. Hence the dead are called, *The more*, and *to goe to the more, or to those who are most in number*, (founds among the learned) *as much as to dye.* As among those who yet enjoy a naturall life, there are more spiritually dead, then spiritually living; so they who are naturally dead, are more then they who live the life of nature. Every one that dyeth increaseth the number of the dead, yet there are innumerable before him.

Secondly, *'Tis no new thing to dye.*

Most are as unwilling to dye, and as unwonted to death, as if none had gone before them, as if they were to breake the Ice for all mankinde. Where we see one going before we usually take courage to follow after. There have innumerable gone before to the grave, yet few take courage in following after. And I confesse, it is but a poor encouragement to dye, because other men like us have dyed before us. That which makes a man dye with true courage, and step with holy boldnes into the grave, is beleevingly to remember that Jesus Christ dyed & lay in the grave not only before us, but for us, that he hath conquered and worsted that King of terrors upon his own ground the grave; 'Tis enough not only to make us chearfull but alive in death to know savingly that *This One* is gone before us; 'Tis at most but a morall argument to perswade men to be chearfull in dying, because men innumerable are gone before them; but Christs going thither before us is a spirituall and prevailing argument. They who lived before Christ dyed in the flesh, might comfort themselvs against the fear of death, by beleeving the holy prophecy that he should dye for them, much more may we by believing the holy history of his death. That he hath gone before us in dying and dyed for us who is alive and liveth for us, is ten thousand times more consolation to us when we are going out of this world, then that innumerable (such as our selves) are gone before us, or though any one of us should have the priviledge to abide in the flesh, till all were gone before him.

Job having thus farre sifted, weighed, and replyed to the answers of his friends, gives his judgment upon them as unfit to administer any solid comfort to him; And therefore con-

concludes roundly with them in the laſt verſe of this Chapter.

Verſ. 34. *How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?*

Mr. *Broughton* renders, *And what doe ye comfort me with vanity?* We ſay, *In vaine*, or with vaine words. A thing is done in vaine three wayes.

Firſt, It is ſomewhat in vaine when the end for which it is done is but imperfectly attained.

Secondly, It is much in vaine when the end is not at all attained.

Thirdly, It is then done moſt in vaine when the iſſue is quite contrary to the end for which it was done.

Job's friends *comforted him in vain* all theſe wayes, for they did not only not attain their end perfectly, but not at all, yea inſtead of comforting they troubled him, ſo that as *Balac* ſaid to *Balaam* (*Numb.* 23. 11.) *What haſt thou done unto me? I took thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.* Thus *Job* ſeemeth to ſay to his friends, What have ye done unto me, ye came to comfort me, and ye have grieved me altogether, as hath been ſhewed from other paſſages of this Book, eſpecially from thoſe, where he titles his friends not only *Phiſicians of no value*, but *Miſerable Comforters*. And he gives a further and a full account, whence it came to paſſe that he got no comfort by all the diſcourſe which they had with him in the laſt clauſe of this verſe and cloſe of his ſpeech.

Seeing in your anſwers there remaineth falſhood.

Mr. *Broughton* renders thus, *Great offence remaineth in your diſputation.* The word rendred *Anſwers*, ſignifieth a debate between two or more, when Arguments being given are returned, which we commonly call anſwering.

In your anſwers there remaineth falſhood.

מעל *eſt prævaricatio, tranſgreſſio cum con-*

The word carries not only falſhood upon miſtake, ignorance, or miſunderſtanding, but falſhood by art or prævarication, when like a Sophiſter a man would foyle his Adverſary by

tempus, repugnando illi cui quis debet ſe ſubmittere, tanquam inferior.

by fallacies. It imports alſo ſomewhat of contempt, when he that is inferiour doth not (as he ought) ſubmit to the judgement and reaſon of his ſuperiour. Thus ſome expound *Job* complaining, that he was not only unkindly, but fallaciouſly and unreverently dealt with by thoſe who ought not only to be faithfull to him, but to give him reſpect and honour. And (which is yet worſe) that they did him (as the meaning of the word is further carried) a reall unkindneſſe under the cloake or colour of faire and friendly pretences. A prevaricator dealeth falſly with his client, while he profeſſeth to plead his cauſe or undertakes to ſupport his perſon. The unfaithfulnes and falſhood of man to man, walkes alwayes under the cloake of profeſſed courteſie. But I would not ſuppoſe *Job* ſo much as ſuſpecting his friends of any ſuch ſtudied unkindneſs towards him, eſpecially conſidering, that this word which ſome ſtrain ſo hard, is alſo uſed by the holy Ghoſt in a more gentle ſignification, (*Lev.* 5. 15.) where it is applyed to a ſin of ignorance; And that notion of ſinning under a cloake may hold in ſins of ignorance, as well as in thoſe which are committed againſt knowledge; only with this difference: Malice and hypocriſie uſe a cloake to hide the evill from others: Ignorance is a cloake which hides the evill from our ſelves. Thus in the preſent caſe, the falſhood which *Job* chargeth the anſwers of his friends with, proceedeth not, ſurely, from any cunning purpoſe in them to vex and trouble him, but from their unskilfullneſſe in comforting him. *How then comfort ye me in vain, ſeeing in your anſwers there remaineth falſhood?* He doth not ſay, that all their anſwers were falſe, or that they had knowingly falſified with him in their anſwers. All he chargeth them with, is, that there was falſhood in their anſwers. That is, that their anſwers contained falſe or unſound aſſertions. Such as theſe;

מעל *notat violationem officij diſſimulatam ſub jactatione officij* a מעיל *tunica* Cre.

First, *That godly men are rarely afflicted in this life.*

Secondly, *That the godly ſhall in this life be ſpeedily delivered when ever they are afflicted.*

Thirdly, *That wicked men ſeldom or never proſper in this life.*

Fourthly, *That if they doe, yet their proſperity ſhall ſoon be blaſted.* Thus while his friends goe about by theſe aſſertions to vindicate the juſtice and holineſs of God from any

any the least complyance with wicked men, they unawares set limits to his sovereignty, and his power. As if God were not at libertie to dispose of these outward things when, and to whom himself pleased. These positions (saith *Job*) I have proved false; and ye have not yet taken off my arguments by any of your answers, therefore in your answers there still remaineth falshood, and your labour in comforting me, hath been but labour in vaine.

Hence observe;

First, *False and unsound principles, can never produce sound and true comforts.*

Solid comfort cannot rise from any ground, nor rest upon any bottom but truth. As truth only works true grace in the heart and sanctifieth (*Joh.*17.17.) *Sanctifie them through thy truth* (was the prayer of Christ) *thy word is truth*; so truth only worketh true joy in the heart and comforteth: if you would comfort a poor dejected soul, you must comfort him with the truth, the word is truth. Error can neither kill our sins, nor remove our sorrowes: And there is the same reason of both. For it is the office of the holy Spirit both to sanctifie and to comfort; now, the holy Spirit is the Spirit of truth, and therefore he will not worke by a falshood, or cloath an error with his divine power, either for sanctification or consolation. The Prophet *Hosea* (*Chap.*7.3.) reproves those *who made the King glad with their wickednesse, and the Princes with their lyes.* 'Tis possible, that a doctrinall lye (or a false doctrine) as well as an historicall lye, may make a man glad for a while, but it is impossible that it should administer lasting comfort or comfort at last to any man. If they who are in darknesse will, as the Prophet speaketh (*Isa.*50.11.) *Kindle such false fires, and compasse themselves about with such sparks; let them* (as the Prophet in holy scorn bids them) *walk in the light of their fire, and in the sparks that they have kindled, yet, This they shall have of mine hand* (saith he) *they shall lye down in sorrow.* When such lie down upon their beds to rest, they shall find little, and when they lye down in the grave (except a while for their bodyes) they shall find lesse.

Secondly,

Secondly; *Good men may be mistaken, and erre in judgment.*

As the wills & affections of the Saints on earth, have some corruption remaining in them, so also have their understandings. And therefore as their practice, so their opinion, may be soyled and faulty. 'Tis no wonder, if falshood be found in their answers, who are themselves so full of faylings.

Thirdly, Note;

Good men may continue long under some mistakes and errors of judgement.

Job found his friends in these errors at their first dispute, and he found them so in this second; they did not mend their answers, though they multiplyed them; In your answers there remaineth falshood. As 'tis hard to part with an evil in practice, so with an error in opinion. That man is come to a great pitch of humility that confesseth he is out. Most will answer, and answer, come thick and threefold, with replications and triplications, and yet still in their answers there remaineth falshood. *When any man maintains an error, the more he answers, the more he erres.*

Thus by the Good hand of God with me, I have finished the Exposition of this Chapter, and of this whole second dispute, between *Job* and his three friends. There yet remains a third dispute, but that's between *Job* and two. The third gives out, and quits the next feild. What was done there by those who still held out. may if God, in whose hand our breath is and all our wayes, continue helpe and life, be reported at another time.

A

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